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**THE
LITURGICAL YEAR.**

PASCHAL TIME.

THE
LITURGICAL YEAR

BY
ABBOT GUÉRANGER O. S. B.

TRANSLATED FROM THE FRENCH

BY
DOM LAURENCE SHEPHERD O. S. B.

PASCHAL TIME

VOL. II

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PASCHAL TIME.



CHAPTER THE FIRST.

THE HISTORY OF PASCHAL TIME.

WE give the name of Paschal Time to the period between Easter Sunday and the Saturday following Whit Sunday. It is the most sacred portion of the Liturgical Year, and the one towards which the whole Cycle converges. We shall easily understand how this is, if we reflect upon the greatness of the Easter Feast, which is called the Feast of feasts, and the Solemnity of solemnities, in the same manner, says St. Gregory,¹ as the most sacred part of the Temple was called the Holy of holies; and the Book of Sacred Scripture, wherein are described the espousals between Christ and the Church, is called the Cantic of canticles. It is on this day, that the mission of the Word Incarnate attains the object towards which it has hitherto been unceasingly tending: mankind is raised up from his fall, and regains what he had lost by Adam's sin.

Christmas gave us a Man-God; three days have scarcely passed, since we witnessed His infinitely precious Blood shed for our ransom; but now, on the day of Easter, our Jesus is no longer the Victim of death: He is a Conqueror, that destroys death, the child of sin, and proclaims life, that undying life which He has purchased for us. The humiliation of

¹ Homilia, xxii.

His swathing-bands, the sufferings of His Agony and Cross, these are passed; all is now glory,—glory for Himself, and glory also for us. On the day of Easter, God regains, by the Resurrection of the Man-God, His creation such as He made it at the beginning; the only vestige now left of death, is that likeness to sin which the Lamb of God deigned to take upon Himself. Neither is it Jesus alone that returns to eternal life; the whole human race also has risen to immortality together with our Jesus. ‘By a man came death,’ says the Apostle; ‘and by a Man the Resurrection of the dead: and as in Adam all die, so also in Christ all shall be made alive.’¹

The anniversary of this Resurrection is, therefore, the great Day, the day of joy, the day by excellence; the day to which the whole year looks forward in expectation, and on which its whole economy is formed. But as it is the holiest of days,—since it opens to us the gate of Heaven, into which we shall enter because we have risen together with Christ,—the Church would have us come to it well prepared by bodily mortification and by compunction of heart. It was for this that she instituted the Fast of Lent, and that she bade us, during Septuagesima, look forward to the joy of her Easter, and be filled with sentiments suitable to the approach of so grand a solemnity. We obeyed; we have gone through the period of our preparation; and now the Easter sun has risen upon us!

But it was not enough to solemnize the great Day when Jesus, our Light, rose from the darkness of the tomb: there was another anniversary which claimed our grateful celebration. The Incarnate Word rose on the first day of the week,—that same day, whereon, four thousand years before, He, the Uncreated Word of the Father, had begun the work of the Creation, by calling forth light, and separating it

¹ 1 Cor. xv. 21, 22.

from darkness. The first day was thus ennobled by the creation of light. It received a second consecration by the Resurrection of Jesus; and from that time forward Sunday, and not Saturday, was to be the Lord's Day. Yes, our Resurrection in Jesus which took place on the Sunday, gave this first day a pre-eminence above the others of the week: the divine precept of the Sabbath was abrogated together with the other ordinances of the Mosaic Law, and the Apostles instructed the faithful to keep holy the first day of the week, which God had dignified with that twofold glory, the creation and the regeneration of the world. Sunday, then, being the day of Jesus' Resurrection, the Church chose that day, in preference to every other, for its yearly commemoration. The Pasch of the Jews, in consequence of its being fixed on the fourteenth of the moon of March, (the anniversary of the going out of Egypt,) fell by turns on each day of the week. The Jewish Pasch was but a figure; ours is the reality, and puts an end to the figure. The Church, therefore, broke this her last tie with the Synagogue; and proclaimed her emancipation, by fixing the most solemn of her Feasts on a day, which should never agree with that on which the Jews keep their now unmeaning Pasch. The Apostles decreed, that the Christian Pasch should never be celebrated on the fourteenth of the moon of March, even were that day to be a Sunday; but that it should be everywhere kept on the Sunday following the day on which the obsolete calendar of the Synagogue still marks it.

Nevertheless, out of consideration for the many Jews who had received Baptism, and who formed the nucleus of the early Christian Church, it was resolved that the law regarding the day for keeping the new Pasch, should be applied prudently and gradually. Jerusalem was soon to be destroyed by the Romans,

according to our Saviour's prediction; and the new City, which was to rise up from its ruins and receive the Christian colony, would also have its Church, but a Church totally free from the Jewish element, which God had so visibly rejected. In preaching the Gospel and founding Churches, even far beyond the limits of the Roman Empire, the majority of the Apostles had not to contend with Jewish customs; most of their converts were from among the Gentiles. Saint Peter, who in the Council of Jerusalem had proclaimed the cessation of the Jewish Law, set up the standard of emancipation in the City of Rome; so that the Church, which through him was made the Mother and Mistress of all Churches, never had any other discipline regarding the observance of Easter, than that laid down by the Apostles, namely, that it should be kept on a Sunday.

There was, however, one province of the Church, which for a long time stood out against the universal practice: it was Asia Minor. The Apostle St. John, who lived for many years at Ephesus,—where indeed he died,—had thought it prudent to tolerate, in those parts, the Jewish custom of celebrating the Pasch; for many of the converts had been members of the Synagogue. But the Gentiles themselves, who, later on, formed the mass of the faithful, were strenuous upholders of this custom, which dated from the very foundation of the Church of Asia Minor. In the course of time, however, this anomaly became a source of scandal: it savoured of Judaism, and it prevented unity of religious observance, which is always desirable, but particularly so in what regards Lent and Easter.

Pope St. Victor, who governed the Church from the year 193, endeavoured to put a stop to this abuse; he thought the time had come for establishing unity in so essential a point of Christian

worship. Already, that is in the year 160, under Pope St. Anicetus, the Apostolic See had sought, by friendly negotiations, to induce the Churches of Asia Minor to conform to the universal practice; but it was difficult to triumph over a prejudice, which rested on a tradition held sacred in that country. St. Victor, however, resolved to make another attempt. He would put before them the unanimous agreement which reigned throughout the rest of the Church. Accordingly, he gave orders, that Councils should be convened in the several countries where the Gospel had been preached, and that the question of Easter should be examined. Everywhere there was perfect uniformity of practice; and the historian Eusebius, who lived a hundred and fifty years later, assures us, that the people of his day used to quote the decisions of the Councils of Rome, of Gaul, of Achaia, of Pontus, of Palestine, and of Osrhoena in Mesopotamia. The Council of Ephesus, at which Polycrates, the Bishop of that city, presided, was the only one that opposed the Pontiff, and disregarded the practice of the universal Church.

Deeming it unwise to give further toleration to the opposition, Victor separated from communion with the Holy See the refractory Churches of Asia Minor. This severe penalty, which was not inflicted until Rome had exhausted every other means of removing the evil, excited the commiseration of several Bishops. St. Ireneus, who was then governing the See of Lyons, pleaded for these Churches, which, so it seemed to him, had sinned only through a want of light; and he obtained from the Pope the revocation of a measure which seemed too severe. This indulgence produced the desired effect. In the following century, St. Anatolius, Bishop of Laodicea, in his Book on the *Pasch*, written in 276, tells us that the Churches of

Asia Minor had then, for some time past, conformed to the Roman practice.

About the same time, and by a strange co-incidence, the Churches of Syria, Cilicia, and Mesopotamia, gave scandal by again leaving the Christian and Apostolic observance of Easter, and returning to the Jewish rite of the fourteenth of the March moon. This Schism in the Liturgy grieved the Church; and one of the points to which the Council of Nicæa directed its first attention, was the promulgation of the universal obligation to celebrate Easter on the Sunday. The Decree was unanimously passed, and the Fathers of the Council ordained, that 'all controversy being laid aside, the Brethren in the East should solemnize the Pasch on the same day as the Romans, the Alexandrians, and the rest of the faithful.'¹ So important seemed this question, inasmuch as it affected the very essence of the Christian Liturgy, that St. Athanasius, assigning the reasons which had led to the calling of the Council of Nicæa, mentions these two: the condemnation of the Arian heresy, and the establishment of uniformity in the observance of Easter.²

The Bishop of Alexandria was commissioned by the Council to see to the drawing up of astronomical tables, whereby the precise day of Easter might be fixed for each future year. The reason of this choice was, that the astronomers of Alexandria were looked upon as the most exact in their calculations. These tables were to be sent to the Pope, and he would address letters to the several Churches, instructing them as to the uniform celebration of the great Festival of Christendom. Thus was the unity of the Church made manifest by the unity of the holy Liturgy; and the Apostolic See, which is the foun-

¹ *Spicilegium Solesmense*. t. iv. p. 541. ² *Epist. ad Afros episcopos*.

dition of the first, was likewise the source of the second. But, even previous to the Council of Nicæa, the Roman Pontiff had addressed to all the Churches, every year, a Paschal Encyclical, instructing them as to the day on which the solemnity of the Resurrection was to be kept. This we learn from the synodical Letter of the Fathers of the great Council held at Arles, in 314. The Letter is addressed to Pope St. Sylvester, and contains the following passage: 'In the first place, we beg that the observance of the Pasch of the Lord may be uniform, both as to time and day, *in the whole world*, and that You would, *according to the custom*, address Letters to all concerning this matter.'¹

This custom, however, was not kept up for any length of time, after the Council of Nicæa. The want of precision in astronomical calculations occasioned confusion in the method of fixing the day of Easter. It is true, this great Festival was always kept on a Sunday; nor did any Church think of celebrating it on the same day as the Jews; but, since there was no uniform understanding as to the exact time of the Vernal Equinox, it happened some years, that the Feast of Easter was not kept, in all places, on the same day. By degrees, there crept in a deviation from the rule laid down by the Council, of taking the 21st of March as the day of the Equinox. There was needed a reform in the Calendar, and no one seemed competent to bring it about. Cycles were drawn up contradictory to one another; Rome and Alexandria had each its own system of calculation; so that, some years, Easter was not kept with that perfect uniformity which the Nicene Fathers had so strenuously laboured for: and yet, this variation was not the result of anything like party-spirit.

¹ *Concil. Gallicæ. t. i.*

The West followed Rome. The Churches of Ireland and Scotland, which had been misled by faulty Cycles, were, at length, brought into uniformity. Finally, science was sufficiently advanced in the 16th century, for Pope Gregory XIII. to undertake a reform of the Calendar. The Equinox had to be restored to the 21st of March, as the Council of Nicæa had prescribed. The Pope effected this by publishing a Bull, dated February 24, 1581, in which he ordered that ten days of the following year, namely from the 4th to the 15th of October, should be suppressed. He thus restored the work of Julius Cæsar, who had, in his day, turned his attention to the rectification of the Year. Easter was the great object of the reform, or, as it is called, the New Style, achieved by Gregory XIII. The principles and regulations of the Nicene Council were again brought to bear on this the capital question of the Liturgical Year; and the Roman Pontiff thus gave to the whole world the intimation of Easter, not for one year only, but for centuries. Heretical nations were forced to acknowledge the divine power of the Church in this solemn act, which interested both religion and society. They protested against the Calendar, as they had protested against the Rule of Faith. England and the Lutheran States of Germany preferred following, for many years, a Calendar which was evidently at fault, rather than accept the New Style, which they acknowledged to be indispensable; but it was the work of a Pope!¹ The only nation in Europe that keeps up the Old Style is Russia, whose antipathy to Rome obliges her to be thus ten or twelve days behind the rest of the civilized world.

All this shows us how important it was to fix the

¹ [Great Britain adopted the New Style, by Act of Parliament, in the year 1752.—Tr.]

precise day of Easter; and God has several times shown by miracles, that the date of so sacred a Feast was not a matter of indifference. During the ages when the confusion of the Cycles and the want of correct astronomical computations occasioned great uncertainty as to the Vernal Equinox, miraculous events more than once supplied the deficiencies of science and authority. In a letter to St. Leo the Great, in the year 444, Paschasinus, Bishop of Lily-bea¹ in Sicily, relates that under the Pontificate of St. Zozimus,—Honorius being Consul for the eleventh, and Constantius for the second time,—the real day of Easter was miraculously revealed to the people of one of the churches there. In the midst of a mountainous and thickly wooded district of the Island was a village called Meltinas. Its church was of the poorest, but it was dear to God. Every year, on the night preceding Easter Sunday, as the Priest went to the Baptistery to bless the Font, it was found to be miraculously filled with water, for there were no human means wherewith it could be supplied. As soon as Baptism was administered, the water disappeared of itself, and left the Font perfectly dry. In the year just mentioned, the people, misled by a wrong calculation, assembled for the ceremonies of Easter Eve. The Prophecies having been read, the Priest and his flock repaired to the Baptistery,—but the Font was empty. They waited, expecting the miraculous flowing of the water, wherewith the Catechumens were to receive the grace of regeneration: but they waited in vain, and no Baptism was administered. On the following 22nd of April, the Font was found to be filled to the brim, and thereby the people understood that that was the true Easter for that year.²

¹The modern *Marsala*.

²Sti. Leonis *Opera*, Epist. iii.

Cassiodorus, writing in the name of king Athalaric to a certain Severus, relates a similar miracle, which happened every year on Easter Eve, in Lucania, near the small Island of Leucothea, at a place called Marcilianum. There was a large fountain there, whose water was so clear, that the air itself was not more transparent. It was used as the Font for the administration of Baptism on Easter Night. As soon as the Priest, standing under the rock where-with nature had canopied the fountain, began the prayers of the Blessing, the water, as though taking part in the transports of the Easter joy, arose in the Font; so that, if previously it was to the level of the fifth step, it was seen to rise up to the seventh, impatient, as it were, to effect those wonders of grace whereof it was the chosen instrument. God would show by this, that even inanimate creatures can share, when He so wills it, in the holy gladness of the greatest of all days.¹

St. Gregory of Tours tells us of a Font, which existed even then, in a church of Andalusia, in a place called Osen, and whereby God miraculously certified to His people the true day of Easter. On the Maundy Thursday of each year, the Bishop, accompanied by the faithful, repaired to this church. The bed of the Font was built in the form of a cross, and was paved with mosaics. It was carefully examined, to see that it was perfectly dry; and after several prayers had been recited, every one left the church, and the Bishop sealed the door with his seal. On Holy Saturday the Pontiff returned, accompanied by his flock; the seal was examined, and the door was opened. The Font was found to be filled, even above the level of the floor, and yet the water did not overflow. The Bishop pronounced the exorcisms

¹ Cassiodorus, *Variarum*, lib. vii. epist. xxxiii.

over the miraculous water, and poured the Chrism into it. The Catechumens were then baptized; and as soon as the sacrament had been administered, the water immediately disappeared, and no one could tell what became of it.¹ Similar miracles were witnessed in several churches in the East. John Moschus, a writer in the 7th century, speaks of a Baptismal Font in Lycia, which was thus filled every Easter Eve; but the water remained in the Font during the whole fifty days, and suddenly disappeared after the Festival of Pentecost.²

We alluded, in our *History of Passiontide*, to the decrees passed by the Christian Emperors, which forbade all law proceedings during the fortnight of Easter, that is, from Palm Sunday to the Octave day of the Resurrection. St. Augustine, in a sermon he preached on this Octave, exhorts the faithful to extend to the whole year this suspension of law-suits, disputes, and enmities, which the civil law interdicted during these fifteen days.

The Church puts upon all her children the obligation of receiving Holy Communion at Easter. This precept is based upon the words of our Redeemer, who left it to His Church to determine the time of the year, when Christians should receive the Blessed Sacrament. In the early ages, Communion was frequent, and, in some places, even daily. By degrees, the fervour of the faithful grew cold towards this august Mystery, as we gather from a decree of the Council of Agatha (Agde), held in 506, where it is defined, that those of the laity who shall not approach Communion at Christmas, Easter, and Pentecost, are to be considered as having ceased to be Catholics.³ This Decree of the Council of Agatha was accepted

¹ *De Gloria Martyrum*, lib. i. cap. xxiv.

² *Pratum spirituale*, cap. ccxv.

³ *Concil. Agath.* Canon xviii.

as the law of almost the entire Western Church. We find it quoted among the regulations drawn up by Egbert, Archbishop of York, as also in the third Council of Tours. In many places, however, Communion was obligatory for the Sundays of Lent, and for the last three days of Holy Week, independently of that which was to be made on the Easter Festival.

It was in the year 1215, in the 4th General Council of Lateran, that the Church, seeing the ever growing indifference of her children, decreed with regret that Christians should be strictly bound to Communion only once in the year, and that that Communion of obligation should be made at Easter. In order to show the faithful that this is the uttermost limit of her condescension to lukewarmness, she declares, in the same Council, that he that shall presume to break this law, may be forbidden to enter a church during life, and be deprived of Christian burial after death, as he would be if he had, of his own accord, separated himself from the exterior link of Catholic unity.¹ These regulations of a General Council show how important is the duty of the Easter Communion; but, at the same time, they make us shudder at the thought of the millions, throughout the Catholic world, who brave each year the threats of the Church, by refusing to comply with a duty, which would both bring life to their souls, and serve as a profession of their faith. And when we again reflect upon how many even of those who make their Easter Communion, have paid no more attention to the Lenten Penance than if there were no such obligation in

¹Two centuries after this, Pope Eugenius the Fourth, in the Constitution *Digna Fide*, given in the year 1440, allowed this annual Communion to be made on any day between Palm Sunday and Low Sunday inclusively. [In England, by permission of the Holy See, the time for making the Easter Communion extends from Ash Wednesday to Low Sunday.—Tr.]

existence, we cannot help feeling sad, and we wonder within ourselves, how long God will bear with such infringements of the Christian Law.

The fifty days between Easter and Pentecost have ever been considered by the Church as most holy. The first week, which is more expressly devoted to celebrating our Lord's Resurrection, is kept up as one continued Feast; but the remainder of the fifty days is also marked with special honours. To say nothing of the joy, which is the characteristic of this period of the year, and of which the *Alleluia* is the expression,—Christian tradition has assigned to Eastertide two practices, which distinguish it from every other Season. The first is, that fasting is not permitted during the entire interval: it is an extension of the ancient precept of never fasting on a Sunday, and the whole of Eastertide is considered as one long Sunday. This practice, which would seem to have come down from the time of the Apostles, was accepted by the Religious Rules of both East and West, even by the severest. The second consists in not kneeling at the Divine Office, from Easter to Pentecost. The Eastern Churches have faithfully kept up the practice, even to this day. It was observed for many ages by the Western Churches also; but now, it is little more than a remnant. The Latin Church has long since admitted genuflexions in the Mass during Easter time. The few vestiges of the ancient discipline in this regard, which still exist, are not noticed by the faithful, inasmuch as they seldom assist at the Canonical Hours.

Eastertide, then, is like one continued Feast. It is the remark made by Tertullian, in the 3rd century. He is reproaching those Christians who regretted having renounced, by their Baptism, the festivities of the pagan year; and he thus addresses them: 'If you love Feasts, you will find plenty among us

Christians; not merely Feasts that last only for a day, but such as continue for several days together. The Pagans keep each of their Feasts once in the year; but you have to keep each of yours many times over, for you have the eight days of its celebration. Put all the Feasts of the Gentiles together, and they do not amount to our fifty days of Pentecost.¹ St. Ambrose speaking on the same subject, says: 'If the Jews are not satisfied with the Sabbath of each week, but keep also one which lasts a whole month, and another which lasts a whole year;—how much more ought not we to honour our Lord's Resurrection? Hence our ancestors have taught us to celebrate the fifty days of Pentecost as a continuation of Easter. They are seven weeks, and the Feast of Pentecost commences the eighth. . . . During these fifty days, the Church observes no fast, as neither does she on any Sunday, for it is the day on which our Lord rose: and all these fifty days are like so many Sundays.'²

¹ *De Idololatria*, cap. xiv.

² *In Lucam*, lib. viii. cap. xxv.

CHAPTER THE SECOND.

THE MYSTERY OF PASCHAL TIME.

OF all the Seasons of the Liturgical Year, Eastertide is by far the richest in mystery. We might even say that Easter is the summit of the Mystery of the sacred Liturgy. The Christian who is happy enough to enter, with his whole mind and heart, into the knowledge and the love of the Paschal Mystery, has reached the very centre of the supernatural life. Hence it is, that the Church uses every effort in order to effect this: what she has hitherto done, was all intended as a preparation for Easter. The holy longings of Advent, the sweet joys of Christmas, the severe truths of Septuagesima, the contrition and penance of Lent, the heart-rending sight of the Passion,—all were given us as preliminaries, as paths, to the sublime and glorious Pasch, which is now ours.

And that we might be convinced of the supreme importance of this Solemnity, God willed that the Christian Easter and Pentecost should be prepared by those of the Jewish Law:—a thousand five hundred years of typical beauty prefigured the reality: and that reality is ours!

During these days, then, we have brought before us the two great manifestations of God's goodness towards mankind:—the Pasch of Israel, and the Christian Pasch; the Pentecost of Sinai, and the Pentecost of the Church. We shall have occasion to show how the ancient figures were fulfilled in the realities of the new Easter and Pentecost, and how

the twilight of the Mosaic Law made way for the full day of the Gospel; but we cannot resist the feeling of holy reverence, at the bare thought that the Solemnities we have now to celebrate are more than three thousand years old, and that they are to be renewed every year from this till the voice of the Angel shall be heard proclaiming: 'Time shall be no more!'¹ The gates of eternity will then be thrown open.

Eternity in Heaven is the true Pasch: hence, our Pasch, here on earth, is the Feast of feasts, the Solemnity of solemnities. The human race was dead; it was the victim of that sentence, whereby it was condemned to lie mere dust in the tomb; the gates of life were shut against it. But see! the Son of God rises from His grave and takes possession of eternal life. Nor is He the only one that is to die no more, for, as the Apostle teaches us, 'He is the first-born from the dead.'² The Church would, therefore, have us consider ourselves as having already risen with our Jesus, and as having already taken possession of eternal life. The holy Fathers bid us look on these fifty days of Easter, as the image of our eternal happiness. They are days devoted exclusively to joy; every sort of sadness is forbidden; and the Church cannot speak to her divine Spouse without joining to her words that glorious cry of heaven, the *Alleluia*, wherewith, as the holy Liturgy says,³ the streets and squares of the heavenly Jerusalem resound without ceasing. We have been forbidden the use of this joyous word during the past nine weeks; it behoved us to die with Christ:—but now that we have risen together with Him, from the tomb, and that we are resolved to die no more that death, which kills the soul, and caused our

¹ Apoc. x. 6. ² Coloss. i. 18. ³ *Pontificale Rom. In Dedicat. Eccles.*

Redeemer to die on the Cross, we have a right to our *Alleluia*.

The Providence of God, who has established harmony between the visible world and the supernatural work of grace, willed that the Resurrection of our Lord should take place at that particular season of the year, when even nature herself seems to rise from the grave. The meadows give forth their verdure, the trees resume their foliage, the birds fill the air with their songs, and the sun, the type of our triumphant Jesus, pours out his floods of light on our earth made new by lovely Spring. At Christmas, the sun had little power, and his stay with us was short; it harmonized with the humble birth of our Emmanuel, who came among us in the midst of night, and shrouded in swaddling clothes; but now, He is 'as a giant that runs his way, and there is no one that can hide himself from his heat.' Speaking, in the Canticle, to the faithful soul, and inviting her to take her part in this new life which He is now imparting to every creature, our Lord Himself says: 'Arise, my dove, and come! Winter is now past, the rain is over and gone. The flowers have appeared in our land. The voice of the turtle is heard. The fig-tree hath put forth her green figs. The vines, in flower, yield their sweet smell. Arise thou, and come!'²

In the preceding chapter, we explained why our Saviour chose the Sunday for His Resurrection, whereby He conquered death and proclaimed life to the world. It was on this favoured day of the week, that He had, four thousand years previously, created the light; by selecting it now for the commencement of the new life He graciously imparts to man, He would show us that Easter is the renewal of the

¹ Ps. xviii. 6, 7.

² Cant. ii. 10, 13.

entire creation. Not only is the anniversary of His glorious Resurrection to be, henceforward, the greatest of days, but every Sunday throughout the year is to be a sort of Easter, a holy and sacred day. The Synagogue, by God's command, kept holy the Saturday, or the Sabbath, and this in honour of God's resting after the six days of the creation; but the Church, the Spouse, is commanded to honour the *Work* of her Lord. She allows the Saturday to pass,—it is the day her Jesus rested in the Sepulchre: but, now that she is illumined with the brightness of the Resurrection, she devotes to the contemplation of His Work the first day of the week; it is the day of light, for on it He called forth material light, (which was the first manifestation of life upon chaos,) and on the same, He that is the 'Brightness of the Father,'¹ and 'the Light of the world,'² rose from the darkness of the tomb.

Let, then, the week with its Sabbath pass by; what we Christians want is the eighth day, the day that is beyond the measure of time, the day of eternity, the day whose light is not intermittent or partial, but endless and unlimited. Thus speak the holy Fathers, when explaining the substitution of the Sunday for the Saturday. It was, indeed, right that man should keep, as the day of his weekly and spiritual repose, that on which the Creator of the visible world had taken His divine rest; but it was a commemoration of the material creation only. The Eternal Word comes down in the world that He has created; He comes with the rays of His divinity clouded beneath the humble veil of our flesh; He comes to fulfil the figures of the first Covenant. Before abrogating the Sabbath, He would observe it, as He did every tittle of the Law; He would spend

¹ Heb. i. 3.

² St. John, viii. 12.

it as the day of rest, after the work of His Passion, in the silence of the Sepulchre: but, early on the eighth day, He rises to life, and the life is one of glory. 'Let us,' says the learned and pious Abbot Rupert, 'leave the Jews to enjoy the ancient Sabbath, which is a memorial of the visible creation. They know not how to love or desire or merit aught but earthly things. . . . They would not recognize this world's Creator as their King, because He said: "Blessed are the poor!" and, "Wo to the rich!" But our Sabbath has been transferred from the seventh to the eighth day, and the eighth is the first. And rightly was the seventh changed into the eighth, because we Christians put our joy in a better work than the creation of the world. . . . Let the lovers of the world keep a Sabbath for its creation: but our joy is in the salvation of the world, for our life, yea and our rest, is hidden with Christ in God.'¹

The mystery of the seventh followed by an eighth day, as the holy one, is again brought before us by the number of weeks, which form Eastertide. These weeks are seven; they form a week of weeks, and their morrow is again a Sunday, the Feast of the glorious Pentecost. These mysterious numbers,—which God Himself fixed, when He instituted the first Pentecost after the first Pasch,—were followed by the Apostles, when they regulated the Christian Easter, as we learn from St. Hilary of Poitiers, St. Isidore, Amalarius, Rabanus Maurus, and from all the ancient interpreters of the mysteries of the holy Liturgy. 'If we multiply seven by seven,' says St. Hilary, 'we shall find that this holy Season is truly the Sabbath of sabbaths; but what completes it, and raises it to the plenitude of the Gospel, is the eighth

¹ *De Divinis Officiis*, lib. vii. cap. xix.

day which follows, eighth and first both together in itself. The Apostles have given so sacred an institution to these seven weeks that, during them, no one should kneel, or mar by fasting the spiritual joy of this long Feast. The same institution has been extended to each Sunday; for this day which follows the Saturday has become, by the application of the progress of the Gospel, the completion of the Saturday, and the day of feast and joy.¹

Thus, then, the whole Season of Easter is marked with the mystery expressed by each Sunday of the year. Sunday is to us the great day of our week, because beautified with the splendour of our Lord's Resurrection, of which the creation of material light was but a type. We have already said that this institution was prefigured in the Old Law, although the Jewish people were not in any way aware of it. Their Pentecost fell on the fiftieth day after the Pasch; it was the morrow of the seven weeks. Another figure of our Eastertide was the year of Jubilee, which God bade Moses prescribe to his people. Each fiftieth year, the houses and lands that had been alienated during the preceding forty-nine, returned to their original owners; and those Israelites, who had been compelled by poverty to sell themselves as slaves, recovered their liberty. This year which was properly called the Sabbatical year was the sequel of the preceding seven weeks of years, and was thus the image of our eighth day, whereon the Son of Mary, by His Resurrection, redeemed us from the slavery of the tomb, and restored us to the inheritance of our immortality.

The rites peculiar to Eastertide, in the present discipline of the Church, are two: the unceasing repetition of the *Alleluia*, of which we have already

¹ *Prologus in Psalmos.*

spoken, and the colour of the Vestments used for its two great solemnities, white for the first, and red for the second. White is appropriate to the Resurrection: it is the mystery of eternal light, which knows neither spot nor shadow; it is the mystery that produces in a faithful soul the sentiment of purity and joy. Pentecost, which gives us the Holy Spirit, the 'consuming Fire,'¹ is symbolized by the red vestments, which express the mystery of the Divine Paraclete coming down in the form of fiery tongues upon them that were assembled in the Cenacle. With regard to the ancient usage of not kneeling during Paschal Time, we have already said, that there is a mere vestige of it now left in the Latin Liturgy.

The Saints' Feasts, which were interrupted during Holy Week, are likewise excluded from the first eight days of Eastertide; but these ended, we shall have them in rich abundance, as a bright constellation of stars round the divine Sun of Justice, our Jesus. They will accompany us in our celebration of His admirable Ascension; but such is the grandeur of the mystery of Pentecost, that, from the eve of that day, they will be again interrupted until the expiration of Paschal Time.

The rites of the primitive Church with reference to the Neophytes, who were regenerated by Baptism on the night of Easter, are extremely interesting and instructive. But as they are peculiar to the two Octaves of Easter and Pentecost, we will explain them as they are brought before us by the Liturgy of those days.

¹ Heb. xii. 29.

CHAPTER THE THIRD.

PRACTICE DURING PASCHAL TIME.

THE practice for this holy Season mainly consists in the spiritual joy, which it should produce in every soul that is risen with Jesus. This joy is a foretaste of eternal happiness, and the Christian ought to consider it a duty to keep it up within him, by ardently seeking after that life which is in our divine Head, and by carefully shunning sin which causes death. During the last nine weeks, we have mourned for our sins and done penance for them; we have followed Jesus to Calvary; but now, our holy Mother the Church is urgent in bidding us rejoice. She herself has laid aside all sorrow; the voice of her weeping is changed into the song of a delighted Spouse.

In order that she might impart this joy to all her children, she has taken their weakness into account. After reminding them of the necessity of expiation, she gave them forty days wherein to do penance; and then, taking off all the restraint of Lenten mortification, she brings us to Easter as to a land where there is nothing but gladness, light, life, joy, calm, and the sweet hope of immortality. Thus does she produce, in those of her children who have no elevation of soul, sentiments in harmony with the great Feast, such as the most perfect feel; and by this means, all, both fervent and tepid, unite their voices in one same hymn of praise to our risen Jesus.

The great Liturgist of the 12th century, Rupert, Abbot of Deutz, thus speaks of the pious artifice used by the Church to infuse the spirit of Easter into all:

“There are certain carnal minds, that seem unable to open their eyes to spiritual things, unless roused by some unusual excitement; and for this reason, the Church makes use of such means. Thus, the Lenten Fast, which we offer up to God as our yearly tithe, goes on till the most sacred night of Easter; then follow fifty days without so much as one single Fast. Hence it happens, that while the body is being mortified, and is to continue to be so till Easter Night, that holy night is eagerly looked forward to even by the carnal-minded; they long for it to come; and, meanwhile, they carefully count each of the forty days, as a wearied traveller does the miles. Thus, the sacred Solemnity is sweet to all, and dear to all, and desired by all, as light is to them that walk in darkness, as a fount of living water is to them that thirst, and as “a tent which the Lord hath pitched” for wearied wayfarers.”¹

What a happy time was that, when, as St. Bernard expresses it, there was not one in the whole Christian army, that neglected his Easter duty, and when all, both just and sinners, walked together in the path of the Lenten observances! Alas! those days are gone, and Easter has not the same effect on the people of our generation! The reason is that a love of ease and a false conscience lead so many Christians to treat the law of Lent with as much indifference, as though there were no such law existing. Hence, Easter comes upon them as a Feast,—it may be as a great Feast,—but that is all; they experience little of that thrilling joy which fills the heart of the Church during this Season, and which she evinces in every thing she does. And if this be their case even on the glorious day itself, how can it be expected that they should keep up, for the whole fifty, the spirit of

¹ *De Divinis Officiis*, lib. vi. cap. xxvii.

gladness, which is the very essence of Easter? They have not observed the fast, or the abstinence, of Lent: the mitigated form in which the Church now presents them to her children, in consideration of their weakness, was too severe for them! They sought, or they took, a total dispensation from this law of Lenten mortification, and without regret or remorse. The *Alleluia* returns, and it finds no response in their souls: how could it? Penance has not done its work of purification; it has not spiritualized them; how, then, could they follow their risen Jesus, whose life is henceforth more of heaven than of earth?

But these reflections are too sad for such a Season as this: let us beseech our risen Jesus to enlighten these souls with the rays of His victory over the world and the flesh, and to raise them up to Himself. No, nothing must now distract us from joy. 'Can the children of the Bridegroom mourn, as long as the Bridegroom is with them?'¹ Jesus is to be with us for forty days; He is to suffer no more, and die no more; let our feelings be in keeping with His now endless glory and bliss. True, He is to leave us, He is to ascend to the right hand of His Father; but He will not leave us orphans; He will send us the divine Comforter, who will abide with us for ever.² These sweet and consoling words must be our Easter text: 'The children of the Bridegroom cannot mourn, as long as the Bridegroom is with us.' They are the key to the whole Liturgy of this holy Season. We must have them ever before us, and we shall find by experience, that the joy of Easter is as salutary as the contrition and penance of Lent. Jesus on the Cross, and Jesus in the Resurrection, it is ever the same Jesus; but what He wants from us now, is that

¹ St. Matth. ix. 15.

² St. John, xiv. 16-18.

we should keep near Him, in company with His blessed Mother, His disciples, and Magdalene, who are in ecstasies of delight at His triumph, and have forgotten the sad days of His Passion.

But this Easter of ours will have an end; the bright vision of our risen Jesus will pass away; and all that will be left to us, is the recollection of His ineffable glory, and of the wonderful familiarity wherewith He treated us. What shall we do, when He who was our very life and light, leaves us, and ascends to heaven? Be of good heart, Christians! you must look forward to another Easter. Each year will give you a repetition of what you now enjoy. Easter will follow Easter, and bring you at last to that Easter in heaven, which is never to have an end, and of which these happy ones of earth are a mere foretaste. Nor is this all. Listen to the Church. In one of her Prayers she reveals to us the great secret, how we may perpetuate our Easters even here in our banishment:—‘Grant to thy servants, O God, that they may keep up, by their manner of living, the Mystery they have received by believing!’¹ So, then, the Mystery of Easter is to be ever visible on this earth; our risen Jesus ascends to heaven, but He leaves upon us the impress of His Resurrection, and we must retain it within us until He again visits us.

And how could it be that we should not retain this divine impress within us? Are not all the mysteries of our divine Master ours also? From His very first coming in the Flesh, He has made us sharers in everything He has done. He was born in Bethlehem: we were born together with Him. He was crucified: our ‘old man was crucified with Him.’² He was buried: ‘we were buried with Him.’³ And

¹Collect for Tuesday in Easter Week. ²Rom. vi. 6. ³Rom. vi. 4.

therefore, when He rose from the grave, we also received the grace that we should 'walk in the newness of life.'¹

Such is the teaching of the Apostle, who thus continues: 'We know that Christ rising again from the dead, dieth now no more; death shall no more have dominion over Him: for in that He died to sin, (that is, for sin,) He died once; but in that He liveth, He liveth unto God.'² He is our Head, and we are His members: we share in what is His. To die again by sin, would be to renounce Him, to separate ourselves from Him, to forfeit that Death and Resurrection of His, which He mercifully willed should be ours. Let us, therefore, preserve within us that life, which is the life of our Jesus, and yet, which belongs to us as our own treasure; for He won it by conquering death, and then gave it to us, with all His other merits. You, then, who before Easter were sinners, but have now returned to the life of grace, see that you die no more; let your actions bespeak your resurrection. And you, to whom the Paschal Solemnity has brought growth in grace, show this increase of more abundant life by your principles and your conduct. 'Tis thus all will 'walk in the newness of life.'

With this, for the present, we take leave of the lessons taught us by the Resurrection of Jesus; the rest we reserve for the humble commentary we shall have to make on the Liturgy of this holy season. We shall then see, more and more clearly, not only our duty of imitating our divine Master's Resurrection, but the magnificence of this grandest Mystery of the Man-God. Easter,—with its three admirable manifestations of divine love and power, the Resurrection, the Ascension, and the Descent of the Holy Ghost,—

¹ Rom. vi. 4.

² Rom. vi. 9, 10.

yes, Easter is the perfection of the work of our Redemption. Everything, both in the order of time and in the workings of the Liturgy, has been a preparation for Easter. The four thousand years that followed the promise made by God to our First Parents, were crowned by the event that we are now to celebrate. All that the Church has been doing for us from the very commencement of Advent, had this same glorious event in view; and now that we have come to it, our expectations are more than realized, and the power and wisdom of God are brought before us so vividly, that our former knowledge of them seems nothing in comparison with our present appreciation and love of them. The Angels themselves are dazzled by the grand Mystery, as the Church tells us in one of her Easter Hymns, where she says: 'The Angels gaze with wonder on the change wrought in mankind: it was flesh that sinned, and now Flesh taketh all sin away, and the God that reigns is the God made Flesh.'¹

Eastertide, too, belongs to what is called the *Illuminative Life*; nay, it is the most important part of that life, for it not only manifests, as the last four seasons of the Liturgical year have done, the humiliations and the sufferings of the Man-God: it shows Him to us in all His grand glory; it gives us to see Him expressing in His own sacred Humanity, the highest degree of the creature's transformation into his God. The coming of the Holy Ghost will bring additional brightness to this Illumination; it shows us the relations that exist between the soul and the Third Person of the Blessed Trinity. And here we see the way and the progress of a faithful soul. She was made an adopted child of the Heavenly Father; she was initiated into all the duties and mysteries of

¹ Hymn for the Matins of Ascension Day.

her high vocation, by the lessons and examples of the Incarnate Word; she was perfected, by the visit and indwelling of the Holy Ghost. From this there result those several Christian exercises, which produce within her an imitation of her divine Model, and prepare her for that *Union*, to which she is invited by Him, who 'gave to them that received Him, power to be made sons of God,' by a birth that is 'not of blood, nor of the flesh, but of God.'

'St. John, i. 12, 13.

CHAPTER THE FOURTH.

MORNING AND NIGHT PRAYERS FOR PASCHAL TIME.

DURING Paschal Time, the Christian, on waking in the morning, will unite himself with the Church, who, in her Office of Matins, says to us these solemn words, which choirs of religious men and women, throughout the universe, have been chanting during the deep silence of the night:—

Surrexit Dominus vera. The Lord hath truly risen.
Alleluia. Alleluia.

He will profoundly adore the Son of God rising from the tomb, and surrounded with the dazzling rays of His grand triumph. He will hail Him with delighted joy, as being the divine Sun of Justice, who rises on the world that He may rescue it from the darkness of sin, and illuminate it with the light of grace. It is with these ideas deeply impressed upon his mind, that he must perform his first acts of religion, both interior and exterior, wherewith he begins the day. The time for Morning Prayer being come, he may use the following method, which is formed upon the very prayers of the Church:—

MORNING PRAYERS.

First, praise and adoration of the Most Holy Trinity:

℣. Benedicamus Patrem
et Filium, cum Sancto Spi-
ritu.

℣. Let us bless the Father,
and the Son, and the Holy
Ghost.

R. Laudemus et super-
exaltemus eum in sæcula.

V. Gloria Patri, et Filio,
et Spiritui Sancto.

R. Sicut erat in principio,
et nunc et semper, et in sæ-
cula sæculorum. Amen.

R. Let us praise him and
extol him above all, for ever.

V. Glory be to the Father,
and to the Son, and to the Holy
Ghost.

R. As it was in the begin-
ning, is now, and ever shall
be, world without end. Amen.

Then, praise to our Lord and Saviour, Jesus
Christ:

V. In resurrectione tua,
Christe, alleluia.

R. Cœli et terra læten-
tur, alleluia.

V. In thy Resurrection, O
Christ, alleluia.

R. Let heaven and earth
rejoice, alleluia.

Thirdly, invocation of the Holy Ghost:

Veni, Sancte Spiritus, re-
ple tuorum corda fidelium,
et tui amoris in eis ignem
accende.

Come, O Holy Spirit, fill
the hearts of thy faithful, and
enkindle within them the fire
of thy love.

After these fundamental acts of religion, recite the
Lord's Prayer, begging of God the Father of our
Lord Jesus Christ, that He would mercifully establish
here upon earth the *kingdom* of His divine Son, who
has won for Himself all power, in heaven and on
earth, by the triumph gained over death and hell by
His Resurrection; and that He vouchsafe to *deliver*
us from evil, that is, from sin, which brought death
into this world, and made it necessary for Jesus
Himself to suffer that very death, over which He
gained victory both for Himself and for us.

THE LORD'S PRAYER.

Pater noster, qui es in
cœlis, sanctificetur nomen
tuum: adveniat regnum
tuum: fiat voluntas tua, sic-
ut in cœlo, et in terra. Pa-

Our Father, who art in hea-
ven, hallowed be thy name;
thy kingdom come; thy will
be done on earth, as it is in
heaven. Give us this day our

nem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.	daily bread; and forgive us our trespasses as we forgive them that trespass against us and lead us not into tempta- tion; but <i>deliver us from evil.</i> Amen.
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Then, address our Blessed Lady, using the words of the Angelical Salutation. Congratulate her on the happiness which her maternal heart must have felt, when she saw her Jesus after His Resurrection. How must she have exulted at the sight of her Son, all radiant with the splendour of His triumph! Her joy was the greater, because the Agony and cruel Death of this dear *Fruit of her womb* had pierced her soul with a sword of sorrow.

THE ANGELICAL SAUTATION.

Ave Maria, gratia plena: Dominus tecum: benedicta tu in mulieribus, et bene- dictus fructus ventris tui, Jesus.	Hail Mary, full of grace: the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.
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Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis no- stræ. Amen.	Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
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After this, you should recite the Creed, that is, the Symbol of faith. It contains the dogmas we are to believe; and amongst these are the Resurrection of Christ, which is the foundation of the Christian religion, and the Ascension, which raises up our thoughts and hopes to heaven. You should dwell, with devout attention, on those words: *I believe in the Holy Ghost*, for it was during this season that the Spirit of love came down upon the earth in order to sanctify us. Repeat with enthusiasm the words, *I believe in the Holy Catholic Church*, because this our Mother was installed in her glorious ministry by

our Saviour, before His Ascension, and was made fruitful by the Holy Ghost descending upon her. Finally, put on all the ardour of your faith when you pronounce the words, *I believe in the resurrection of the body*; it will be a homage most pleasing to our Redeemer, who vouchsafed to communicate to our poor flesh the reality and the glory of His own Resurrection.

THE APOSTLES' CREED.

Credo in Deum Patrem omnipotentem, Creatorem coeli et terræ. Et in Jesum Christum Filium ejus unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos, tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, *the third day he rose again from the dead*; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After having thus made the profession of your faith, give praise to your divine Lord, who, early on the Sunday morning, rose from the tomb by His own power. He hereby invited all men to share in the Easter joy, and from the very midst of death enriched them with life. With this before you, recite the following Hymn, given you by the Church in her Office of Lauds during Paschal Time.

HYMN.

Aurora cœlum purpurat,
 Æther resultat laudibus,
 Mundus triumphans jubilat,
 Horrens avernus infremit.

Rex ille dum fortissimus
 De mortis inferno specu
 Patrum senatum liberum
 Educit ad vitæ jubar.

Cujus sepulchrum plurimo
 Custode signabat lapis,
 Victor triumphat, et suo
 Mortem sepulchro funerat.

Sat funeri, sat lachrymis,
 Sat est datum doloribus:
 Surrexit exstinctor necis,
 Clamat coruscans Angelus.

Ut sis perenne mentibus
 Paschale, Jesu, gaudium,
 A morte dira criminum
 Vitæ renatos libera.

Deo Patri sit gloria,
 Et Filio, qui a mortuis
 Surrexit, ac Paraclito,
 In sempiterna sæcula.
 Amen.

Day-dawn gilds the heavens;—the air re-echoes with our hymns, the world is triumphant and glad, and hell howls with fear and rage.

This is the hour when our most mighty King freed from the deep prison of death the venerable host of the fathers, and led them to the light of life.

A numerous body of soldiers keep watch at the Tomb; a stone is rolled against it, and all is sealed. But Jesus triumphs over death, and buries it in his own Grave.

A bright Angel cries out: 'Away with mourning, tears, and grief! The conqueror of death is risen!'

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.

Amen.

Here make a humble confession of your sins, reciting the general formula made use of by the Church.

THE CONFESSION OF SINS.

Confiteor Deo Omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles

D

Petro et Paulo, et omnibus sanctis, quia peccavi nimis cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, et omnes sanctos, orare pro me ad Dominum Deum nostrum.

Misereatur nostri omnipotens Deus, et dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

Indulgentiam, absolutiorem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. Amen.

Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me.

May Almighty God have mercy on us, and, our sins being forgiven, bring us to life everlasting. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen.

This is the proper place for making your Meditation, as no doubt you practise this holy exercise. During Paschal Time, the following should form the leading subjects of our Meditations:—The power and glory of the Man-God in His Resurrection; the love He has shown us by giving us to share in His victory over death; the apparitions wherewith He consoled His blessed Mother, Magdalene and the other holy women, the Apostles and disciples; the forty days He passed on earth, previous to His Ascension; the glorious qualities of His Body after His Resurrection; our own Resurrection; the magnificence of the Ascension; the Descent of the Holy Ghost, and the preparation we should make for it; and lastly, the obligation we are under of walking in that new life which Easter brings with it, and which is the absolutely necessary means of our benefiting by the sublime Mysteries now brought before us.

The next part of your Morning Exercise must consist in asking of God, by the following prayers, grace to avoid every kind of sin. Say, then, with the Church, whose prayers must ever be preferred to all others :

Ÿ. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Ÿ. O Lord, hear my prayer.

R. And let my cry come unto thee.

OREMUS.

LET US PRAY.

Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Almighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sin, but that all our thoughts, words, and actions may be regulated according to the rules of thy heavenly justice, and tend to the observance of thy holy law. Through Jesus Christ our Lord. Amen.

Then beg the divine assistance for the actions of the day, that you may do them well, and say thrice:

Ÿ. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Ÿ. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Ÿ. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Ÿ. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Ÿ. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Ÿ. Incline unto my aid, O God.

R. O Lord, make haste to help me.

OREMUS.

LET US PRAY.

Dirigere et sanctificare,
regere et gubernare dignare,
Domine Deus, Rex cœli et
terræ, hodie corda et corpora
nostra, sensus, sermones, et
actus nostros in lege tua, et
in operibus mandatorum
tuorum, ut hic et in æter-
num, te auxiliante, salvi et
liberi esse mereamur, Salva-
tor mundi. Qui vivis et
regnas in sæcula sæculorum,
Amen.

Lord God, and King of
heaven and earth, vouchsafe
this day to rule and sanctify,
to direct and govern our souls
and bodies, our senses, words,
and actions in conformity to
thy law, and strict obedience
to thy commands; that by the
help of thy grace, O Saviour
of the world! we may be fenced
and freed from all evils. Who
livest and reignest for ever
and ever. Amen.

During the day, you will do well to use the instructions and prayers which you will find in this volume, for each day of the Season, both for the Proper of the Time, and the Proper of the Saints. In the evening, you may use the following Prayers.

 NIGHT PRAYERS.

After having made the sign of the Cross, adore that Sovereign Lord, who has so mercifully preserved you during this day, and blessed you, every hour, with His grace and protection. For this end, recite the following Hymn, which the Church sings in her Vespers for Paschal Time.

HYMN.

Ad regias Agni dapes,
Stolis amicti candidis,
Post transitum maris Rubri,
Christo canamus principi.

Divina cujus charitas,
Sacrum propinat sangui-
nem,
Almique membra corporis
Amor sacerdos immolat.

Having passed the Red Sea,
and now seated at the royal
banquet of the Lamb, clad in
our white robes,—let us sing
a hymn to Christ our King.

He, in his divine love for
us, gives us to drink of his
precious Blood. Love is the
Priest that immolates his
sacred Body.

Sparsum cruorem postibus
 Vastator horret Angelus;
 Fugitque divisum mare,
 Merguntur hostes fluctibus.

Jam Pascha nostrum
 Christus est,
 Paschalis idem victima,
 Et pura puris mentibus
 Sinceritatis azyma.

O vera cœli victima,
 Subjecta cui sunt tartara,
 Soluta mortis vincula,
 Recepta vitæ præmia.

Victor subactis inferis
 Trophæa Christus explicat,
 Cœloque aperto, subditum
 Regem tenebrarum trahit.

Ut sis perenne mentibus
 Paschale, Jesu, gaudium,
 A morte dira criminum
 Vitæ renatos libera.

Deo Patri sit gloria,
 Et Filio, qui a mortuis
 Surrexit, ac Paraclito,
 In sempiterna sæcula.
 Amen.

The destroying Angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Christ is now our Pasch; he is our Paschal Lamb; he is the unleavened Bread of sincerity, pure food for pure souls.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Christ, our Conqueror, unfolds his banner, for he has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

That thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.

Amen.

After this Hymn, say the Our Father, Hail Mary, and the Apostles' Creed, as in the morning.

Then make the examination of conscience, going over in your mind all the faults committed during the day. Think how opposed sin is to that new life which we ought now to be leading with our risen Lord: make a firm resolution to avoid sin for the time to come, to do penance for it, and to shun the occasions which might again lead you into it.

The examination of conscience concluded, recite the *Confiteor* (or I confess) with heartfelt contrition, and give expression to your sorrow by the following Act, which we have taken from the Venerable Cardinal Bellarmine's Catechism:

ACT OF CONTRITION.

O my God, I am exceedingly grieved for having offended thee, and with my whole heart I repent for the sins I have committed: I hate and abhor them above every other evil, not only because, by so sinning, I have lost Heaven and deserve Hell, but still more because I have offended thee, O infinite Goodness, who art worthy to be loved above all things. I most firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and to avoid those occasions which might lead me into sin.

You may then add the Acts of Faith, Hope, and Charity, to the recitation of which Pope Benedict XIV. has granted an indulgence of seven years and seven quarantines for each time.

ACT OF FAITH.

O my God, I firmly believe whatsoever the Holy Catholic Apostolic Roman Church requires me to believe; I believe it, because thou hast revealed it to her, thou who art the very Truth.

ACT OF HOPE.

O my God, knowing thy Almighty power, and thy infinite goodness and mercy, I hope in thee that, by the merits of the Passion and Death of our Saviour Jesus Christ, thou wilt grant me eternal life, which thou hast promised to all such as shall do the works of a good Christian; and these I resolve to do, with the help of thy grace.

ACT OF CHARITY.

O my God, I love thee with my whole heart and above all things, because thou art the sovereign Good: I would rather

lose all things than offend thee. For thy love also, I love, and desire to love, my neighbour as myself.

Then say to our Blessed Lady the following Anthem, which the Church uses during Paschal Time:

ANTHEM TO THE BLESSED VIRGIN.

Regina cœli, lætare, alleluia,	Rejoice, O Queen of heaven, alleluia,
Quia quem meruisti portare, alleluia,	For he whom thou deservedst to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.
℣. Gaude et lætare, Virgo Maria, alleluia.	℣. Rejoice and be glad, O Virgin Mary, alleluia.
℞. Quia surrexit Dominus vere, alleluia.	℞. For the Lord hath truly risen, alleluia.

OREMUS.

Deus, qui per Resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es: præsta quæsumus, ut per ejus Genitricem Virginem Mariam, perpetuè capiamus gaudia vitæ. Per eundem Christum Dominum nostrum. Amen.

LET US PRAY.

O God, who, by the Resurrection of our Lord Jesus Christ thy Son, didst vouchsafe to make the world rejoice, grant, we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life. Through the same Christ our Lord. Amen.

You would do well to add the Litany of our Lady. An indulgence of three hundred days, for each time it is recited, has been granted by the Church.

THE LITANY OF THE BLESSED VIRGIN.

Kyrie, eleison
Christe, eleison.
Kyrie, eleison.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Christe, audi nos.	Christ hear us.
Christe, exaudi nos.	Christ, graciously hear us.
Pater de coelis, Deus, miserere nobis.	God the Father of heaven, have mercy on us.
Fili, Redemptor mundi, Deus, miserere nobis.	God the Son, Redeemer of the world, have mercy on us.
Spiritus Sancte, Deus, miserere nobis.	God the Holy Ghost, have mercy on us.
Sancta Trinitas, unus Deus, miserere nobis.	Holy Trinity, one God, have mercy on us.
Sancta Maria, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Genitrix, ora, etc.	Holy Mother of God, pray, etc.
Sancta Virgo Virginum, Mater Christi, Mater divinæ gratiæ, Mater purissima, Mater castissima, Mater inviolata, Mater intemerata, Mater amabilis, Mater admirabilis, Mater Boni Consilii, Mater Creatoris, Mater Salvatoris, Virgo prudentissima, Virgo veneranda, Virgo prædicanda, Virgo potens, Virgo clemens, Virgo fidelis, Speculum justitiæ, Sedes sapientiæ, Causa nostræ lætitiæ, Vas spirituale, Vas honorabile, Vas insigne devotionis, Rosa mystica, Turris Davidica, Turris eburnea, Domus aurea, Fœderis arca, Janua cœli, Stella matutina, Salus infirmorum, Refugium peccatorum.	Holy Virgin of virgins, Mother of Christ, Mother of divine grace, Mother most pure, Mother most chaste, Mother inviolate, Mother undefiled, Mother most amiable, Mother most admirable, Mother of Good Counsel, Mother of our Creator, Mother of our Redeemer, Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most merciful, Virgin most faithful, Mirror of justice, Seat of wisdom, Cause of our joy, Spiritual vessel, Vessel of honour, Singular vessel of devotion, Mystical Rose, Tower of David, Tower of ivory, House of gold, Ark of the covenant, Gate of heaven, Morning Star, Health of the weak, Refuge of sinners,

Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,
Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without ori- ginal sin,
Regina sacratissimi Rosarii.	Queen of the most holy Rosary.
Agnus Dei, qui tollis pec- cata mundi, parce nobis, Domine.	Lamb of God, who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis pec- cata mundi, exaudi nos, Domine.	Lamb of God, who takest away the sins of the world, gra- ciously hear us, O Lord.
Agnus Dei, qui tollis pec- cata mundi, miserere no- bis.	Lamb of God, who takest away the sins of the world, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exaudi nos.	Christ, graciously hear us.
V. Ora pro nobis, sancta Dei Genitrix.	V. Pray for us, O holy Mother of God.
R. Ut digni efficiamur promissionibus Christi.	R. That we may be made worthy of the promises of Christ.

OREMUS.

Concede nos famulos tuos, quæsumus Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ, semper Virginis, intercessione, a præsentis liberari tristitia, et æternæ perfrui lætitiæ. Per Christum Dominum nostrum. Amen.

LET US PRAY.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind, and by the glorious intercession of Blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy which is eternal. Through Christ our Lord. Amen.

Here invoke the holy Angels, whose protection is, indeed, always so much needed by us, but never so much as during the hours of night. Say with the Church :

Sancti Angeli, custodes nostri, defendite nos in prælio, ut non pereamus in tremendo iudicio.

V. Angelis suis Deus mandavit de te.

R. Ut custodiant te in omnibus viis tuis.

OREMUS.

Deus, qui ineffabili providentia sanctos Angelos tuos ad nostram custodiam mittere dignaris: largire supplicibus tuis, et eorum semper protectione defendi, et æterna societate gaudere. Per Christum Dominum nostrum. Amen.

Holy Angels, our loving Guardians, defend us in the hour of battle, that we may not be lost at the dreadful judgement.

V. God hath given his Angels charge of thee.

R. That they may guard thee in all thy ways.

LET US PRAY.

O God, who in thy wonderful providence hast been pleased to appoint thy holy Angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Through Christ our Lord. Amen.

Then beg the assistance of the Saints by the following antiphon and prayer of the Church:

ANT. Sancti Dei omnes, intercedere dignemini pro nostra omniumque salute.

ANT. All ye Saints of God, vouchsafe to intercede for us and for all men, that we may be saved.

And here you may add a special mention of the Saints to whom you bear a particular devotion, either as your Patrons or otherwise; as also of those whose feast is kept in the Church that day, or who have been at least commemorated in the Divine Office.

This done, remember the necessities of the Church Suffering, and beg of God that He will give to the souls in Purgatory a place of refreshment, light, and peace. For this intention recite the usual prayers.

PSALM 129.

De profundis clamavi ad te, Domine: Domine, exaudi vocem meam.

From the depths I have cried to thee, O Lord; Lord, hear my voice.

Fiant aures tuæ intendent-
tes. in vocem deprecationis
meæ.

Si iniquitates observave-
ris, Domine: Domine, quis
sustinebit?

Quia apud te propitiatio
est: et propter legem tuam
sustinui te, Domine.

Sustinuit anima mea in
verbo ejus: speravit anima
mea in Domino.

Ac custodia matutina usque
ad noctem: speret Israel in
Domino.

Quia apud Dominum mi-
sericordia: et copiosa apud
eum redemptio.

Et ipse redimet Israel: ex
omnibus iniquitatibus ejus.

Requiem æternam dona
eis, Domine,

Et lux perpetua luceat
eis.

V. A porta inferi,

R. Erue, Domine, animas
eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi ora-
tionem meam.

R. Et clamor meus ad te
veniat.

OREMUS.

Fidelium Deus omnium
Conditor et Redemptor, ani-
mabus famulorum famula-
rumque tuarum, remissio-
nem cunctorum tribue pec-
catorum: ut indulgentiam,
quam semper optaverunt,
piis supplicationibus conse-
quantur. Qui vivis et regnas
in sæcula sæculorum. Amen.

Let thine ears be attentive
to the voice of my supplica-
tion.

If thou wilt observe iniqui-
ties, O Lord, Lord, who shall
endure it?

For with thee there is mer-
ciful forgiveness; and by rea-
son of thy law I have waited
for thee, O Lord.

My soul hath relied on his
word; my soul hath hoped in
the Lord.

From the morning watch
even until night, let Israel
hope in the Lord.

Because with the Lord there
is mercy, and with him plenti-
ful redemption.

And he shall redeem Israel
from all his iniquities.

Eternal rest give to them,
O Lord,

And let perpetual light
shine upon them.

V. From the gate of hell,

R. Deliver their souls, O
Lord.

V. May they rest in peace.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come
unto thee.

LET US PRAY.

O God, the Creator and
Redeemer of all the faithful,
give to the souls of thy ser-
vants departed the remission
of their sins: that through the
help of pious supplications,
they may obtain the pardon
they have always desired.
Who livest and reignest for
ever and ever. Amen.

Here make a special memento of such of the faithful departed as have a particular claim upon your charity; after which, ask of God to give you His assistance, whereby you may pass the night free from danger. Say, then, still keeping to the words of the Church :

ANT. Salva nos, Domine, vigilantes, custodi nos dormientes: ut vigilemus cum Christo, et requiescamus in pace.

℣. Dignare Domine, nocte ista,

℞. Sine peccato nos custodire.

℣. Miserere nostri, Domine.

℞. Miserere nostri.

℣. Fiat misericordia tua, Domine, super nos.

℞. Quemadmodum speravimus in te.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

ANT. Save us, O Lord, while awake, and watch us as we sleep; that we may watch with Christ and rest in peace.

℣. Vouchsafe, O Lord, this night,

℞. To keep us without sin.

℣. Have mercy on us, O Lord.

℞. Have mercy on us.

℣. Let thy mercy, O Lord, be upon us.

℞. As we have hoped in thee.

℣. O Lord, hear my prayer.

℞. And let my cry come unto thee.

OREMUS.

Visita, quæsumus, Domine, habitationem istam, et omnes insidias inimici ab ea longe repelle: Angeli tui sancti habitent in ea, qui nos in pace custodiant, et benedictio tua sit super nos semper. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LET US PRAY.

Visit, we beseech thee, O Lord, this house and family, and drive far from it all snares of the enemy; let thy holy Angels dwell herein, who may keep us in peace, and may thy blessing be always upon us. Through Jesus Christ our Lord, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, world without end. Amen.

And that you may end the day with sentiments suitable to the joyous season, repeat, with the Church, these beautiful words of the two disciples of Emmaus :

V. Mane nobiscum, Domine, alleluia.

R. Quoniam advesperascit, alleluia.

V. Stay with us, O Lord, alleluia.

R. For it is now evening, alleluia.

CHAPTER THE FIFTH.

ON HEARING MASS DURING PASCHAL TIME.

When we assisted at the holy Sacrifice during Passiontide, our attention was fixed on the real immolation of the Lamb; we looked upon the altar as a new Calvary; and our devotion was centred upon the divine Victim slain for our ransom. During Eastertide, the Lamb presents Himself to us in another aspect; He is living, He is resplendent with glory, He is the Conqueror. He still deigns to be immolated; but it is that He may invite us to a joyous banquet,—the banquet of the Pasch,—wherein He gives us to eat of His Flesh. In her chants during the Mass, the Church is untiring in her *Alleluia*; she affectionately kisses the Wounds of her Jesus, which now dart forth rays of dazzling brightness. Her altar is the throne of the risen God; she approaches it without fear, for the divine Conqueror of death, though so resplendent in His glory, is more loving and affable than ever.

Another source of joy to the Church, when at the holy altar, is the sight of her children partaking of the banquet of the Paschal Lamb. Each church is now a Cenacle, where Jesus celebrates the Pasch with His disciples. The holy Table is no longer the feast of a chosen few; the guests come in in crowds, and the House is filled. Now is the great figure of the Old Law changed into a reality. 'At this Table of the great King, the new Pasch of the New Law puts an end to the ancient Passover. The new excludes the old; reality puts the shadow to flight; light expels night.'¹ We are the children of the

¹ Sequence for the Feast of Corpus Christi.

promise; we have not denied Christ, as did the Jews; but we acknowledged Him to be our King, while His faithless people were dragging Him to execution. He, in return, has invited us to His Pasch, and there He is our host and our food.

During Eastertide, then, the holy Sacrifice puts these two spectacles before us in a most special way: a Victim, who is risen from the dead, and yet is still immolated in a real though unbloody manner; and a Table prepared for the eating of the Lamb, which is, indeed, offered, during the whole year, to the faithful for the life of their souls, but which is now frequented by all. At this Table is likewise fulfilled the prophetic symbol of the ancient Paschal Lamb. For fifteen hundred years, it was the figurative Lamb; the true Lamb has now reigned nineteen hundred: and this is the Lamb, whom the holy Mass reproduces in all the efficacy of His Sacrifice and, in all the magnificence of His glory.

We ought, therefore, during Paschal Time, to assist at holy Mass with these great truths present before our minds; and whilst thinking of the beauty of the ancient types, we should be most grateful to our Heavenly Father for having given us to live under the reign of the new Pasch. Let us be present at this great act of the Christian Religion with extreme joy of soul, for it is here that we have, in all His reality, the same Jesus that rose again from the dead, to die no more. Let us unite with His holy Mother Mary, with Magdalene, and with His disciples, in the sentiments they had. They had the immense happiness of seeing and conversing with Him for forty days after His Resurrection: He shows Himself to us, also, in this august Sacrifice. Let us give Him our adoration and love, and with all possible fervour.

We will now endeavour to embody these senti-

ments in our explanation of the Mysteries of the holy Mass, and initiate the faithful into these divine secrets; not, indeed, by indiscreetly presuming to translate the sacred formulæ, but by suggesting such Acts, as will enable those who hear Mass to enter into the ceremonies and spirit of the Church and of the Priest.

During a considerable portion of Paschal Time, the Mass is celebrated in commemoration of the great Mysteries which were accomplished at this season of the Liturgical Year: the prayers used by the Church on these several Feasts, are given in their proper places. On other days, the holy Sacrifice is generally said in honour of the Saints, unless there occur a Sunday, not impeded by a Double Feast.

On the Sundays, if the Mass at which the Faithful assist be the *Parochial*, or, as it is often called, the Public Mass, two solemn rites precede it, and they are full of instruction and blessing: the *Asperges*, or sprinkling of the Holy Water, and the Procession.

During the *Asperges*, let us recal to our minds the Baptism received on Easter Eve by the Neophytes. Let us also think of our own, whereby we were made members of Christ. The water that thus regenerated us was made fruitful by the Blood of the Lamb and by the power of the Holy Ghost.

ANTIPHON OF THE ASPERGES.

Vidi aquam egredientem de templo a latere dextro, alleluia: et omnes, ad quos pervenit aqua ista, salvi facti sunt et dicent: Alleluia, alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

Gloria Patri. Vidi aquam.

I saw water flowing from the right side of the temple, alleluia: and all to whom that water came were saved, and they shall say: Alleluia, alleluia.

Ps. Praise the Lord, because he is good; because his mercy endureth for ever.

Glory, etc. I saw.

V. Ostende nobis, Domine, misericordiam tuam, alleluia.

R. Et salutare tuum da nobis, alleluia.

V. Show us, O Lord, thy mercy, alleluia.

R. And grant us thy salvation, alleluia.

OREMUS.

LET US PRAY.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus: et mittere digneris sanctum Angelum tuum de coelis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Graciously hear us, O holy Lord, Father Almighty, Eternal God: and vouchsafe to send thy holy Angel from heaven, who may keep, cherish, protect, visit and defend all who are assembled in this place. Through Christ our Lord. Amen.

The Procession, which immediately precedes the Mass, represents the holy women going to the Sepulchre, with the intention of re-embalming the Body of their divine Master. They found it not there; but Jesus at once showed Himself to them, and they returned filled with wonder and joy.

But see, Christians; the Sacrifice begins! The Priest is at the foot of the altar; God is attentive, the Angels are in adoration, the whole Church is united with the Priest, whose priesthood and action are those of the great High Priest, Jesus Christ. Let us make the sign of the Cross with him.

THE ORDINARY OF THE MASS.

In nomine Patris, et Filii,
et Spiritus Sancti. Amen.

℣. Introibo ad altare Dei.

℞. Ad Deum qui lætificat
juventutem meam.

Judica me, Deus, et dis-
cerne causam meam de gente
non sancta: ab homine in-
quo et doloso erue me.

Quia tu es, Deus, fortitudo
mea: quare me repu-
listi? et quare tristis incedo,
dum affligit me inimicus?

Emitte lucem tuam et ve-
ritatem tuam: ipsa me de-
duxerunt et adduxerunt in
montem sanctum tuum, et
in tabernacula tua.

Et introibo ad altare Dei:
ad Deum qui lætificat juven-
tutem meam.

Confitebor tibi in cithara
Deus, Deus meus: quare
tristis es anima mea? et
quare conturbas me?

Spera in Deo, quoniam
adhuc confitebor illi: Salu-
tare vultus mei, et Deus
meus.

Gloria Patri, et Filio, et

In the name of the Father,
and of the Son, and of the
Holy Ghost. Amen.

I unite myself, O my God,
with thy Church whose heart
is filled with the hope of soon
seeing, and in all the splen-
dour of his Resurrection,
Jesus Christ thy Son, who is
the true *Altar*.

Like her I beseech thee to
defend me against the malice
of the enemies of my salva-
tion.

It is in thee that I have put
my hope; yet do I feel sad
and troubled at being in the
midst of the snares which are
set for me.

Send me, then, him who is
light and *truth*: it is he who
will open to us the way to thy
holy mount, to thy heavenly
tabernacle.

He is the Mediator, and the
living Altar: I will draw nigh
to him and be filled with joy.

When he shall have come,
I will sing in my gladness
Be not sad, O my soul! Why
wouldst thou be troubled?

Hope in thy Jesus, who will
soon show himself to thee as
the conqueror of that Death
which he suffered in thy stead;
and thou wilt rise again to-
gether with him.

Glory be to the Father, and

Spiritui Sancto.

Sicut erat in principio et nunc et semper, et in sæcula sæculorum. Amen.

¶ Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

¶ Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

I am to go to the altar of God, and feel the presence of him who desires to give me a new life!

This my hope comes not to me as thinking that I have any merits, but from the all-powerful help of my Creator.

The thought of being about to appear before his God, excites in the soul of the Priest a lively sentiment of compunction. He cannot go further in the Holy Sacrifice without confessing, and publicly, that he is a sinner, and deserves not the grace he is about to receive. Listen with respect to this confession of God's Minister, and earnestly ask our Lord to show mercy to him; for the Priest is your Father; he is answerable for your salvation, for which he every day risks his own. When he has finished, unite with the Servers, or the Sacred Ministers, in this prayer:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered *Amen*, make your confession, saying with a contrite spirit:

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa,

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed,

mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to the Lord our God for me.

Receive with gratitude the paternal wish of the Priest, who says to you :

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution and remission of our sins.

R. Amen.

Invoke the divine assistance, that you may approach to Jesus Christ.

℣. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

R. Et Salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

℣. O God, it needs but one look of thine to give us life.

R. And thy people shall rejoice in thee.

℣. Show us, O Lord, thy mercy.

R. And give us to know and love the Saviour whom thou hast sent unto us.

℣. O Lord hear my prayer.

R. And let my cry come unto thee.

The Priest here leaves you to ascend to the altar ;
but first he salutes you :

V. Dominus vobiscum. *V.* The Lord be with you.

Answer him with reverence :

R. Et cum spiritu tuo. *R.* And with thy spirit.

He ascends the steps and comes to the Holy of
Holies. Ask, both for him and for yourself, the
deliverance from sin :

OREMUS.

LET US PRAY.

<p>Aufer a nobis quæsumus, Domine, iniquitates no- stras; ut ad Sancta sancto- rum puris mereamur menti- bus introire. Per Christum Dominum nostrum. Amen.</p>	<p>Take from our hearts, O Lord, all those sins, which make us unworthy to appear in thy presence; we ask this of thee by thy divine Son, our Lord.</p>
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When the Priest kisses the altar, out of reverence
for the relics of the Martyrs which are there, say :

<p>Oramus te, Domine, per merita sanctorum tuorum, quorum reliquæ hic sunt, et omnium sanctorum : ut in- dulgere digneris omnia pec- cata mea. Amen.</p>	<p>Generous soldiers of Jesus Christ, who have mingled your own blood with his, in- tercede for us that our sins may be forgiven : that so we may, like you, approach unto God.</p>
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If it be a High Mass at which you are assisting,
the Priest incenses the altar in a most solemn man-
ner; this white cloud, which you see ascending from
every part of the altar, signifies the prayer of the
Church, who addresses herself to Jesus Christ, while
the divine Mediator causes that prayer to ascend,

united with His own, to the throne of the majesty of His Father.

The Priest then says the Introit. It is a solemn opening-anthem, in which the Church, at the very commencement of the Holy Sacrifice, gives expression to the sentiments which fill her heart.

It is followed by nine exclamations which are even more earnest, for they ask for mercy. In addressing them to God, the Church unites herself with the nine choirs of Angels, who are standing round the altar of Heaven, one and the same as this before which you are kneeling.

To the Father :

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Lord, have mercy on us!
Lord, have mercy on us!
Lord, have mercy on us!

To the Son :

Christe eleison.
Christe eleison.
Christe eleison.

Christ, have mercy on us!
Christ, have mercy on us!
Christ, have mercy on us!

To the Holy Ghost :

Kyrie eleison.
Kyrie eleison.
Kyrie eleison.

Lord, have mercy on us!
Lord, have mercy on us!
Lord, have mercy on us!

Then, mingling his voice with that of the heavenly host, the Priest intones the sublime Canticle of Bethlehem, which announces *glory to God and peace to men*. Instructed by the revelations of God, the Church continues, in her own words, the Hymn of the Angels. She celebrates, with rapture, *the Lamb of God, who taketh away the sins of the world*; and, as it were, in return for the humiliations He suffered in His Passion, she proclaims that *He alone is Holy*,

He alone is Lord, He alone Most High. Enter, Christians, into these sentiments of profound adoration, confidence, and tender love, towards the Paschal Lamb.

THE ANGELIC HYMN.

Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis.

Laudamus te: benedicimus te: adoramus te: glorificamus te: gratias agimus tibi propter magnam gloriam tuam.

Domine Deus, Rex cœlestis, Deus Pater omnipotens.

Domine, Fili unigenite, Jesu Christe.

Domine Deus, Agnus Dei, Filius Patris.

Qui tollis peccata mundi, miserere nobis.

Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis.

Quoniam tu solus sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will.

We praise thee: we bless thee: we adore thee: we glorify thee: we give thee thanks for thy great glory.

O Lord God, Heavenly King, God the Father Almighty.

O Lord Jesus Christ, the only begotten Son.

O Lord God, *Lamb of God*, Son of the Father.

Who takest away the sins of the world, have mercy on us.

Who takest away the sins of the world, receive our humble prayer.

Who sittest at the right hand of the Father, have mercy on us.

For thou alone art holy, thou alone art Lord, thou alone, O Jesus Christ, together with the Holy Ghost, art most high, in the glory of God the Father. Amen.

The Priest then turns towards the people, and again salutes them, as it were to make sure of their pious attention to the sublime act, for which all this is but the preparation.

Then follows the Collect or Prayer, in which the Church formally expresses to the divine Majesty the special intentions she has in the Mass which is being

celebrated. You may unite in this prayer, by reciting with the Priest the Collects which you will find in their proper places: but on no account omit to join with the server of the Mass in answering *Amen*.

After this comes the Epistle, which is generally a portion of one or other of the Epistles of the Apostles, or a passage from some Book of the old Testament. While it is being read, ask of God that you may profit by the instructions it conveys.

The Gradual is an intermediate formula of prayer between the Epistle and the Gospel. It again brings to us the sentiments already expressed in the Introit. Read it with devotion, that so you may enter more and more into the spirit of the mystery proposed to you by the Church.

During Paschal Time, the Gradual is not said, except for the first six days: we have elsewhere explained the reason of this exception. On all other days of the Season, the interval between the Epistle and Gospel is filled up by two Verses, to each of which is added *Alleluia*, the word that is now ceaselessly on the Church's lips. After the fifty days of Paschal joy, the Gradual will be resumed in the Liturgy.

Next follows the Gospel. It was the Holy Ghost who guided the four Evangelists; their Gospel, which is our light and life, is one of the fruits of the glorious Pentecost. Let us prepare for hearing the words of our risen Lamb: it is He Himself that is about to speak to us, as He did to His disciples, when He appeared to them during the days between His Resurrection and Ascension.

If it be a High Mass, the Deacon, meanwhile, prepares to fulfil his noble office,—that of announcing the *Good Tidings* of salvation. He prays God to cleanse his heart and lips. Then kneeling before the Priest, he asks a blessing; and, having received it, at

once goes to the place where he is to sing the Gospel.

As a preparation for hearing it worthily, you may thus pray, together with both Priest and Deacon :

Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaïæ Prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Dominus sit in cordemeo, et in labiis meis: ut digne et competenter annuntiem Evangelium suum: In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Alas! these ears of mine are but too often defiled with the world's vain words: cleanse them, O Lord, that so I may hear the words of eternal life, and treasure them in my heart. Through our Lord Jesus Christ. Amen.

Grant to thy ministers thy grace, that they may faithfully explain the law; that so all, both pastors and flock, may be united to thee for ever. Amen.

You will stand during the Gospel, as though you were waiting the orders of your Lord; and at the commencement, make the sign of the Cross on your forehead, lips, and breast; and then listen to every word of the Priest or Deacon. Let your heart be ready and obedient. 'While my beloved was speaking,' says the Spouse in the Canticle, 'my soul melted within me.'¹ If you have not such love as this, have at least the humble submission of Samuel, and say: 'Speak, Lord! thy servant heareth.'²

After the Gospel, if the Priest says the Symbol of Faith, the *Credo*, you will say it with him. Faith is that gift of God without which we cannot please Him. It is Faith that initiates us into the sublime Easter Mysteries, which divinize our whole life, and put us in possession of the good things of eternity. Like the holy women at the Sepulchre, let us believe with a lively and simple faith. Let us not wait for experience, as Thomas did; for our Lord has said:

¹ Cant. v. 6.

² 1 Kings iii. 10.

'Blessed are they that have not seen and have believed.'¹ Let us, then, say with the Catholic Church our Mother :

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilia omnium et invisibilia.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto, ex Maria Virgine; ET HOMO FACTUS EST. Crucifixus etiam pro nobis sub Pontio Pilato, passus, et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in cœlum; sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur; qui locutus est per Prophetas. Et unam san-

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages; God of God, light of light; true God of true God. Begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And became incarnate by the Holy Ghost of the Virgin Mary; AND WAS MADE MAN. He was crucified also for us, under Pontius Pilate, suffered, and was buried. *And the third day he rose again, according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father.* And he is to come again with glory, to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son. Who together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And

¹ St. John, xx. 29.

ctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Priest and the people should, by this time, have their hearts ready: it is time to prepare the offering itself. And here we come to the second part of the holy Mass, called the *Oblation*, and immediately following that, which was called the *Mass of Catechumens*, on account of its being formerly the only part at which the candidates for Baptism had a right to be present.

See, then, dear Christians! bread and wine are about to be offered to God, as being the noblest of inanimate creatures, since they are made for the nourishment of man; and even that is only a poor material image of what they are destined to become in our Christian Sacrifice. Their substance will soon give place to God Himself, and of themselves nothing will remain but the appearances. Happy creatures, thus to yield up their own being, that God may take its place! We, too, are to undergo a like transformation, when, as the Apostle expresses it, 'that which is mortal shall put on immortality.'¹ Until that happy change shall be realized, let us offer ourselves to God, as often as we see the bread and wine presented to Him in the holy Sacrifice; and let us glorify Him, who, by assuming our human nature, has made us 'partakers of the divine nature.'²

The Priest again turns to the people with the usual salutation, as though he would warn them to redouble their attention. Let us read the Offertory with him, and when he offers the Host to God, let us unite with him in saying:

¹ 1 Cor. xv. 53.

² 2 St. Pet. i. 4.

Suscipe, sancte Pater, omnipotens æterne Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

All that we have, O Lord, comes from thee, and belongs to thee; it is just, therefore, that we return it unto thee. But how wonderful art thou in the inventions of thy immense love! This bread which we are offering to thee is to give place, in a few moments, to the sacred Body of Jesus. We beseech thee, receive, together with this oblation, our hearts which long to live by thee, and to cease to live their own life of self.

When the Priest puts the wine into the chalice, and then mingles with it a drop of water, let your thoughts turn to the divine mystery of the Incarnation, which is the source of our hope and our salvation; and say:

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabiliter reformasti: da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O Lord Jesus, who art the true Vine, and whose Blood, like a generous wine, has been poured forth under the pressure of the Cross! thou hast deigned to unite thy divine nature to our weak humanity, which is signified by this drop of water. Oh! come and make us partakers of thy divinity, by showing thyself to us in thy sweet and wondrous visit.

The Priest then offers the mixture of wine and water, beseeching God graciously to accept this oblation, which is so soon to be changed into the reality, of which it is now but the figure. Meanwhile, say, in union with the Priest:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantis clementiam: ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute, cum odore suavitatis ascendat. Amen.

Graciously accept these gifts, O sovereign Creator of all things. Let them be fitted for the divine transformation, which will make them, from being mere offerings of created things, the instrument of the world's salvation.

After having thus held up the sacred gifts towards heaven, the Priest bows down: let us also humble ourselves, and say:

In spiritu humilitatis, et in animo contrito suscipiamur a te, Domine: et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

Though daring, as we do, to approach thy altar, O Lord, we cannot forget that we are sinners. Have mercy on us, and delay not to send us thy Son, who is our saving Host.

Let us next invoke the Holy Ghost, whose operation is about to produce on the altar the presence of the Son of God, as it did in the womb of the Blessed Virgin Mary, in the divine mystery of the Incarnation:

Veni, Sanctificator omnipotens æternæ Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

Come, O Divine Spirit, make fruitful the offering which is upon the altar, and produce in our hearts him whom they desire.

If it be a High Mass, the Priest, before proceeding any further with the Sacrifice, takes the thurible a second time. He first incenses the bread and wine which have been just offered, and then the altar itself; hereby inviting the faithful to make their prayer, which is signified by the incense, more and more fervent, the nearer the solemn moment approaches.

But the thought of his own unworthiness becomes more intense than ever in the heart of the Priest.

The public confession, which he made at the foot of the altar, is not enough; he would now, at the altar itself, express to the people, in the language of a solemn rite, how far he knows himself to be from that spotless sanctity, wherewith he should approach to God. He washes his hands. Our hands signify our works; and the Priest, though by his priesthood he bear the office of Jesus Christ, is, by his works, but man. Seeing your father thus humble himself, do you also make an act of humility, and say with him these verses of the Psalm.

PSALM 25.

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam.

In quorum manibus iniquitates sunt: dextera eorum tepleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

I, too, would wash my hands, O Lord, and become like unto those who are innocent, that so I may be worthy to come near thy altar, and hear thy sacred Canticles, and then go and proclaim to the world the wonders of thy goodness. I love the beauty of thy House, which thou art about to make the dwelling-place of thy glory. Leave me not, O God, in the midst of them that are enemies both to thee and me. Thy mercy having separated me from them, I entered on the path of innocence, and was restored to thy grace; but have pity on my weakness still; redeem me yet more, thou who hast so mercifully brought me back to the right path. In the midst of these thy faithful people, I give thee thanks. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest, taking encouragement from the act of humility he has just made, returns to the middle of the altar, and bows down full of respectful awe, begging of God to receive graciously the Sacrifice which is about to be offered to Him, and expresses the intentions for which it is offered. Let us do the same.

Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum: ut illis proficiat ad honorem, nobis autem ad salutem: et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

O Holy Trinity, graciously accept the Sacrifice we have begun. We offer it in remembrance of the Passion, Resurrection, and Ascension of our Lord Jesus Christ. Permit thy Church to join with this intention that of honouring the ever glorious Virgin Mary, the Blessed Baptist John, the holy Apostles Peter and Paul, the Martyrs whose relics lie here under our altar awaiting their resurrection, and the Saints whose memory we this day celebrate. Increase the glory they are enjoying, and receive the prayers they address to thee for us.

The Priest again turns to the people; it is for the last time before the sacred Mysteries are accomplished. He feels anxious to excite the fervour of the people. Neither does the thought of his own unworthiness leave him; and before entering the cloud with the Lord, he seeks support in the prayers of his brethren who are present. He says to them:

Orate, fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my Sacrifice, which is yours also, may be acceptable to God, our Almighty Father.

This request made, he turns again to the altar, and you will see his face no more, until our Lord Himself

shall have come down from heaven upon that same altar. Assure the Priest that he has your prayers, and say to him :

Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totiusque Ecclesiæ suæ sanctæ.

May our Lord accept this Sacrifice at thy hands, to the praise and glory of his name, and for our benefit and that of his holy Church throughout the world.

Here the Priest recites the prayers called *the Secrets*, in which he presents the petition of the whole Church for God's acceptance of the Sacrifice, and then immediately begins to fulfil that great duty of religion, Thanksgiving. So far he has adored God, and has sued for mercy; he has still to give thanks for the blessings bestowed on us by the bounty of our heavenly Father, the chief of which, during this Season, is His graciously fulfilling the promise He made after the sin of our First Parents: He fulfilled it by the Resurrection of the Lamb, who thereby conquered death. The Priest, in the name of the Church, is about to give expression to the gratitude of all mankind. In order to excite the faithful to that intensity of gratitude which is due to God for all His gifts, he interrupts his own and their silent prayer by terminating it aloud, saying :

Per omnia sæcula sæculorum.

For ever and ever.

In the same feeling, answer your *Amen!* Then he continues :

℣ Dominus vobiscum.
℟ Et cum spiritu tuo.
℣ Sursum corda!

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts!

Let your response be sincere.

℟. Habemus ad Domi-num.

℟. We have them fixed on God.

And when he adds:

℣. Gratias agamus Domino Deo nostro.

℣. Let us give thanks to the Lord our God.

Answer him with all the earnestness of your soul.

R. Dignum et justum est.

R. It is meet and just.

Then the Priest:

THE PREFACE.¹

Vere dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes:

It is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly at this time, when Christ our Passover was sacrificed for us. For he is the true Lamb, who hath taken away the sins of the world. Who, by dying, hath destroyed our death, and by rising again, hath restored us to life. And therefore with the Angels and Archangels, with the Thrones and Dominations, and with all the heavenly host, we sing a hymn to thy glory, saying unceasingly:

Here unite with the Priest, who, on his part, unites himself with the blessed Spirits, in giving thanks to God for the unspeakable Gift: bow down and say:

Sanctus, Sanctus, Sanctus, Dominus Deus sabaoth!

Pleni sunt cœli et terra gloria tua.

Hosanna in excelsis!

Holy, Holy, Holy, Lord God of hosts!

Heaven and earth are full of thy glory.

Hosanna in the highest!

¹ The Prefaces for the Ascension, Pentecost, and the Annunciation, are given in the Masses for those Feasts.

Benedictus qui venit in
nomine Domini.

Blessed be the Saviour who
is coming to us in the name of
the Lord who sends him.

Hosanna in excelsis.

Hosanna be to him in the
highest!

After these words commences the *Canon*, that mysterious prayer, in the midst of which heaven bows down to earth, and God descends unto us. The voice of the Priest is no longer heard; yea, even at the altar, all is silence. Let a profound respect stay all distractions, and keep our senses in submission to the soul. Let us fix our eyes on what the Priest does in the Holy Place.

THE CANON OF THE MASS.

In this mysterious colloquy with the great God of heaven and earth, the first prayer of the sacrificing priest is for the Catholic Church, his and our mother.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, in primis quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque catholicæ et apostolicæ fidel cultoribus.

O God who manifestest thyself unto us by means of the mysteries which thou hast entrusted to thy holy Church, our mother; we beseech thee, by the merits of this sacrifice, that thou wouldst remove all those hindrances which oppose her during her pilgrimage in this world. Give her peace and unity. Do thou thyself guide our holy Father the Pope, thy Vicar on earth. Direct thou our Bishop, who is our sacred link of unity; and watch over all the orthodox children of the Catholic Apostolic Roman Church.

Here pray, together with the Priest, for those whose interests should be dearest to you.

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ; tibi que reddunt vota sua æterno Deo vivo et vero.

Permit me, O God, to intercede with thee in more earnest prayer for those, for whom thou knowest that I have a special obligation to pray: . . . Pour down thy blessings upon them. Let them partake of the fruits of this divine Sacrifice, which is offered unto thee in the name of all mankind. Visit them by thy grace, pardon them their sins, grant them the blessings of this present life and of that which is eternal.

Here let us commemorate the Saints: they are that portion of the Body of Jesus Christ, which is called the Church Triumphant.

Communicantes, et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andræ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Domiani, et omnium sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

But the offering of this Sacrifice, O my God, does not unite us with those only of our brethren who are still in this transient life of trial: it brings us closer to those also, who are already in possession of heaven. Therefore it is, that we wish to honour by it the memory of the glorious and ever Virgin Mary, of whom Jesus was born to us: of the Apostles, Confessors, Virgins, and of all the Saints; that so they may assist us by their powerful intercession, to become worthy to contemplate thee, as they now do, in the mansion of thy glory.

The Priest, who up to this time has been praying

with his hands extended, now joins them, and holds them over the bread and wine, as the High Priest of the Old Law did over the figurative victim: he thus expresses his intention of bringing these gifts more closely under the notice of the divine Majesty, and of marking them as the material offering whereby we profess our dependence, and which is, in a few instants, to yield its place to the living Host, upon whom are laid all our iniquities.

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ quæsumus Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu Deus in omnibus quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Vouchsafe, O God, to accept this offering which this thy assembled family presents to thee as the homage of its most happy servitude. In return, give us peace, save us from thy wrath and number us among the elect, through Him who is coming to us,—thy Son our Saviour.

Yea, Lord, this is the moment when this bread is to become his sacred Body, which is our food; and this wine is to be changed into his Blood, which is our drink. Ah! delay no longer, but send to us this divine Son our Saviour!

And here the Priest ceases to act as man; he now becomes more than a mere minister of the Church. His word becomes that of Jesus Christ, with all its power and efficacy. Prostrate yourself in profound adoration; for God Himself is about to descend upon our altar, coming down from heaven.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas: et elevatis oculis in

What, O God of heaven and earth, my Jesus, the long expected Messiah, what else can I do at this solemn moment

cœlum, ad te Deum Patrem but adore thee, in silence as
 suum omnipotentem, tibi my sovereign Master, and
 gratias agens, benedixit, open my whole heart to thee,
 fregit, deditque discipulis as to its dearest King! Come,
 suis, dicens: Accipite, et then, Lord Jesus, come!
 manducate ex hoc omnes.
 HOC EST ENIM CORPUS
 MEUM.

The divine Lamb is now lying on our altar! Glory
 and love be to Him for ever! But He is come, that
 He may be immolated. Hence, the Priest, who is the
 minister of the will of the Most High, immediately
 pronounces over the chalice those sacred words, which
 will produce the great mystical immolation, by the
 separation of the Victim's Body and Blood. The
 substances of bread and wine have ceased to exist:
 the species alone are left, veiling, as it were, the Body
 and Blood, lest fear should keep us from a mystery
 which God gives us in order to give us confidence.
 Let us associate ourselves to the Angels, who trem-
 bly look upon this deepest wonder.

Simili modo postquam O Precious Blood! thou
 cœnatum est, accipiens et price of my salvation! I adore
 hunc præclarum Calicem in thee! Wash away my sins,
 sanctas ac venerabiles ma- and give me a purity above the
 nus suas: item tibi gratias whiteness of snow. Lamb
 agens, benedixit, deditque ever slain, yet ever living, thou
 discipulis suis, dicens: Ac- comest to take away the sins
 cipite et bibite ex eo omnes, of the world. Come also and
 HIC EST ENIM CALIX SAN- reign in me by thy power and
 GUINIS MEI, NOVI ET ÆTER- by thy love!
 NI TESTAMENTI: MYSTE-
 RIUM FIDEI: QUI PRO VO-
 BIS ET PRO MULTIS EFFUN-
 DETUR IN REMISSIONEM
 PECCATORUM. Hæc quoti-
 escumque feceritis, in mei
 memoriam facietis.

The Priest is now face to face with God. He
 again raises his hands towards heaven, and tells our

heavenly Father, that the oblation, now on the altar, is no longer an earthly offering, but the Body and Blood, the whole Person, of His divine Son.

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, necnon et ab inferis Resurrectionis, sed et in cœlos gloriosæ Ascensionis: offerimus præclaræ majestati tuæ de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam: Panem sanctum vitæ æternæ, et Calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris: et accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel, et sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus Sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam,

Father of infinite holiness, the Host so long expected is here before thee! Behold this thy eternal Son, who suffered a bitter passion, rose again with glory from the grave, and ascended triumphantly into heaven. He is thy Son; but he is also our Host, Host pure and spotless, —our Meat and Drink of everlasting life.

Heretofore thou didst accept the sacrifice of the innocent lambs offered to thee by Abel; and the sacrifice which Abraham made thee of his son Isaac, who, though immolated, yet lived; and, lastly, the sacrifice which Melchisedech presented thee of bread and wine. Receive our Sacrifice which is above all those others. It is the Lamb of whom all others could be but figures; it is the undying Victim; it is the Body of thy Son, who is the Bread of Life, and his Blood, which whilst a Drink of immortality for us, is a tribute adequate to thy glory.

The Priest bows down to the altar, and kisses it as the throne of love on which is seated the Saviour of men.

Supplices te rogamus, omnipotens Deus: jube hæc perferri per manus sancti Angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ; ut quotquot ex hac altaris participatione, sacrosanctum Filii tui Corpus et Sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

But, O God of infinite power, these sacred gifts are not only on this altar here below; they are also on that sublime altar of heaven, which is before the throne of thy divine Majesty. These two altars are but one and the same, on which is accomplished the great mystery of thy glory and our salvation. Vouchsafe to make us partakers of the Body and Blood of the august Victim, from whom flow every grace and blessing.

Nor is the moment less favourable for making supplication for the Church Suffering. Let us, therefore, ask the divine Liberator, who has come down among us, that He mercifully visit, by a ray of His consoling light, the dark abode of Purgatory, and permit His Blood to flow, as a stream of mercy's dew, from this our altar, and refresh the panting captives there. Let us pray expressly for those among them, who have a claim on our suffrages.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsi Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

Dear Jesus! let the happiness of this thy visit extend to every portion of thy Church. Thy face gladdens the elect in the holy City; even our mortal eyes can see beneath the veil of our delighted faith; ah! hide not thyself from those brethren of ours, who are imprisoned in the place of expiation. Be thou refreshment to them in their flames, light in their darkness, and peace in their agonies of torment.

This duty of charity fulfilled, let us pray for ourselves, sinners, alas! who profit so little by the visit

which our Saviour pays us. Let us, together with the Priest, strike our breast, saying :

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus: cum Joanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus Sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis: per ipsum, et cum ipso et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Alas! we are poor sinners, O God of all sanctity! yet do we hope that thy infinite mercy will grant us to share in thy kingdom, not, indeed, by reason of our works, which deserve little else than punishment, but because of the merits of this Sacrifice, which we are offering to thee. Remember, too, the merits of thy holy Apostles, of thy holy Martyrs, of thy holy Virgins, and of all thy Saints. Grant us, by their intercession, grace in this world, and glory eternal in the next: which we ask of thee, in the name of our Lord Jesus Christ, thy Son. It is by him thou bestowest upon us thy blessings of life and sanctification; and by him also, with him, and in him, in the unity of the Holy Ghost, may honour and glory be to thee!

While saying these last few words, the Priest has taken up the sacred Host, which was on the altar; he has held it over the chalice, thus reuniting the Body and Blood of the divine Victim, in order to show that He is now immortal. Then raising up both chalice and Host, he offers to God the most noble and perfect homage which the divine Majesty could receive.

This solemn and mysterious rite ends the Canon. The silence of the Mysteries is broken. The Priest concludes his long prayers, by saying aloud, and so

giving the faithful the opportunity of expressing their desire that his supplications be granted :

Per omnia sæcula sæcu- For ever and ever.
lorum.

Answer him with faith, and in a sentiment of union with your holy mother the Church :

Amen.

Amen ! I believe the mystery which has just been accomplished. I unite myself to the offering which has been made, and to the petitions of the Church.

It is time to recite the Prayer which our Saviour Himself has taught us. Let it ascend to heaven together with the sacrifice of the Body and Blood of Jesus Christ. How could it be otherwise than heard, when He Himself who made it for us, is in our very hands now while we say it ? As this prayer belongs in common to all the children of God, the Priest recites it aloud, and begins by inviting us all to join in it.

OREMUS.

LET US PRAY.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere :

Having been taught by a saving precept, and following the form given us by a divine instruction, we thus presume to speak :

THE LORD'S PRAYER.

Pater noster, qui es in coelis, sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte

Our Father who art in heaven, hallowed be thy name : *thy kingdom come* ; thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive

nobis debita nostra, sicut et them that trespass against us;
 nos dimittimus debitoribus and lead us not into tempta-
 nostris: et ne nos inducas tion.
 in tentationem.

Let us answer with a deep feeling of our misery :

Sed libera nos a malo.

But deliver us from evil.

The Priest falls once more into the silence of the holy Mysteries. His first word is an affectionate *Amen* to your last petition—*deliver us from evil*—on which he forms his own next prayer: and could he pray for anything more needed? *Evil* surrounds us everywhere, and the Lamb on our altar has been sent to expiate it and deliver us from it.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus et futuris: et, intercedente beata et gloriosa semper Virgine Dei genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

How many, O Lord, are the evils which beset us! Evils past, which are the wounds left on the soul by her sins, and which strengthen her wicked propensities. Evils present, that is, the sins now at this very time upon our soul, the weakness of this poor soul, and the temptations which molest her. There are, also, future evils, that is, the chastisement which our sins deserve from the hands of thy justice. In presence of this Host of our salvation, we beseech thee, O Lord, to deliver us from all these evils, and to accept in our favour the intercession of Mary the Mother of Jesus, of thy holy Apostles Peter and Paul and Andrew. Liberate us, break our chains, give us peace. Through Jesus Christ, thy Son, who with thee liveth and reigneth God.

The Priest is anxious to announce the peace which he has asked and obtained ; he therefore finishes his prayer aloud, saying :

Per omnia sæcula sæculorum. World without end,

R. Amen.

R. Amen.

Then he says :

Pax Domini sit semper vobiscum. May the peace of our Lord
be ever with you.

To this paternal wish reply :

R. Et cum spiritu tuo.

R. And with thy spirit.

The Mystery is drawing to a close ; God is about to be united with man, and man with God, by means of Communion. But first, an imposing and sublime rite takes place at the altar. So far the Priest has announced the death of Jesus ; it is time to proclaim His Resurrection. To this end, he reverently breaks the sacred Host ; and having divided it into three parts, he puts one into the chalice, thus reuniting the Body and Blood of the immortal Victim. Do you adore and say :

Hæc commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam æternam. Amen.

Glory be to thee, O Saviour of the world, who didst, in thy Passion, permit thy precious Blood to be separated from thy sacred Body, afterwards uniting them again together by thy divine power.

Offer now your prayer to the ever-living Lamb, whom St. John saw on the Altar of Heaven 'standing, though slain :'¹ say to this your Lord and King, who has taken upon Himself all our iniquities, in order to wash them away by His Blood :

¹Apoc. v. 6.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, give us peace.

Peace is the grand object of our Saviour's coming into the world: He is the 'Prince of peace.' The divine Sacrament of the Eucharist ought therefore to be the mystery of peace, and the bond of Catholic unity; for as the Apostle says, 'all we who partake of one Bread, are all one Bread and one Body.'¹ It is on this account that the Priest, now that he is on the point of receiving, in Communion, the sacred Host, prays that fraternal peace may be preserved in the Church, and more especially in this portion of it which is assembled round the altar. Pray with him, and for the same blessing:

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiæ tuæ: eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles, 'my peace I leave with you, my peace I give unto you:' regard not my sins, but the faith of thy Church, and grant her that peace and unity which is according to thy will. Who livest and reignest God for ever and ever. Amen.

If it be a High Mass, the Priest here gives the kiss of peace to the deacon, who gives it to the sub-deacon, and he to the choir. During this ceremony, you should excite within yourself feelings of Christian charity, and pardon your enemies, if you have any. Then continue to pray with the Priest:

¹ 1 Cor. x. 17.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus, et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, through the co-operation of the Holy Ghost, hast by thy death given life to the world; deliver me by this thy most sacred Body and Blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee, who with the same God the Father and the Holy Ghost, livest and reignest God for ever and ever. Amen.

If you are going to Communion at this Mass, say the following prayer; otherwise prepare yourself to make a spiritual Communion:

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Let not the participation of thy Body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but through thy mercy may it be a safeguard and remedy both to my soul and body. Who with God the Father, in the unity of the Holy Ghost livest and reignest God for ever and ever. Amen.

When the Priest takes the Host into his hands, in order to receive it in Communion, say:

Panem cœlestem accipiam, et nomen Domini invocabo.

Come, my dear Jesus, come!

When he strikes his breast, confessing his unwor-

thiness, say thrice with him these words, and in the same disposition as the centurion of the Gospel, who first used them :

*Domine, non sum dignus,
ut intres sub tectum meum :
sed tantum dic verbo, et
sanabitur anima mea.*

Lord, I am not worthy thou shouldst enter under my roof : say it only with one word of thine, and my soul will be healed.

While the Priest receives the sacred Host, if you also are to communicate, adore profoundly your God, who is ready to take up His abode within you, and again say to Him with the spouse: 'Come, Lord Jesus, come!'

But should you not be going to receive sacramentally, make a spiritual Communion. Adore Jesus Christ who thus visits your soul by His grace, and say to Him :

*Corpus Domini nostri
Jesu Christi, custodiat ani-
mam meam in vitam æter-
nam. Amen.*

I give thee, O Jesus, this heart of mine, that thou mayest dwell in it, and do with me what thou wilt.

Then the Priest takes the chalice, in thanksgiving, and says :

*Quid retribuam Domino
pro omnibus, quæ retribuit
mihi? Calicem salutaris
accipiam, et nomen Domini
invocabo. Laudans invoca-
bo Dominum, et ab inimicis
meis salvus ero.*

What return shall I make to the Lord for all he hath given to me? I will take the Chalice of salvation, and will call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from mine enemies.

But if you are to make a sacramental Communion, you should, at this moment of the Priest's receiving the Precious Blood, again adore the God who is com-

ing to you, and keep to your prayer: 'Come, Lord Jesus, come!'

If, on the contrary, you are going to communicate only spiritually, again adore your divine Master, and say to Him :

<p>Sanguis Domini nostri Jesu Christi custodiat ani- mam meam in vitam æter- nam. Amen.</p>	<p>I unite myself to thee my beloved Jesus ! do thou unite thyself to me ! and never let us be separated.</p>
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It is here that you must approach to the altar, if you are going to Communion. The dispositions suitable for holy Communion, during this season of Paschal Time, are given in the next Chapter.

The Communion being finished, and while the Priest is purifying the chalice the first time, say :

<p>Quod ore sumpsimus, Do- mine, pura mente capiamus; et de munere temporali fiat nobis remedium sempiter- num.</p>	<p>Thou hast visited me, O God, in these days of my pil- grimage; give me grace to treasure up the fruits of this visit for my future eternity.</p>
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Whilst the Priest is purifying the chalice the second time say:

<p>Corpus tuum, Domine, quod sumpsi et Sanguis quem potavi, adhæreat vis- ceribus meis: et præsta ut in me non remaneat scele- rum macula, quem pura et sancta refecerunt Sacra- menta. Qui vivis et re- gnas in sæcula sæculorum. Amen.</p>	<p>Be thou for ever blessed, O my Saviour, for having ad- mitted me to the sacred mys- tery of thy Body and Blood. May my heart and senses pre- serve, by thy grace, the purity which thou hast imparted to them: and may I thus be rendered less unworthy of thy divine visit.</p>
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The Priest, having read the Antiphon called the Communion which is the first part of his thanks-

giving for the favour just received from God, whereby He has renewed His divine presence among us, turns to the people with the usual salutation ; after which he recites the Prayers, called the Postcommunion, which are the completion of the thanksgiving. You will join him here also, thanking God for the unspeakable gift He has just lavished on you, and asking Him, with most earnest entreaty, that He will bestow upon you perseverance in the Paschal joy, and vigilance over yourself during the whole course of this day, that so you may keep up within you the love of that new life which gives you a right to the company of our risen Jesus.

These Prayers having been recited, the Priest again turns to the people, and full of joy for the immense favour he and they have been receiving, he says :

Dominus vobiscum.

The Lord be with you.

Answer him :

Et cum spiritu tuo.

And with thy spirit.

The Deacon, or, (if it be not a High Mass,) the Priest himself, then says :

Ite, Missa est.
R. Deo gratias.

Go, the Mass is finished.
R. Thanks be to God.

The Priest makes a last prayer, before giving you his blessing ; pray with him :

Placeat tibi, sancta Trinitas, obsequium servitutis meæ, et præsta: ut sacrificium quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que, et

Eternal thanks be to thee, O adorable Trinity, for the mercy thou hast shown to me, in permitting me to assist at this divine Sacrifice. Pardon me the negligence and cold-

omnibus, pro quibus illud
 obtuli, sit, te miserante,
 propitiabile. Per Christum
 Dominum nostrum. Amen.

ness wherewith I have re-
 ceived so great a favour, and
 deign to confirm the blessing,
 which thy Minister is about to
 give me in thy Name.

The Priest raises his hand, and thus blesses you :

Benedicat vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. R. Amen.	May the Almighty God, Father, Son, and Holy Ghost, bless you ! R. Amen.
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He then concludes the Mass, by reading the first fourteen verses of the Gospel according to St. John, which tell us of the eternity of the Word, and of the mercy which led Him to take upon Himself our *flesh*, and to *dwell among us*. The Evangelist tells us, that this divine Word, the Creator of light, is Himself the *true Light*. This *Light* suddenly shone forth from the *darkness* of the tomb. The Jew refused to see it ; the Christian hails it with joy, for it is the *Life of men*.

℣. Dominus vobiscum.	℣. The Lord be with you.
℟. Et cum spiritu tuo.	℟. And with thy spirit.

THE LAST GOSPEL.

Initium sancti Evangelii secundum Joannem.	The beginning of the holy Gospel according to John.
Cap. I.	Ch. I.

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt ; et sine ipso fa- ctum est nihil. Quod factum est, in ipso vita erat, et vita	In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the begin- ning with God. All things were made by him, and with- out him was made nothing that was made. In him was
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G

erat lux hominum: et lux in tenebris lucet, et tenebræ eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

R. Deo gratias.

life, and the life was the light of men; and the light shineth in the darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us; and we saw his glory as it were the glory of the Only-Begotten of the Father, full of grace and truth.

R. Thanks be to God.

CHAPTER THE SIXTH.

ON HOLY COMMUNION DURING PASCHAL TIME.

IN *Paschiontide*, the Christian went to holy Communion impressed with these words of the Apostle 'As often as ye shall eat this Bread, and drink the Chalice, ye shall show the death of the Lord.'¹ He united himself with the divine Victim immolated for the sins of the world, and he died with his Saviour. During Paschal Time, the heavenly Food produces its effects in another manner; it fortifies the life of the soul, and gives to the body the germ of immortality. It is true that in each Season of the Liturgical Year, this twofold effect is produced in those who worthily receive Communion, namely, immolation and resurrection; but as, during the days consecrated to the Passion, the application of the mystery of immolation and sacrifice is more direct and more in accordance with the sentiments of the communicant, so also, during Paschal Time, the divine contact of the Body of our risen Jesus makes us feel, and in a way that Easter alone can do, that to the holy Eucharist we owe the future resurrection of our bodies.

Our Saviour Himself teaches us this, where He says: 'Your fathers did eat manna in the desert, and are dead. This is the Bread which cometh down from heaven, that if any man eat of it, he may not die. . . . He that eateth my Flesh, and drinketh my Blood, hath everlasting life and I will raise him up in the last day.'²

¹ 1 Cor. xi. 26.² St. John, vi. 49, 50, 55.

We shall all resume these bodies of ours on the Last Day, either for glory or punishment eternal; but he that worthily unites himself, by holy Communion, with the glorious and risen Body of the Man-God, contracts an alliance and intimacy with Him, which forbid this divine Guest to leave in corruption these members made His own by the sublime Mystery.

We must, therefore, approach the holy Table during Eastertide with an ardent ambition for our resurrection, knowing, as we do, that we then receive into our bodies an element, which is to preserve them, even when turned into dust; and which, moreover, confers on them a right to the qualities of glorified bodies, whose beauty and happiness will be like those of our Jesus, after He had risen from the grave.

Now, if our Redeemer does all this for our bodies, by means of holy Communion,—giving them, by it, the pledge of immortality,—what must He not do for our souls, in order to strengthen and increase within them that ‘new life,’ that Resurrection-life, which is the fruit of Easter, the object of all our past efforts, the reward of all the victories we have gained over ourselves during the campaign of Lent? Nay, unless this new life be fostered by frequent Communion, it is in danger of growing weak, perhaps even of becoming extinct within us. The Apostle tells us, that ‘Christ, having risen from the dead, dieth now no more;’¹ we, then, must die no more, for we are risen with Him. To this end, we must hunger after the Bread of Heaven, of which our Jesus says: ‘If any man eat of this Bread, he shall live for ever.’²

We offer to our readers the following *Preparation* for holy Communion during Easter. There are souls that feel the want of some such assistance as this; and, for the same reason, we will add a form of *Thanksgiving* for after Communion.

¹ Rom. vi. 9.

² St. John vi. 52.

BEFORE COMMUNION.

ACT OF FAITH.

O Saviour of mankind! the magnificence of Thy works shines so brightly, that we are compelled to give glory to Thy name, and proclaim Thee to be the Son of God. We believed in Thee, when Thou didst show Thyself a weak Babe in the Crib of Bethlehem; there was a mysterious power that attracted us, and, with the Angels, we adored Thee wrapped in Thy humble swathing-bands. When we saw Thee hanging on the Cross, outraged and blasphemed by a whole people, we still acknowledged Thee to be our King, and said to Thee, with the Good Thief: 'Remember us, O Lord, when Thou shalt come into Thy Kingdom!' But now that Thou hast triumphed over death, and art risen glorious from the tomb; now that the whole earth resounds with Thy praise, and the tidings of Thy Resurrection fill all nations with a gladness as fresh as though Thy triumph were but of this very year: who can refuse to confess Thy Divinity, adore Thy Mysteries, and cry out with Thy disciple: 'My Lord and my God!' Though my eyes see Thee not, though my hands cannot touch Thy sacred wounds, yet do I most firmly believe Thee to be my Lord and my God. Thou hast said: 'Happy they that have not seen, and have believed:' of these happy believers I would be one, O Jesus! I confess that Thou hast verily risen, the Son of God and the Son of Man. I believe, also, that Thou art the living Bread come down from heaven to give life to the world, and that I am about to receive Thee into myself. Increase this my faith, O my Lord and my God! that so I may render Thee the worship Thou claimest from me, Thy poor but happy creature.

ACT OF HUMILITY.

O divine Conqueror of death! who could see Thee in the splendour of Thy Majesty, and not tremble? Before Thy Passion, Thou grantedst a mere glimpse of Thy glory to the three disciples on Thabor, and they fell down as though they were dead: and now, when the brightness of Thy Resurrection dazzles even the eyes of the Angels, Thou wishest to do far more than show Thyself to me! Thou vouchsafest to come down to my nothingness, to unite me, a weak unworthy creature, with Thyself, who art no longer in the Crib or on the Cross, and art soon to ascend to the right hand of

Thy eternal Father! Thou, the Author of light, and Thyself the infinite Light, art about to shine amidst such darkness as mine! If I reflect upon my nothingness, this Thy condescension fills me with delighted wonder; but when I remember that I have been so great a sinner, this union with Thee overpowers me. How can Thy sovereign holiness and my sinfulness be brought thus together? Thine Evangelist tells me, that 'the Light shineth in darkness, and the darkness doth not comprehend it,' for the darkness of pride ever thinks itself to be the light, and sees not the 'true Light:' let it not be thus with me, my Jesus! I humble myself before Thee; I acknowledge my misery,—it is immense; deign, then, O divine Light! to pour out on me the riches of Thine infinite mercy.

ACT OF CONTRITION.

O Saviour of the world! O Conqueror of death! Thou art coming to me, and I am but a sinner. Thou wiltest to treat me, as Thou didst Thy disciples on the day of Thy Resurrection. They had basely abandoned Thee in Thy Passion, and Thou didst return to them; Thou wast all affection to them; Thou badest them not fear; not a word of reproach fell from Thy lips. Thou wouldst have them learn from this Thy loving forgiveness, how guilty they had been in leaving such a Master. O Thou best of masters! I, too, must learn the same lesson. But how much more grievous my sins have been, than were theirs! They knew so little of Thee, when they sinned; whereas I sinned with all the fulness of light upon me, knowing my Jesus so well. Thy Apostles were not initiated into all Thy Mysteries, when they lost their courage; they had not, as yet, received the Holy Ghost, who has been so unreservedly given to me. I will, then, imitate them in the sorrow they felt, when they found that He whom they had offended was so deserving of their love. Yes, I detest my sins, whereby I have so cruelly wounded Thy Sacred Heart; I acknowledge that sin is death, and the enemy of that life which Thou renewest within us by Thy Resurrection. I wish to die to sin, and live to grace. By the Mystery of life which Thou art about to apply to my repentant heart, deign, I beseech Thee, to preserve me from the misery of ever again forfeiting Thy grace.

ACT OF LOVE.

O Jesus! Thy Resurrection is not only the trophy of Thy

victory, it is moreover, and more evidently, the grand triumph of Thy love. It was out of love for us, that Thou didst assume our flesh, and suffer the cruel Passion; and yet these proofs of Thine adorable goodness towards us, are but a preparation of the last great act of God's love for sinful man, His creature. Thou risest from the tomb, Thou takest possession of immortality; it is a triumph well merited by Thy humiliations and sufferings: but it is all for our sake. What need hadst Thou of the Crib or the Cross. O eternal and infinitely happy God! Why wouldst Thou die, and then return to life? Why descend into the grave, and then leave it by a glorious Resurrection? Ah yes, I understand Thee, my Jesus! it was because Thou lovest us, who had merited death by our sins. In Thine incomprehensible love, Thou wouldst share in our death, that we might share in Thy Resurrection. Whether nailed to the Cross, or rising from the tomb, Thou art ever our own dearest Jesus, ever working for us; but the last act of Thy almighty love is the greatest. What return can I make Thee, O my Saviour, if not that of the warmest love? And when should I give it more fervently than now, when Thou art about to give me that Bread of Heaven which is Thyself, and by which Thou unitest me to Thy Resurrection, in order to make me a sharer of Thy glory and immortality? Thou art mine, O Jesus! both in Thy death and Thy life! I wish to be Thine, for time and for eternity. Amen.

In order to make your preparation complete, follow, with a lively faith and attention, all the mysteries of the Mass at which you are to receive Communion; using, for this purpose, the method we have given in the preceding Chapter. For your thanksgiving after Communion, you may sometimes recite the following Acts.

AFTER COMMUNION.

ACT OF ADORATION.

O infinite Majesty! Thou art in me, and I am in Thee. The earth shook when Thou didst rise from the tomb; and now, at this blissful moment, feeling Thee within me, my whole being thrills with delight. Thou art here on my heart; Thou the great God, whose only will created the

light and whose almighty power reunited Thy Soul and Body for a glorious Resurrection. I most profoundly adore Thy omnipotence, which is now united to my poor nature. No, my Almighty Father! Thou shalt find no resistance here; Thou art my Sovereign Lord, and I delightedly confess it. Thou hast come down from heaven to this lowly dwelling of my misery, my nothingness, in order to receive my adoration; Thou shalt have it, dear Lord! the humblest and best I can give; for my soul is overpowered by the wondrous honour Thou art now conferring upon me! Thou art the Infinite Being, the Creator and Preserver of all things! I adore Thee as my King and Lord and Master: my happiness and glory is in my total dependence upon Thee; the one ambition of my heart is to serve Thee.

ACT OF THANKSGIVING.

O my Jesus! would that I had power to acknowledge, as it deserves, the favour of this Thy visit. Thou art come to me, in order to give me a share in Thine own life. I am weak: the mere remembrance of Thy Resurrection would not suffice to give me perseverance in the new life it has merited for me: I needed Thee, and Thou hast graciously come to me, silently and humbly, and yet with all Thy omnipotence and glory. When Thou didst visit Thine Apostles on the day of Thy Resurrection, Thou saidst to them: 'It is I; fear not!' So, too, Thou speakest to my soul: Thou biddest me fear not at the sight of Thy Majesty and mine own misery and unworthiness. The sweet greeting given to them is now given to me: 'Peace be with thee!' Most gratefully do I receive it. Blessed be Thou, my Jesus, for the provident and tender love wherewith Thou hast visited me, broken the chains of my captivity, made me a partaker in Thy triumph, fortified me against my enemies; and all this by putting within me Thine own immortal life by the Communion I have just received! I will say, then, with the Royal Prophet: 'Bless the Lord, O my soul! and let all that is within me bless His holy name! Bless the Lord, O my soul! and never forget all He hath done for thee! He hath redeemed thy life from destruction: He hath renewed Thy youth as that of the eagle.'

ACT OF LOVE.

O Jesus! laden thus with Thy choicest favours, I must

repay Thy love by all the love this heart of mine can give. When Magdalene was at Thy tomb, and heard the sound of Thy voice, her soul melted within her; throwing herself at Thy feet, she could say nothing, but call Thee 'Master!' And I, dear Jesus, my Master! I who not only hear Thy words, but feel Thee within me, what must I say to Thee, that will tell Thee my love for Thee? The disciples of Emmaus had but a conversation with Thee, and they said to each other: 'Was not our heart burning within us whilst He spoke in the way?' What must I say, who have Thee now resting on my heart? I must take courage, and tell Thee that I love Thee, my risen Jesus! Thou didst take Magdalene's love, Thou didst encourage that of Thy disciples; deign also to receive mine. If it be weak, Thou canst add to its ardour. I am firmly resolved by the aid of Thy grace, never to admit anything that could lessen my love of Thee; I will do all in my power to give it increase; and, for this end, I will frequently approach this adorable Sacrament, for it is indeed the Sacrament of Love.

ACT OF OBLATION.

O Jesus! I belonged to Thee, because I was redeemed by Thee: I am Thine now, because Thou hast restored life to me by Thy Resurrection, and because, by this happy Communion, Thou hast made me a partaker in all the glory of Thy victory over death. Henceforth, Thy lot and mine are one; like Thee, I am dead to sin and alive unto God. Take me, then, my dearest Jesus! I offer and give myself to Thee, nor will I ever again leave Thee. Do with me what Thou wilt; I am Thy redeemed, and the companion of Thy glory; my present, my future, my eternity, all are in Thy hands. Therefore do I renounce myself, that I may be guided by Thee; I renounce the world and its maxims, for they are enemies to the new life I am resolved to lead. But that I may be faithful, I have need of a powerful and never-failing aid. This aid, my Jesus! is Thy Holy Spirit. Thou hast promised Him to us. Our Easter joy will not be perfect until He come and dwell within us. Send Him, then, I beseech Thee, to me. Thou art to ascend into heaven: leave me not an orphan. I know that I have Thee in this adorable Sacrament; but I cannot receive it as often as I wish, and my necessities are of every hour recurrence. Vouchsafe, then, to renew within me the presence of this

Holy Spirit, who will preserve and give efficacy to the graces Thou hast bestowed upon me by this Communion.

O Mary! by the joy that filled Thy maternal heart at the Resurrection of thy Jesus, I beseech Thee to intercede for me with Him, that I may never lose the grace of the visit He has this day granted me. Ye holy Angels of God, who adore Him now dwelling within me, be solicitous for the holiness and purity of my soul and body! All ye Saints of God, pray for me, that I may ever be faithful to Him, whom ye loved on earth, and now possess as your infinite Good, and your eternal happiness! Amen.

CHAPTER THE SEVENTH.

OF THE OFFICE OF VESPERS FOR SUNDAYS AND FEASTS
DURING PASCHAL TIME.

THE Office of Vespers, or *Evensong*, consists firstly of the five following Psalms. According to our custom, we preface each Psalm with a short explanation, in order to draw the attention to what is most in harmony with the spirit of the Easter mysteries.

After the *Pater* and *Ave* have been said in secret, the Church commences this Hour with her favourite supplication :

℣. Deus, in adjutorium
meum intende.

℞. Domine, ad adjuvan-
dum me festina.

Gloria Patri, et Filio, et
Spiritu Sancto.

Sicut erat in principio, et
nunc et semper, et in sæcula
sæculorum. Amen. Alle-
luia.

ANT. Alleluia.

℣. Incline unto my aid, O
God.

℞. O Lord, make haste to
help me.

Glory be to the Father, and
to the Son, and to the Holy
Ghost.

As it was in the beginning, is
now, and ever shall be, world
without end. Amen. Alle-
luia.

ANT. Alleluia.

Under this single Antiphon, all the Psalms are sung, if the Vespers are of the Sunday; but on Feasts the Antiphons are proper, and will be given on their respective days.

The first Psalm is a prophecy of the future glory of the Messias. It celebrates His Eternal Generation, His being equal with the Father, His Kingship and Priesthood. He was humbled for a while, even so as

to *drink of the torrent*: but, now He has triumphed over His enemies, and will come in glory, at the end of the world, to judge them.

PSALM 109.

Dixit Dominus Domino
meo: * Sede a dextris meis.

Donec ponam inimicos
tuos: * scabellum pedum
tuorum.

Virgam virtutis tuæ emit-
tet Dominus ex Sion: * do-
minare in medio inimicorum
tuorum.

Tecum principium in die
virtutis tuæ in splendoribus
sanctorum: * ex utero ante
luciferum genui te.

Juravit Dominus, et non
pœnitebit eum: * Tu es Sa-
cerdos in æternum secun-
dum ordinem Melchisedech.

Dominus a dextris tuis:
* confregit in die iræ suæ
reges.

Judicabit in nationibus,
implebit ruinas: * con-
quassabit capita in terra
multorum.

De torrente in via bibet: *
propterea exaltabit caput.

The Lord said to my Lord,
his Son: Sit thou at my right
hand, and reign with me.

Until, *on the day of thy last
coming*, I make thy enemies
thy footstool.

O Christ! the Lord *thy
Father*, will send forth the
sceptre of thy power out of
Sion: *from thence* rule thou
in the midst of thy enemies.

With thee is the principality
in the day of thy strength, in
the brightness of the saints:
*For the Father hath said to
thee*: From the womb before
the day-star I begot thee.

The Lord hath sworn, and
he will not repent: *he hath
said, speaking of thee, the God-
Man*: Thou art a Priest for
ever, according to the order
of Melchisedech.

Therefore, O Father, the
Lord, *thy Son*, is at thy right
hand: he hath broken kings
in the day of his wrath.

He shall also judge among
nations: *in that terrible com-
ing*, he shall fill the ruins of
the world: he shall crush the
heads in the land of many.

He shall drink, in the way,
of the torrent of sufferings:
therefore shall he lift up the
head *on the day of his triumph
over death*.

The following Psalm commemorates the mercies

of God to His people, the promised *Covenant*, the *Redemption*, His *fidelity* to His word. The Resurrection of Christ (of which our own is a consequence,) was one of God's promises; and we are now celebrating its accomplishment.

PSALM 110.

Confitebor tibi, Domine,
in toto corde meo: * in con-
silio justorum et congrega-
tione.

Magna opera Domini: *
exquisita in omnes volunta-
tes ejus.

Confessio et magnificentia
opus ejus: * et justitia ejus
manet in sæculum sæculi.

Memoriam fecit mirabi-
lium suorum, misericors et
miserator Dominus: *
escam dedit timentibus se.

Memor erit in sæculum
testamenti sui: * virtutem
operum suorum annuntiabit
populo suo.

Ut det illis hæreditatem
Gentium: * opera manuum
ejus, veritas et judicium.

Fidelia omnia mandata
ejus, confirmata in sæculum
sæculi: * facta in veritate
et æquitate.

Redemptionem misit po-
pulo suo: * mandavit
in æternum testamentum
suum.

Sanctum et terribile no-
men ejus: * initium sapien-
tiæ timor Domini.

Intellectus bonus omnibus

I will praise thee, O Lord
with my whole heart: in the
council of the just, and in the
congregation.

Great are the works of the
Lord: sought out according
to all his wills.

His work is praise and mag-
nificence: and his justice con-
tinueth for ever and ever.

He hath made a remem-
brance of his wonderful works,
being a merciful and gracious
Lord: he hath given food to
them that fear him.

He will be mindful for ever
of his covenant *with men*: he
will show forth to his people
the power of his works.

That he may give them, *his
Church*, the inheritance of the
Gentiles: the works of his
hands are truth and judgment.

All his commandments are
faithful, confirmed for ever
and ever: made in truth and
equity.

He hath sent redemption
to his people; he hath *thereby*
commanded his covenant for
ever.

Holy and terrible is his
name; the fear of the Lord is
the beginning of wisdom.

A good understanding to all

facientibus eum: * laudatio ejus manet in sæculum sæculi. that do it: his praise continueth for ever and ever.

The next Psalm sings the happiness and hopes of the *just man*. The *light that rises up in darkness*, is our risen Jesus, who appears to us in His *mercy*. The *wicked* one, who is *angry* at the triumph of Him, who is, by excellence, the *just*, is the Jew, to whom the Resurrection was a source of the most bitter regret and confusion.

PSALM 111.

Beatus vir, qui timet Dominum: * in mandatis ejus volet nimis.

Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

Potens in terra erit semen ejus: * generatio rectorum benedicetur.

His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Gloria, et divitiæ in domo ejus: * et justitiæ ejus manet in sæculum sæculi.

Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Exortum est in tenebris lumen rectis: * misericors, et miserator, et justus.

To the righteous a light is risen up in darkness: he is merciful and compassionate, and just.

Jucundus homo, qui miseretur et commodat, disponet sermones suos in judicio: * quia in æternum non commovebitur.

Acceptable is the man that sheweth mercy and lendeth; he shall order his words with judgment: because he shall not be moved for ever.

In memoria æterna erit justus: * ab auditione mala non timebit.

The just shall be in everlasting remembrance: he shall not fear the evil hearing.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: * non commovebitur donec despiciat inimicos suos.

His heart is ready to hope in the Lord; his heart is strengthened: he shall not be moved until he look over his enemies.

Dispersit dedit pauperibus, justitia ejus manet in sæculum sæculi: * cornu ejus exaltabitur in gloria.

He hath distributed, he hath given to the poor; his justice remaineth for ever and ever: his horn shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: * desiderium peccatorum peribit.

The wicked shall see, and shall be angry; he shall gnash with his teeth and pine away; the desire of the wicked shall perish.

The Psalm *Laudate pueri*, is a Canticle of praise to the Lord, who, from His high heaven, has taken pity on the fallen human race, and *humbled* Himself by taking our nature, which He afterwards *raised up* by His Resurrection.

PSALM 112.

Laudate, pueri, Dominum: * laudate nomen Domini.

Praise the Lord, ye children; praise ye the name of the Lord.

Sit nomen Domini benedictum: * ex hoc nunc et usque in sæculum.

Blessed be the name of the Lord: from henceforth now and for ever.

A solis ortu usque ad occasum: * laudabile nomen Domini.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

Excelsus super omnes gentes Dominus: * et super coelos gloria ejus.

The Lord is high above all nations: and his glory above the heavens.

Quis sicut Dominus Deus noster qui in altis habitat: * et humilia respicit in cœlo et in terra.

Who is as the Lord our God who dwelleth on high: and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: * et de stercore erigens pauperem.

Raising up the needy from the earth: and lifting up the poor out of the dunghill.

Ut collocet eum cum principibus: * cum principibus populi sui.

That he may place him with princes: with the princes of his people.

Qui habitare facit sterilem in domo: * matrem filiorum lætantem.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

The fifth Psalm, *In exitu*, speaks of the ancient Pasch, (the exodus from Egypt,) and the prodigies that accompanied and followed it; of the Red Sea, the figure of Baptism; of the water which issued from the rock in the desert; and of the abolition of idol-worship. Our Christian Pasch and Pentecost are the fulfilment of all these figures; they bring a *blessing* upon all, Jews or Gentiles, who love or fear Christ. In consequence of our sins, we were condemned *to go down into hell*, where we should never have heard the glad hymns of *praise* sung to our God in the heavenly Jerusalem: but the Resurrection of Christ has restored us to *life*, and we sing, to His and His Father's *praise*, the joyous *Alleluia*.

PSALM 113.

In exitu Israel de Ægypto: * domus Jacob de populo barbaro.

Facta est Judæa sanctificatio ejus: * Israel potestas ejus.

Mare vidit, et fugit: * Jordanis conversus est retrorsum.

Montes exsultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti: * et tu, Jordanis, quia conversus es retrorsum?

Montes exsultastis sicut arietes: * et colles sicut agni ovium?

A facie Domini mota est terra: * a facie Dei Jacob.

Qui convertit petram in stagna aquarum: * et rupem in fontes aquarum.

When Israel went out of Egypt, the house of Jacob from a barbarous people.

Judea was made his sanctuary, Israel his dominion.

The sea saw and fled; Jordan was turned back.

The mountains skipped like rams: and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Ye mountains that ye skipped like rams: and ye hills like lambs of the flock?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rock into pools of water, and the stony hills into fountains of water.

Non nobis, Domine, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * nequando dicant Gentes: Ubi est Deus eorum?

Deus autem noster in cœlo: * omnia quæcumque voluit, fecit.

Simulacra Gentium argentum et aurum: * opera manuum hominum.

Os habent, et non loquuntur: * oculos habent, et non videbunt.

Aures habent, et non audient: * nares habent et non odorabunt.

Manus habent, et non palpabunt, pedes habent et non ambulabunt: * non clamabunt in gutture suo.

Similes illis fiant qui faciunt ea: * et omnes qui confidunt in eis.

Domus Israël speravit in Domino: * adjutor eorum, et protector eorum est.

Domus Aaron speravit in Domino: * adjutor eorum, et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum, et protector eorum est.

Dominus memor fuit nostri: * et benedixit nobis.

Benedixit domui Israël: benedixit domui Aaron.

Benedixit omnibus qui timent Dominum: * pusillis cum majoribus.

Adjiciat Dominus super vos: * super vos, et super filios vestros.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold: the works of the hands of men.

They have mouths, and speak not: they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and their protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that feared the Lord have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

H

Benedicti vos a Domino: *
qui fecit cœlum et terram.

Cœlum cœli Domino: *
terram autem dedit filiis
hominum.

Non mortui laudabunt te,
Domine: * neque omnes qui
descendunt in infernum.

Sed nos qui vivimus, bene-
dicimus Domino: * ex hoc
nunc et usque in sæculum.

ANT. Alleluia, alleluia,
alleluia.

Blessed be you of the Lord,
who made heaven and earth.

The heaven of heaven is the
Lord's: but the earth he has
given to the children of men.

The dead shall not praise
thee, O Lord: nor any of them
that go down to hell.

But we that live bless the
Lord: from this time now and
for ever.

ANT. Alleluia, alleluia, alle-
luia.

After these five Psalms, a short Lesson from the
holy Scriptures is read. It is called *Capitulum*,
because it is always very short. Those for the Sun-
days of Lent are given in the *Proper*.

After the Capitulum, follows the Hymn, *Ad regias*,
which was written by St. Ambrose, though somewhat
changed in the 17th century.

HYMN.*

Ad regias Agni dapes,
Stolis amicti candidis,

Having passed the Red Sea,
and now seated at the royal

* According to the Monastic Rite, it is as originally composed.
It is preceded by the following Responsory:

Ry. *breve*.—Surrexit Dominus
vere. * Alleluia, Alleluia. Sur-
rexit.

Ÿ. Et apparuit Simoni. Alle-
luia. Gloria Patri, etc. Surrexit.

Ad cœnam Agni providi,
Et stolis albis candidi,
Post transitum maris Rubri
Christo canamus Principi.

Cujus corpus sanctissimum,
In ara Crucis torridum,
Cruore ejus roseo
Gustando vivimus Deo.

Protecti Paschæ vespere
A devastante Angelo,
Erepti de durissimo
Pharaonis imperio.

Jam Pascha nostrum Christus
est,

Qui immolatus Agnus est,
Sinceritatis azyma
Caro ejus oblata est.

O vere digna hostia,
Per quam fracta sunt tartara,
Redempta plebs captivata,
Reddita vitæ præmia.

Consurgit Christus tumulo,
Victor redit de barathro.
Tyrannum trudens vinculo
Et paradisum reserans.

Quæsumus Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula. Amen.

Post transitum maris Rubri,
Christo canamus principi.

Divina cujus charitas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Sparsum cruorem postibus
Vastator horret Angelus:
Fugitque divisum mare,
Merguntur hostes fluctibus.

Jam Pascha nostrum
Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

Amen.

℣. Mane nobiscum, Domine, alleluia.

℞. Quoniam advesperascit, alleluia.

banquet of the Lamb, clad in our white robes, let us sing a hymn to Christ our King.

He, in His divine love for us, gives us to drink of His precious Blood. Love is the Priest that immolates His sacred Body.

The destroying Angel looks with awe upon the Blood that is sprinkled on the thresholds. The sea divides its waters, and buries our enemies in its waves.

Christ is now our Pasch; He is our Paschal Lamb; He is the unleavened Bread of sincerity, pure food for pure souls.

O truly heavenly Victim! by whom hell was vanquished, the fetters of death were broken, and life was awarded to mankind.

Christ, our Conqueror, unfolds His banner, for He has subdued the powers of hell. He opens heaven to man, and leads captive the prince of darkness.

That Thou, O Jesus, mayst be an endless Paschal joy to our hearts, free us, who have been regenerated unto life, from the dread death of sin.

Glory be to God the Father, and to the Son who rose from the dead, and to the Paraclete, for everlasting ages.

Amen.

℣. Stay with us, O Lord, alleluia.

℞. For it is now evening, alleluia.

Then is said the *Magnificat* Antiphon, which is to

be found in the *Proper* for the several days. After this, the Church sings the Canticle of Mary, the *Magnificat*. This exquisite Canticle is an essential part of the Vespers, throughout the year. It gives us the words of our Blessed Lady, wherein she expresses to St. Elizabeth the transports of her joy and gratitude at bearing God within her womb. Let us join her in celebrating the ineffable honour bestowed upon her, the merits of that profound *humility* which rendered her worthy of such an honour, the overthrow of the proud spirits who were driven from heaven, and the *exaltation* of human nature, of itself so poor and miserable, to that high place from which the Angels fell.

OUR LADY'S CANTICLE.

(St. Luke, i.)

Magnificat: * anima mea
Dominum.

Et exsultavit spiritus meus:
* in Deo salutari meo.

Quia respexit humilitatem
ancillæ suæ: * ecce enim ex hoc
Beatam me dicent omnes generationes.

Quia fecit mihi magna qui
potens est: * et sanctum nomen ejus.

Et misericordia ejus a progenie
in progenies: * timentibus eum.

Fecit potentiam in brachio suo:
* dispersit superbos mente cordis sui.

Deposuit potentes de sede:
* et exaltavit humiles.

My soul doth magnify the
Lord.

And my spirit hath rejoiced
in God my Saviour.

Because he hath regarded
the humility of his handmaid:
for, behold from henceforth
all generations shall call me
Blessed.

Because he that is mighty
hath done great things to me:
and holy is his name.

And his mercy is from generation
unto generation, to them
that fear him.

He hath showed might in
his arm: he hath scattered the
proud in the conceit of their
heart.

He hath put down the
mighty from their seat: and
hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israël puerum suum: * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros: * Abraham et semini ejus in sæcula.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy.

As he spake to our fathers, to Abraham and to his seed for ever.

The *Magnificat* Antiphon is then repeated. The Prayer, or Collect, will be found in the Proper of each Sunday.

The Vespers end with the following Versicles:

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the Faithful departed, through the mercy of God, rest in peace.

R. Amen.

CHAPTER THE EIGHTH.

OF THE OFFICE OF COMPLINE,
DURING PASCHAL TIME.

THIS Office, which concludes the day, commences by a warning of the dangers of the night; then immediately follows the public confession of our sins, as a powerful means of propitiating the divine justice, and obtaining God's help, now that we are going to spend so many hours in the unconscious and therefore dangerous state of sleep, which is also such an image of death.

The Lector, addressing the Priest, says to him :

℣. Jube, Domne, benedicere.

℣. Pray, Father, give thy blessing.

The Priest answers :

Noctem quietam, et finem
perfectum concedat nobis
Dominus omnipotens.
℞. Amen.

May the Almighty Lord
grant us a quiet night and a
perfect end.
℞. Amen.

The Lector then reads these words, from the first Epistle of St. Peter :

Fratres : Sobrii estote, et
vigilate : quia adversarius
vester diabolus, tamquam
leo rugiens circuit quærens
quem devoret : cui resistite
fortes in fide. Tu autem,
Domine, miserere nobis.

Brethren, be sober and
watch : for your adversary the
devil goes about like a roaring
lion, seeking whom he may de-
vour : resist him, being strong
in faith. But thou, O Lord,
have mercy on us.

The Choir answers :

R. Deo gratias.

R. Thanks be to God.

Then, the Priest :

V. Adjutorium nostrum
in nomine Domini.

V. Our help is in the name
of the Lord.

The Choir :

R. Qui fecit cœlum et
terram.

R. Who hath made heaven
and earth.

Then the Lord's Prayer is recited in secret ; after which the Priest says the *Confiteor* ; and, when he has finished, the Choir says :

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

May Almighty God have mercy on thee, and, forgiving thy sins, bring thee to everlasting life.

The Priest having answered, *Amen*, the Choir repeats the *Confiteor*, thus :

Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater : quia peccavi nimis, cogitatione, verbo, et opere : mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and thee, Father, to pray to our Lord God for me.

The Priest then says:

Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam.

R. Amen.

Indulgentiam, absolutionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus.

R. Amen.

V. Converte nos, Deus, Salutaris noster.

R. Et averte iram tuam a nobis.

V. Deus in adiutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc. Alleluia.

ANT. Alleluia.

May Almighty God be merciful to you, and, forgiving your sins, bring you to everlasting life.

R. Amen.

May the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

V. Convert us, O God, our Saviour.

R. And turn away thy anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Glory, etc. Alleluia.

ANT. Alleluia.

The first Psalm expresses the confidence with which the just man *sleeps in peace*; but the wicked know not what calm rest is. The beautiful *countenance* of our risen Lord sheds *light* and *gladness* upon the faithful, and renews the hope of their own resurrection, which is to be after their *sleep* in the tomb.

PSALM 4.

Cum invocarem exaudivit me Deus justitiæ meæ: * in tribulatione dilatasti mihi.

Miserere mei: * et exaudi orationem meam.

Filii hominum, usquequo gravi corde: * ut quid dili-

When I called upon him the God of my justice heard me: when I was in distress, thou hast enlarged me.

Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why

gitis vanitatem, et quæritis mendacium?

Et scitote quoniam mirificavit Dominus sanctum suum: * Dominus exaudiet me, cum clamavero ad eum.

Irascimini, et nolite peccare: * quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

Sacrificate sacrificium justitiæ, et sperate in Domino: * multi dicunt: Quis ostendit nobis bona?

Signatum est super nos lumen vultus tui Domine: * dedisti lætitiā in corde meo.

A fructu frumenti, vini et olei sui: * multiplicati sunt.

In pace in idipsum: * dormiam et requiescam.

Quoniam tu, Domine, singulariter in spe: * constituisti me.

The Church has introduced here the first six Verses of the thirtieth Psalm, because they contain the prayer which our Saviour made when dying: *Into thy hands, O Lord, I commend my spirit!*—words so beautifully appropriate in this Office of the close of the day. Jesus commends His soul, with confidence, into His Father's hands; on the third day, the Father restored it to Him. Let us confide ours to this Sovereign Lord of our whole being, and our hope will not be confounded.

PSALM 30.

In te, Domine, speravi, non confundar in æternum: * in justitia tua libera me.

do you love vanity, and seek after lying?

Know ye also that the Lord hath made his Holy One wonderful: the Lord will hear me, when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice and trust in the Lord: many say, who sheweth us good things?

The Light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they are multiplied.

In peace, in the self same, I will sleep, and I will rest.

For thou, O Lord, singularly hast settled me in hope.

In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

Inclina ad me aurem
tuam: * accelera ut eruas
me.

Esto mihi in Deum pro-
tectorem, et in domum re-
fugii: * ut saluum me fa-
cias.

Quoniam fortitudo mea,
et refugium meum es tu: *
et propter nomen tuum de-
duces me, et enutries me.

Educes me de laqueo hoc,
quem absconderunt mihi: *
quoniam tu es protector
meus.

In manus tuas commendo
spiritum meum: * rede-
misti me, Domine, Deus
veritatis.

Bow down thy ear to me:
make haste to deliver me.

Be thou unto me a God, a
protector, and a house of re-
fuge, to save me.

For thou art my strength,
and my refuge: and for thy
name's sake thou wilt lead me,
and nourish me.

Thou wilt bring me out of
the snare, which they have
hidden for me: for thou art
my protector.

Into thy hands I commend
my spirit: thou hast redeemed
me, O Lord, the God of truth.

The third Psalm gives the motives of the just man's confidence, even during the dangers of the night. Then, we have God Himself speaking, and promising to them that serve Him, eternal happiness, and the sight of the *Saviour* whose Resurrection gave them life.

PSALM 90.

Qui habitat in adjutorio
Altissimi: * in protectione
Dei cœli commorabitur.

Dicet Domino: Susceptor
meus es tu, et refugium
meum: * Deus meus, spe-
rabo in eum.

Quoniam ipse liberavit
me de laqueo venantium: *
et a verbo aspero.

Scapulis suis obumbrabit
tibi: * et sub pennis ejus
sperabis.

Scuto circumdabit te ve-

He that dwelleth in the aid
of the Most High, shall abide
under the protection of the
God of heaven.

He shall say to the Lord:
Thou art my protector, and my
refuge: my God, in him will
I trust.

For he hath delivered me
from the snare of the hunters:
and from the sharp word.

He will overshadow thee
with his shoulders: and under
his wings thou shalt trust.

His truth shall compass thee

ritas ejus: * non timebis a timore nocturno.

A sagitta volante in die, a negotio perambulante in tenebris: * ab incursu, et dæmonio meridiano.

Cadent a latere tuo mille, et decem millia a dextris tuis: * ad te autem non appropinquabit.

Verumtamen oculis tuis considerabis: * et retributionem peccatorum videbis.

Quoniam tu es, Domine, spes mea: * Altissimum posuisti refugium tuum.

Non accedet ad te malum: * et flagellum non appropinquabit tabernaculo tuo.

Quoniam Angelis suis mandavit de te: * ut custodiant te in omnibus viis tuis.

In manibus portabunt te: * ne forte offendas ad lapidem pedem tuum.

Super aspidem et basiliscum ambulabis: * et conculcabis leonem et draconem.

Quoniam in me speravit, liberabo eum: * protegam eum, quoniam cognovit nomen meum.

Clamabit ad me, et ego exaudiam eum: * cum ipso sum in tribulatione, eripiam eum, et glorificabo eum.

Longitudine dierum replebo eum: * et ostendam illi Salutarem meum.

with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day: of the business that walketh about in the dark: of invasion, or of the noonday devil.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

Because *thou hast said*: Thou, O Lord, art my hope. thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his Angels charge over thee: to keep thee in all thy ways.

In their hands they shall bear thee up: lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

God will say of thee: Because he hoped in me, I will deliver him: I will protect him, because he hath known my Name.

He will cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

I will fill him with length of days: and I will show him my Salvation.

The fourth Psalm invites the *servants* of God to

persevere with fervour in the prayers they offer during the *night*. The faithful should say this Psalm in a spirit of gratitude to God, for raising up in the Church adorers of His holy name, whose grand vocation is to *lift up their hands*, day and night, for the safety of Israel. On such prayers depend the happiness and the destinies of the world.

PSALM 133.

Ecce nunc benedicite Dominum: * omnes servi Domini.

Qui statis in domo Domini: * in atriis domus Dei nostri.

In noctibus extollite manus vestras in sancta: * et benedicite Dominum.

Benedicat te Dominus ex Sion: * qui fecit cælum et terram.

ANT. Alleluia, alleluia, alleluia.

Behold now bless ye the Lord, all ye servants of the Lord.

Who stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

Say to Israel: May the Lord out of Sion bless thee, he that made heaven and earth.

ANT. Alleluia, alleluia, alleluia.

HYMN.*

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut pro tua clementia,
Sis præsul et custodia.

Procul recedant somnia,
Et noctium phantasmata;

Before the closing of the light, we beseech Thee, Creator of all things! that, in Thy clemency, Thou be our protector and our guard.

May the dreams and phantoms of night depart far from

* According to the Monastic Rite, as follows:—

Te lucis ante terminum,
Rerum Creator, poscimus,
Ut solita clementia
Sis præsul ad custodiam.
Procul recedant somnia
Et noctium phantasmata;

Hostemque nostrum comprime
Ne polluantur corpora.
Gloria tibi Domine
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

Hostemque nostrum com-
prime.

Ne polluantur corpora.

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito
In sempiterna sæcula.
Amen.

us; and do Thou repress our
enemy, lest our bodies be pro-
faned.

Glory be to God the Father,
and to the Son, who rose from
the dead, and to the Paraclete,
for everlasting ages.

Amen.

CAPITULUM.

(*Jeremias. xiv.*)

Tu autem in nobis es,
Domine, et nomen sanctum
tuum invocatum est super
nos; ne derelinquas nos,
Domine Deus noster.

R. In manus tuas, Domi-
ne: Commendo spiritum
meum. * Alleluia, alleluia.
In manus tuas.

V. Redemisti nos, Domi-
ne Deus veritatis. * Alle-
luia, alleluia.

Gloria. In manus tuas.

V. Custodi nos, Domine,
ut pupillam oculi, alleluia.

R. Sub umbra alarum
tuarum protege nos, alleluia.

ANT. Salva nos.

But Thou art in us, O Lord,
and thy holy name has been
invoked upon us: forsake us
not, O Lord our God.

R. Into thy hands, O Lord:
I commend my spirit. * Alle-
luia, alleluia. Into thy hands.

V. Thou hast redeemed us,
O Lord God of truth. * Alle-
luia, alleluia.

Glory. Into thy hands.

R. Preserve us, O Lord, as
the apple of thine eye, alleluia.

V. Protect us under the
shadow of thy wings, alleluia.

ANT. Save us.

The Canticle of the venerable Simeon,—who, while holding the divine Infant in his arms, proclaimed Him to be the *Light of the Gentiles*, and then slept the sleep of the just,—admirably expresses the repose of heart which the soul, that is in the grace of God, will experience in her Jesus; for, as the apostle says, we may live together with Jesus, whether we are awake or asleep.¹

¹ 1 Thess. v. 10.

CANTICLE OF SIMEON.

(St. Luke, ii.)

Nunc dimittis servum
tuum Domine: * secundum
verbum tuum in pace.

Quia viderunt oculi mei:
* salutare tuum.

Quod parasti: * ante fa-
ciem omnium populorum.

Lumen ad revelationem
Gentium: * et gloriam ple-
bis tuæ Israël.

Gloria Patri, et Filio, etc.

ANT. Salva nos, Domine,
vigilantes, custodi nos dor-
mientes: ut vigilemus cum
Christo, et requiescamus in
pace. Alleluia.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Visita, quæsumus, Domi-
ne, habitationem istam, et
omnes insidias inimici ab ea
longe repelle: Angeli tui
sancti habitent in ea, qui nos
in pace custodiant: et bene-
dictio tua sit super nos sem-
per. Per Dominum nostrum
Jesum Christum, Filium
tuum, qui tecum vivit et
regnat, in unitate Spiritus
Sancti Deus, per omnia sæ-
cula sæculorum. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

Benedicat et custodiat nos
omnipotens et misericors
Dominus, Pater, et Filius,
et Spiritus Sanctus.

R. Amen.

Now dost thou dismiss thy
servant, O Lord, according to
thy word, in peace.

Because my eyes have seen
thy salvation.

Which thou hast prepared
before the face of all peoples.

A light to the revelation
of the Gentiles, and the glory
of thy people Israel.

Glory, etc.

ANT. Save us, O Lord,
while awake, and watch us
as we sleep; that we may
watch with Christ, and rest
in peace. Alleluia.

V. The Lord be with you.

R. And with thy spirit.

LET US PRAY.

Visit, we beseech thee, O
Lord, this house and family,
and drive far from it all snares
of the enemy; let thy holy
Angels dwell herein, who may
keep us in peace, and may thy
blessing be always upon us.
Through Jesus Christ our
Lord, thy Son, who liveth and
reigneth with thee, in the
unity of the Holy Ghost, God,
world without end. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

May the Almighty and
merciful Lord, Father, Son,
and Holy Ghost, bless and
preserve us.

R. Amen.

ANTHEM TO THE BLESSED VIRGIN.

There is a venerable tradition connected with this joyous Anthem. It is related that a fearful pestilence raged in Rome, during one of the Easters of the pontificate of St. Gregory the Great. In order to propitiate the anger of God, the holy Pope prescribed a public procession of both people and clergy, in which was to be carried the portrait of our blessed Lady painted by St. Luke. The procession was advancing in the direction of Saint Peter's; and as the holy picture, followed by the Pontiff, was carried along, the atmosphere became pure and free from pestilence. Having reached the bridge which joins the city with the Vatican, a choir of angels was heard singing above the picture, and saying: 'Rejoice, O Queen of heaven, alleluia! for He whom thou deservedst to bear, alleluia! hath risen, as he said, alleluia!' As soon as the heavenly music ceased, the saintly Pontiff took courage, and added these words to those of the Angels: 'Pray to God for us, alleluia! Thus was composed the Paschal Anthem to our Lady. Raising his eyes to heaven, Gregory saw the destroying Angel standing on the top of the Mole of Hadrian, and sheathing his sword. In memory of this apparition, the Mole was called the *Castle of Sant' Angelo*, and on the dome was placed an immense statue representing an Angel holding his sword in the scabbard.

ANTHEM.

Regina coeli, lætare, alleluia,	Rejoice, O Queen of heaven, alleluia,
Quia quem meruisti portare, alleluia,	For he whom thou deservedst to bear, alleluia,
Resurrexit sicut dixit, alleluia.	Hath risen, as he said, alleluia.
Ora pro nobis Deum, alleluia.	Pray to God for us, alleluia.

Ÿ. Gaude et lætare, Virgo
Maria, alleluia.

R. Quia surrexit Dominus
vere, alleluia.

Ÿ. Rejoice and be glad, O
Virgin Mary, alleluia.

R. For the Lord hath truly
risen, alleluia.

OREMUS.

Deus, qui per Resurre-
ctionem Filii tui Domini no-
stri Jesu Christi, mundum
lætificare dignatus es: præ-
sta quæsumus, ut per ejus
Genitricem Virginem Ma-
riam, perpetuæ capiamus
gaudia vitæ. Per eundem
Christum Dominum no-
strum.

R. Amen.

Ÿ. Divinum auxilium
maneant semper nobiscum.

R. Amen.*

LET US PRAY.

O God, who, by the Resur-
rection of our Lord Jesus
Christ thy Son, didst vouch-
safe to make the world rejoice,
grant, we beseech thee, that, by
the intercession of the Virgin
Mary, his Mother, we may
receive the joys of eternal life.
Through the same Christ our
Lord.

R. Amen.

Ÿ. May the divine assist-
ance remain always with us.

R. Amen.*

Then in secret, *Pater, Ave, and Credo*; page 30.

* In the Monastic Rite, this *Response* is as follows :

Rz. Et cum fratribus nostris
absentibus. Amen.

Rz. And with our absent
brethren. Amen.

PROPER OF THE TIME.

MONDAY

OF THE SECOND WEEK AFTER EASTER.

Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth
rejoice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

THE first week has been devoted to the joyous celebration of our Emmanuel's return to us. He has been visiting us each day, in order to make us sure of his Resurrection. He has said to us: *See me! Touch me! Feel! it is indeed I!* But we know that his visible presence among us is not to last beyond forty days. This happy period is rapidly advancing; the time seems to go so quickly! In a few weeks, He, for whom the whole earth has been in such expectation, will have disappeared from our sight. *O Expectation and Saviour of Israel! why wilt thou be as a stranger in the land, and as a way-faring man turning in to lodge? Why wilt thou be as a wanderer?*²—So much the more precious are the hours, then! Let us keep close by his side; when we cannot hear his words, let us fix our eyes upon him; but when he does speak, let us treasure

¹ St. Luke, xxiv. 39.

² Jerem. xiv. 8, 9.

up the beautiful words, for they are as the last will of our dearest Master.

During these forty days, he is continually with his Disciples, not indeed to persuade them of his Resurrection, (for of that they had no longer any doubt,) but, as St. Luke says, that he might *speak* to them *of the Kingdom of God*.¹ He has redeemed man by his Blood, and his victory over death; he has wrought reconciliation between heaven and earth;—all that now remains to be done, is the organization of the Church. The Church is the Kingdom of God; for it is in and by her that God is to reign upon the earth. The Church is the Spouse of the risen Jesus; it is he that raised her up to so exalted an honour; and now, he would give her the dowry, which will prepare her for that glorious day when the Holy Ghost is to descend upon her, and proclaim her to all nations as Spouse of the Incarnate Word, and Mother of the Elect.

Three things are needed by the Church in order that she may carry on her mission: a constitution framed by the very hand of the Son of God, whereby she will become a visible and permanent society; the possession of all the truths which her Divine Lord came upon this earth to reveal or confirm,—and in this is included the right to teach, and teach infallibly; thirdly, the means whereby she may efficaciously apply to the Faithful the fruit of Jesus' Sacrifice on the Cross, that is to say, the graces of salvation and sanctification. Hierarchy, Doctrine, Sacraments:—these are the all-important subjects upon which our Lord instructs his Disciples during the forty days between his Resurrection and Ascension.

But before following him in his divine work of organising the Church, let us spend the rest of this

¹ Acts, i. 3.

week in considering him as the Risen Jesus, dwelling among men, and winning their admiration and love. We have contemplated him in the humility of his swathing-bands and Passion; let us now, exultingly feast on the sight of his glory.

He presents himself to us as *the most beautiful of the sons of men*.¹ He was always so, even when he veiled the splendour of his charms under the infirmity of the mortal flesh he had assumed; but what must not his beauty be now that he has vanquished death, and permits the rays of his glory to shine forth without restraint? His age is for ever fixed at that of thirty-three: it is the period of life wherein man is at the height of his strength and beauty, without a single sign of decay. It was the state in which God created Adam, whom he formed to the likeness of the Redeemer to come; it will be the state of the bodies of the just on the day of the General Resurrection,—they will bear upon them *the measure of the perfect age*² which our Lord had when he arose from his Tomb.

But it is not only by the beauty of his features that the Body of our Risen Jesus delights the eye of such as are permitted to gaze upon him: it is now endowed with the glorious qualities, of which the three Apostles caught a glimpse on Mount Thabor. In the Transfiguration, however, the Humanity shone as the sun because of its union with the Person of the Word; but now, besides the *Brightness* due to it by the Incarnation, the glorified Body of our Redeemer has that which comes from his being Conqueror and King. His Resurrection has given him such additional resplendence, that the sun is not worthy to be compared with him; and St. John tells us that he is the Lamp that lights up the heavenly Jerusalem.³

¹ Ps. xliv. 3.² Eph. iv. 13.³ Apoc. xxi. 23.

To this quality which the Apostle of the Gentiles calls *Brightness*,¹ is added that of *Impassibility*, whereby the Body of our Risen Lord has ceased to be accessible to suffering or death, and is adorned with the immortality of life. His Body is as truly and really a Body as ever; but it is now impervious to any deterioration or weakness; its life is to bloom for all eternity. The third quality of our Redeemer's glorified Body is *Agility*, by which it can pass from one place to another, instantly and without effort. The Flesh has lost that weight which, in our present state, prevents the body from keeping pace with the longings of the soul. He passes from Jerusalem to Galilee in the twinkling of an eye, and the Spouse of the Canticle thus speaks of him: *The voice of my Beloved! Behold he cometh leaping upon the mountains, skipping over the hills!*² Finally, the Body of our Emmanuel has put on the quality of *Subtility*, (which the Apostle calls "Spirituality,"³) whereby it is enabled to penetrate every material obstacle more easily than a sun-beam makes its way through glass. On the morning of his Resurrection, he passed through the stone that stood against the mouth of the sepulchre; and on the same day he entered the Cenacle, though its doors were shut, and stood before his astonished Disciples.

Such is our Saviour, now that he is set free from the shackles of mortality. Well may the little flock, that is favoured with his visits, exclaim on seeing him: *How fair and comely art thou!*⁴ O dearest Master! Let us join our praises with theirs, and say: Yes, dearest Jesus, thou art beautiful above all the sons of men! A few days back, and we wept at beholding thee covered with wounds, as though thou hadst been the worst of criminals; but now

¹ Philipp. iii. 21. The Vulgate has *Claritas*.

² Cant. ii. 8.

³ I. Cor. xv. 44.

⁴ Cant. i. 15.

our eyes feast on the resplendent charm of thy divine beauty. Glory be to thee in thy triumph! Glory, too, be to thee in thy generosity, which has decreed that these our bodies, after having been purified by the humiliation of the tomb, shall one day share in the prerogatives which we now admire in *thee* !

Let us, destined as we are to share in the glory of our Jesus, offer to him this beautiful canticle, which used to be sung in the Churches of Germany during the Middle-Ages.

SEQUENCE.

O King of kings ! Lamb of God ! Strong Lion of Juda ! by the power of the Cross, thou art the Death of sin, and the Life of justice.

To repair the evil done by Adam's eating of the Tree of Knowledge, thou now givest us the fruit of the Tree of Life: to remedy the theft committed by his ambition for glory, thou givest the medicine of grace.

Thy Blood quenched the fiery sword which justly menaced us. Thou openest heaven to us, O Root of obedience ! O Medicine of Grace !

This is the great Day of the Lord, which brings peace to earth, and terror to hell, and light to heaven. It is the day of the two-fold baptism,—of the Law and the Gospel.

Christ is our Pascha: the old one passes away, and the new rises in its stead. This is the Day which the Lord

Rex regum, Dei Agne,
Leo Juda magne,
Crucis virtute
Mors peccati,
Vita justitiæ.
Dans fructum jam ligni
vitæ,
Pro gustu scientiæ,
Medicina gratiæ
Pro rapina gloriæ.

Quum tuus sanguis
Jus romphææ
Restrinxit flammeæ,
Paradisi pandis hortum,
Stirps obedientiæ,
Medicina gratiæ.
Hæc dies Domini celebris;
Pax est in terris,
Fulgur inferis,
Et lux superis;
Dies duplicis baptismi,
Legis et Evangelii.
Christus Pascha est ho-
mini:
Dum vetus transit,
Novum surgit.

Hæc dies Domini,
Gaude mens expers fermenti,

Plena panis azymi.
Submersis hostibus,
Signatis postibus,
Assum Pascha
Nocte domo una,
Jam cum lactucis
Ede agrestibus.

Accinctis renibus,
Pellitis pedibus,
Cum baculo propera,
Et caput cum intestinis
Et pedibus vora.

Hac die nos lava,
Christe, mundans hyssopo,
Fac et dignos hoc mysterio ;
Mare siccans, Leviathan per-
forans

Maxillam hamo armilla.
Calice nos inebria,
Sopi, suscita ;
De torrente bibens in via
Damna nostra ;
Tu Pontifex, hostia,
Torcular calcans, tu uva.

O flos virginæ virgæ fragrans,
Plena septemplici rore,
Specie rosæ rubor,
Lilii candor,
Quo te tantæ clementiæ,
Consilio,
Microscomi inclinaveras
Auxilio,
Ut miseris particeps
Redemptor esses,
Absque peccati nævo,
Gestans formulam peccati ?
O Consanguinee
Servi, Domine,
Spes anastaseos primæ,
Ultimæ, per jusjurandum

bath made : let us, who have
put away the old leaven and
feed on the unleavened, let us
rejoice !

Thine enemies, my soul, are
drowned in the sea ; thy
threshold is signed with the
Blood of the Lamb : eat the
Pasch prepared by fire in the
Night ; eat it in the One
House ; yea, eat it with wild
lettuce.

Gird thy reins, shoe thy
feet, and, with a stave in thy
hand, hasten and eat the head
and entrails and feet of the
Lamb.

Cleanse us, O Jesus, this
Day, with hyssop ; make us
worthy of the Mystery. Dry
up the sea that we may pass ;
and with the hook (of thy
Cross) strangle the Leviathan.

Inebriate us, lull us to rest,
inspirit us, with thy chalice,
O thou that didst drink of the
torrent of our miseries on the
way ! O thou our High Priest,
our Victim, our Wine-presser,
our Vine !

O fragrant Flower of the
Virgin-Branch ! rich with the
dew of the seven Gifts, ruddy
as the rose, and fair as the lily !
—whence that merciful design
of thine, that made thee stoop
to aid this little world, sharing
our nature that thou mightest
redeem us miserable men, and
taking the likeness of sin, O
thou the sinless God !

O Sovereign Lord ! thou
that hast made thyself Brother
of thy creature man ! O
Hope of our first and eternal

Resurrection ! we beseech thee, by the promise made to Abraham's seed, give us strength, O immortal King ! and make us, who were sharers in our First Parent's death, be fellow-members of thy life. Unite our weakness with thy strength, and bless us, O Blessed Paschal Lamb ! with the pastures of eternal Life. Amen.

Semini Abrahæ firma et nos.
Dux athanatos,
Nos tuo convivificans cor-
pori,
Commortuos Adæ parent
veteri ;
Tu membris fortioribus
Jungens infirma,
Vitæ æternæ
Des pascua,
Tu Pascha.
Amen.

TUESDAY

OF THE SECOND WEEK AFTER EASTER.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Coeli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth re-
joice, alleluia.

*What are these wounds in the midst of thy hands?*¹—Such was the exclamation of the Prophet Zacharias, who lived five hundred years before the Birth of our Emmanuel: and *we* are almost forced to use it, now that we behold the Wounds that shine so brightly in the glorified Body of our Risen Lord. His hands and feet bear the mark of the Nails, and his side that of the Spear; the Wounds are as visible and as deep as when he was first taken down from the Cross. *Put in thy finger hither*, said Jesus, holding out his wounded hands to Thomas; *put thy hand into my Side!*²

We assisted at this wonderful interview on Sunday last;—the incredulity of the Disciple was made an occasion for the most incontestable proof of the Resurrection: but it also taught us, that, when our Lord arose from the Tomb, he retained in his glorified Flesh the stigmata of his Passion. Consequently, he will retain them for ever, inasmuch as no change can have further place in his Person. What he was the moment after his Resurrection, that will he be for all eternity. But we are not to suppose that these

¹ Zach. xiii. 6.

² St. John, xx. 27.

sacred stigmata, which tell of his humiliation on Calvary, are, in the slightest degree, a lessening of his glory. He retains them, because he wishes to do so; and he wishes it, because these Wounds, far from attesting defeat or weakness, proclaim his irresistible power and triumph. He has conquered Death; the Wounds received in the combat are the record of his victory. He will enter heaven on the day of his Ascension, and the rays of light which beam from his Wounds will dazzle the eyes of even the Angels. In like manner, as the Holy Fathers tell us,¹ his Martyrs, who have imitated him in vanquishing Death, will also shine with special brightness in those parts of their bodies where they were tortured.

And is not our Risen Jesus to exercise, from his throne in heaven, that sublime Mediatorship for which he assumed our Human Nature? is he not to be ever disarming the anger of his Father justly irritated by our sins? is he not to make perpetual intercession for us, and obtain for mankind the graces necessary for salvation? Divine Justice must be satisfied; and what would become of poor sinners, were it not that the Man-God, by showing the precious Wounds on his Body, stays the thunderbolts of heaven, and makes mercy preponderate over judgment?² O sacred Wounds! the handiwork of our sins, and now our protection! we shed bitter tears when we first beheld you on Calvary; but we now adore you as the five glories of our Emmanuel! Hail most precious Wounds! our hope and our defence!

And yet, the day will come, when these sacred Stigmata, which are now the object of the Angels' admiration, will be again shown to mankind, and many will look upon them with fear; for, as the Prophet says: *They shall look upon Him, whom they*

¹ St. Augustine, *De Civitate Dei*, Lib. xxii. Cap. xxix. St. Ambrose, *In Lucam*, Lib. x.

² St. James, ii. 13.

*have pierced.*¹ These men, who, during life, heeded neither the Sufferings of the Passion, nor the Joys of the Resurrection, but rather despised and insulted them, will have treasured up for themselves the most terrible vengeance;—for could it be, that a God could be crucified, and rise again, and both to no purpose? We can understand how sinners will say, on that last day: *Fall upon us, ye mountains! and ye hills, cover us!*²—“hide us from the sight of these Wounds, which “now dart upon us the lightnings of angry justice!”

O Sacred Wounds of our Risen Jesus! be a source of mercy and joy, on that dread day, to all them that spent the Easters of their earthly pilgrimage in rising to a holy life! Happy the Disciples who were privileged to gaze upon you, during these forty days! and happy we, if we venerate and love you!—Let us here borrow the devout words of St. Bernard:³ “Where can I that am weak find security and rest, “but in the Wounds of Jesus? The greater is *his* “power to save, the surer am I in my dwelling there. “The world howls at me, the body weighs me down, “the devil sets snares to take me; but I fall not, for “I am on the firm Rock. I have sinned a grievous “sin; my conscience will throw me into trouble, but “not into despair, for I will remember the Wounds “of my Lord. Yes, *he was wounded for our iniqui-* “*ties!*”⁴ What I have not of mine own, I take to “myself from the Heart of my Jesus, for it is over- “flowing with mercy. Neither are there wanting “outlets, through which it may flow:—*they have* “*pierced his Hands and Feet,*⁵ and, with a spear, “they have opened his Side, enabling me, through “these chinks, *to suck honey out of the rock, and oil* “*out of the hardest stone,*⁶ that is, *to taste and see* “*how sweet is the Lord.*” *He thought thoughts of*

¹ Zach. xii. 12.² *In Cantica*, Serm. lxi.⁵ Ps. xxi. 17.³ St. Luke, xxiii. 30.⁴ Is. liii. 5.⁶ Deut. xxxii. 13.⁷ Ps. xxxiii. 9.

"peace,"¹ and I knew it not, for *who hath known the mind of the Lord? or who hath been his counsellor?*² "But the Nail that wounded, is the key that opened to me to see the design of the Lord. I looked through the aperture, and what saw I? The Nail and Wound both told me that truly *God was in Christ reconciling the world to himself.*³ The Iron pierced his soul,⁴ and reached even to his Heart, so that henceforth he cannot but know how to come passionate with me in my infirmities. The secret of his Heart is revealed by the Wounds of his Body; the great mystery of mercy is revealed,—*the bowels of the mercy of our God, in which the Orient from on high hath visited us.*⁵ What, O Lord, could more clearly show me, than do thy Wounds, that *thou art sweet and mild, and plenteous in mercy?*⁶

Let us express our Paschal joy, to-day, in the words of a charming Sequence of the eleventh century. We have taken it from a Missal of the Abbey of Murbach.

SEQUENCE.

Let the Church of Christ sing a canticle to her Beloved, who out of love for her, left father and mother, and, God as he is, clad himself with our Nature, and cast off the Synagogue.

The Sacraments of thy Church, O Christ, flowed from thy Sacred Side. She safely sails through this world's sea, on the wood of thy Cross.

Out of tender love for this thy Spouse, thou wast shut up

Carmen suo dilecto
Ecclesia Christi canat,
Ob quam patrem matrem-
que deserens,
Deus nostra
Se vestiit natura,
Et synagogam respuit.
Christe,
Tuo sacro latere
Sacramenta manarunt il-
lius;
Tui ligni adminiculo
Conservatur in sæculo
Hanc adamans conjugem,
Clauderis Gazæ,

¹ Jerem. xxix. 11.

² Rom. xi. 34.

³ II. Cor. v. 19.

⁴ Ps. civ. 18.

⁵ St. Luke, i. 78.

⁶ Ps. lxxxv. 5.

Sed portas offractus

Illius,

Hanc etiam hostibus

Erniture,

Es congressus

Tyranno Goliath,

Quem lapillo

Prosternis unico.

Ecce sub vite

Amœna, Christe,

Ludit in pace

Omnis Ecclesia tute in

horto ;

Resurgens, Christe,

Hortum florentis

Paradisi tuis

Obstructum

Diu, reseras,

Domine,

Rex regum.

in Gaza ; but thou didst break
its gates : and, to deliver her
from her enemies, thou con-
frontedst the tyrant Goliath,
and with a single stone didst
lay him low.

Behold, O Christ, the whole
Church, under the shade of
the pleasant Vine, enjoys
peace, and safely lives in the
garden. By thy Resurrection,
O Lord, King of kings, thou
openest the long-closed garden
of thy flowery Paradise.

WEDNESDAY

OF THE SECOND WEEK AFTER EASTER.

Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth re-
joice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

We are not to suppose, that because the sacred Humanity of our Risen Jesus is resplendent with glory and majesty, it is therefore less accessible to mortals. His kindness and condescension are the same as before ; nay, he seems to have become more affectionate than ever, and more desirous to be with the children of men. Surely we have not forgotten what happened during the joyous Octave of the Pasch ! His affectionate greeting the holy Women, when on their way to the Sepulchre ; his appearing to Magdalene under the form of a Gardener ; his conversation with the two Disciples of Emmaus, and the means he took to make them recognise him ; his showing himself, on the Sunday evening, to the Ten, greeting them with his *Peace be to you*, allowing them to touch him, and even condescending to eat with them ; his amiably bidding Thomas, on the eighth day, to convince himself of the reality of the Resurrection by feeling the Wounds ; his meeting his Disciples at the Lake of Genesareth, blessing their fishing, and providing them with a repast on the bank ;—all this is proof of the tender love and intimacy wherewith our Saviour treated his creatures during the forty days after his Resurrection.

As to his visits to his Blessed Mother, we shall have another occasion for speaking of them; to-day, we will consider him in the midst of his Disciples. So frequently is he with them, that St. Luke calls it an *appearing to them for forty days*.¹ The Apostolic College is reduced to eleven; for the place of the traitor Judas is not to be filled up till after our Lord's Ascension, immediately before the descent of the Holy Ghost. How beautiful in their simplicity are these future messengers of the Good Tidings to mankind!² A short while ago, they were weak and hesitating in their faith; they forgot all they had seen and heard; they fled from their Master in the hour of trial. As he had foretold it to them, they were scandalised at his humiliations and death. The news of his Resurrection made little impression upon them; they even disbelieved it. And yet, they found him so affectionate, so gentle in his reproaches, that they soon resumed the confidence and intimacy they had had with him during his mortal life. Peter, who had been the most unfaithful, as well as the most presumptuous, of all, has now regained his position of the most honoured of the Apostles, and, in a few days hence, is to receive a special proof of Jesus' having forgotten his past disloyalty. He and his fellow-Apostles can think of nothing now but of Jesus. When he is with them, they feast on the beauty and glory of his appearance. His words are dearer to them than ever, for they understand them better, now that they have been enlightened by the mysteries of the Passion and Resurrection. They eagerly listen to all that he says, and he says more than formerly, because he is so soon to leave them. They know that the day will soon come when they will no longer be able to hear his voice; they, therefore, treasure up his words as though they were his

¹ Acts, i. 3.² Is. lii. 7.

last will, and how could they better fit themselves for the mission he has intrusted to them? It is true, they do not, as yet, fully enter into all the Mysteries they are to preach to the world,—they could not even remember so many sublime things,—but Jesus tells them that he will soon send upon them the Holy Ghost, who will not only give them courage, but will also bless them with spiritual understanding, and will enable them to remember all that he, Jesus, has taught them.¹

Nor must we forget the holy Women, those faithful companions of Jesus, who followed him up to Calvary, and were the first to be rewarded with the joys of the Resurrection. Their Divine Master could not overlook them now: he praises their devotedness, he encourages them, he takes every opportunity of repaying them. Heretofore, as the Gospel tells us,² they provided him with food; now that he needs no earthly nourishment, he feasts them with his dear presence: they see him, they hear his words; the very thought that he is soon to be taken from them, makes these happy days doubly precious to them. They are the venerable mothers of the Christian people; they are our illustrious ancestors in the Faith; and on the day of the Descent of the Holy Ghost, we shall find them with the Apostles in the Cenacle, receiving the Tongues of Fire. Woman is to be represented on that glorious occasion, when the *Church* is to be made manifest before the world; the women of Calvary and the Sepulchre are chosen for this office, and right well do they deserve to share in the bright joys of Pentecost.

Let us recite the following sequence in honour of our dear Jesus, who passes these forty days with his

¹ St. John, xiv. 26.

² St. Matth. xxvii. 55.

Apostles and the holy women. It was composed by
Adam of Saint Victor

SEQUENCE.

Ecce dies celebris !
Lux succedit tenebris,
Morti resurrectio ;
Lætis cedant tristia,
Cum sit major gloria
Quam prima confusio ;
Umbram fugat veritas,
Vetustatem novitas,
Luctum consolatio.

Pascha novum colite ;
Quod præit in capite,
Membra sperent singula.
Pascha novum Christus est,
Qui pro nobis passus est,
Agnus, sine macula.

Hosti qui nos circuit
Prædam Christus eruit.
Quod Samson præcinuit,
Dum leonem lacerat.
David, fortis viribus,
A leonis unguibus
Et ab ursi faucibus
Gregem patris liberat.

Quod in morte plures stra-
vit
Samson, Christum figuravit,
Cujus mors victoria.
Samson dictus *Sol eorum* :
Christus lux est electorum
Quos illustrat gratia.

Jam de crucis sacro vecte,
Botrus fluit in dilectæ
Penetral Ecclesiæ.
Jam, calcato torculari,
Musto gaudent debriari
Gentium primitiæ.

Saccus scissus et pertusus.

Lo, the great Day is come !
Light follows darkness, and
resurrection death. Sorrow
gives place to joy, for our glory
is greater than was our former
shame. Truth dispels the
shadow ; the new, what was
old ; and consolation, mourn-
ing.

Celebrate the new Pasch !
Let the members hope to have
what now their Head enjoys.
Our new Pasch is Christ,—the
spotless Lamb that was slain
for us.

Christ has taken the prey
from the enemy that sur-
rounded us. It is the victory
prefigured by Samson, when
he tore the lion to pieces ; and
by the powerful David, when
he rescued his father's flock
from the lion's grasp and the
bear's jaw.

When Samson killed his
enemies by his own death, he
was a type of Christ, whose
Death was a victory. Samson
signifies *his Sun* ; so is Christ
the Light of his elect, for he
makes his grace shine upon
them.

Under the holy weight of
the Cross, the vine-stream
flows into the store-house of
the beloved Church. The
wine-press is trodden, and the
first-fruits of the Gentiles
drink their fill and are glad.

The garment that was rent

and torn is made a robe for kings : that garment is the Flesh that triumphed over suffering, and became an ornament of grace.

The Jews forfeited God's kingdom, because they put the King to death ; they are not utterly destroyed, for, like Cain, they are set as a sign.

The Stone that they rejected and despised, is now the chosen one, set up as a trophy, and made the chief corner-stone. Taking away sin, but not our nature, he creates us into new creatures ; he unites in himself the two people (*Jew and Gentile*).

Be glory to our head ! and to the members peace ! Amen.

In regales transit usus :
Saccus fit soccus gratiæ,
Caro victrix miseriæ.

Quia regem peremerunt,
Dei regnum perdiderunt ;
Sed non deletur penitus
Cain, in signum positus.

Reprobatus et abjectus,
Lapis iste nunc electus,
In trophæum stat erectus
Et in caput anguli.
Culpam delens, non natu-
ram,

Novam creat creaturam,
Tenens in se ligaturam
Utriusque populi.
Capiti gloria,
Membrisque concordia :
Amen.

THURSDAY

OF THE SECOND WEEK AFTER EASTER.



Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth
rejoice, alleluia.

THE Apostles and holy women are not the only ones to enjoy the presence of our Risen Jesus: a countless people of the Just made perfect claim and have the happiness of seeing and reverencing the sacred humanity of this their beloved King. The magnificence of the Resurrection has caused us somewhat to forget those venerable Captives of Limbo, with whom the soul of our Redeemer spent the hours that elapsed between his Death and Resurrection. They were the friends of God, and were awaiting *in Abraham's bosom*, (as the Scripture expresses it,) the dawning of light eternal. From the hour of *None* (3 o'clock) of the great Friday till the day-break of Sunday, the soul of our Emmanuel abode with these holy prisoners, who were thus put in possession of infinite happiness. But when the hour of his triumph came how was the Conqueror of Death to leave behind him these souls whom he had enfranchised by his Death and Resurrection? At the moment fixed by the eternal decree, Jesus' Soul passes from Limbo to the Sepulchre, and is re-united to his Body; but he is accompanied by a jubilant choir of other souls—the souls of the long-imprisoned Saints.

On the day of the Ascension, they will form his court, and rise together with him; but Heaven's gate is not yet open, and they must needs wait for these forty days to pass, during which our Redeemer will organise his Church. They are invisible to the eyes of men, but they dwell in the space above this lowly earth, where once they passed their days, and merited an eternal recompense. Adam again sees the land which he had tilled in the sweat of his brow; Abel is in admiration at the power of the divine Blood, which has sued for mercy, whereas *his* prayed but for vengeance;¹ Noe looks upon this globe, and finds it covered with an immense multitude of men, all of whom are descendants of his three sons; Abraham, the father of believers, Isaac also, and Jacob, hail the happy moment when is to be fulfilled the promise which was made to them, that all generations should be blessed in Him who was to be born of their race; Moses recognises his people, in whose midst, the Messiah, (whom he had announced,² and who is greater than he,³) has found so few followers and so many enemies; Job, who represents the elect among the Gentiles, is filled with joy at seeing *his Redeemer living*,⁴ in whom he had hoped in all his trials; David, fired with holy enthusiasm, is preparing canticles for heaven, grander far than those he has left *us*, to be sung in praise of the Incarnate God, who has espoused our human nature; Isaias and the other Prophets behold the literal fulfilment of all they had foretold; in a word, this countless army of Saints, formed from the elect of all times and countries, is grieved at finding the earth a slave to the worship of false gods; they beseech our Lord, with all the earnestness of prayer, that he would hasten the time for the preaching of the Gospel, which is to rouse from their sleep them that are seated in the shadow of death.

¹ Heb. xii. 24. ² St. John, i. 45. ³ Heb. iii. 3. ⁴ Job, xix. 25.

As the elect, when they rise from their graves, on the last day, will ascend through the air to meet Christ¹ as eagles who gather together, wheresoever the body may be;² so now, these holy souls cluster around their divine Deliverer. He is their attraction; the seeing him, the speaking with him, is truly a heaven on earth to them. Jesus indulges these *Blessed of his Father*, who are soon to possess the Kingdom prepared for them from the foundation of the world;³ he allows them to follow and accompany him; and thus does he beguile the days which are to be spent before that glorious one of his triumphant Ascension.

What must not have been the happiness of the faithful and chaste Joseph in being thus near his adopted Son,—his Creator? with what affection must he not have looked upon his virginal Spouse, who has been made, at the Foot of the Cross, the Mother of men! Who could describe the delight wherewith Anne and Joachim gaze upon their Daughter, the august Mother whom *all generations* shall call "Blessed"? And John, the Precursor,—how must he not have exulted at seeing Her, at whose voice he was sanctified in his Mother's womb, and who has given to the world the Lamb that taketh all sin away! How affectionately must not these ransomed souls have looked upon the Apostles, those future conquerors of the world, who are now being prepared for the combat by their Divine Master! It is through them that the earth once brought to the knowledge of the true God, will be ever sending up elect ones to heaven until time shall give place to eternity.

Let us, to-day, honour these hidden but august witnesses of what God's mercy is preparing for the world's salvation. We shall soon see them ascending to

¹ I. Thess. iv. 16.

² St. Matth. xxiv. 28.

³ *Ibid.* xxv. 34.

⁴ St. Luke, i. 48.

heaven, of which they will take possession in the name of mankind, that has been redeemed by Christ. Let us not forget how, on their way from Limbo to Heaven, they rested with Jesus for forty days on this earth of ours, where they themselves had once lived and merited an eternal crown. Their visit brought a blessing with it; and their departure was the signal for us to follow them;—it opened the way to the blissful Home, which is one day to be ours!

The following Sequence, taken from the Cluny Missal of 1523, is appropriate to the reflections we have just been making.

SEQUENCE.

Sing the mourning hymns,
O holy choir, mourning, but
full of hope.

Sing now thy canticles to
the Divine King, who has
broken down the gates of hell.

He conquers Death, and
rising from the Tomb, brings
festive joy to the world.

The cursed regions of hell
wonder at the strange event.

They gaze on him who
enters; he is Eternal Life,
and they see his power.

The mighty host of demons
tremble with fear,

And howl, and weep, ask-
ing each other, who this may
be that dares to break the
massive bolts?

Prome casta
Concio cantica,
Organa subnectens
Hypodorica.
Regi claustra
Deo tartarea
Rumpenti, decanta
Nunc symphonia.
Morte qui victa
Resurgens, gaudia
Mundo gestat colenda.
Hanc insolita
Mirantes perdita
Cocyti confinia,
Spectant fortia
Intrante illo
Vita beata.
Terrore perculsa,
Tremescit dæmonum
Plebs valida.
Dant suspiria
Fletum alta :
Repagula
Quis sic audax fregerit,
Mirantur nunc fortia.

Sic ad supera
 Redit cum turma
 Gloriosa,
 Et timida
 Refovet discipulorum cor-
 da.

Præcelsa
 Hujus trophæa
 Admirantes,
 Flagitamus nunc
 Voce decliva.

Virginum inter agmina,
 Mereamur pretiosa
 Colere ut pascha :

Galilæa
 In qua sacrata
 Præ fulgore contueri
 Lucis exordia.
 Alleluia.

'Tis thus our Lord returns
 to earth, surrounded by a
 glorious troop ; and hastens to
 console the timid hearts of his
 Disciples.

Let us who celebrate his
 noble victory, beseech him in
 humble prayer,

That we may be found
 worthy to celebrate the great
 Pasch, in the choir of Virgins.

And in that Galilee above,
 sanctified by light, to see the
 Source of Light. Amen.

FRIDAY

OF THE SECOND WEEK AFTER EASTER.



Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth
rejoice, alleluia.

Ÿ. In resurrectione tua
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

LET us, to-day, turn to another subject. Let us think upon that unfortunate Jerusalem, which, a few days since, re-echoed with the blasphemous cry : *Away with him ! Away with him ! Crucify him !* Is the City impressed by the great events that have taken place in her midst ? Is the report still afloat of the Sepulchre's being found empty ? Have Jesus' enemies succeeded in tranquillising the public mind by their lying scheme ? They have summoned the soldiers who were set to guard the Tomb, and have bribed them to say that they neglected their duty, that they fell asleep, and that the Disciples came in the meanwhile, and stole away their Master's corpse. As to the punishment due to this infraction of military discipline, the soldiers are told that they need be under no apprehension, inasmuch as they are assured that every excuse shall be made to the Governor in case of need.¹

Such is the final effort made by the Synagogue for making the world forget the name of Jesus of Nazareth ! She would make out that he was a mere contemptible impostor, who deserved the ignominious

¹ St. Matth. xxviii. 12-14.

end he came to, and will now be execrated for the posthumous attempt at a Resurrection ! And yet, in a few years hence, the name of Jesus will be known and loved far beyond the walls of Jerusalem, or the territory of Judea :—it will be held in blessing in the furthestmost parts of the earth. Let a hundred years pass, and the adorers of this Jesus will be found in every country. After three centuries, paganism will own itself beaten ; the idols will roll in the dust ; the majesty of the Cæsars will humble itself before the Cross. And thou, O blind and obstinate Jew ! wilt have it, that He, whom thou didst blaspheme and crucify, is not risen, although he be now the King of the earth,—the loved Monarch of a boundless empire ! Read thy heaven-given prophecies, which thou hast handed down to us. Do they not tell thee, that the Messias is to be despised,—*reputed with the wicked*,¹ and treated as one of them ? But do they not likewise tell thee, that *his Sepulchre shall be glorious*?² For all other men the grave puts an end to their name and their glory ; whereas with Jesus, his Sepulchre is the trophy of his victory ; we proclaim him to be the Messias, the King of ages, the Son of God, because by his own death he conquered Death.

But Jerusalem is carnal-minded ; and the humble Nazarene has not flattered her pride. His miracles were undeniable ; the wisdom and authority of his words surpassed everything that had ever been heard ; his goodness and compassion even exceed the miseries he is come to allay :—but Israel has seen nothing, heard nothing, understood nothing ; and now, he remembers nothing. Alas ! his fate is sealed, and it is himself that has sealed it. Five centuries before this, Daniel had thus prophesied : *The people that shall deny him (Christ), shall not be his*.³ Let them, therefore, that would escape the

¹ Is. liii. 12.² *Ibid.* xi. 10.³ Dan. ix. 26.

most terrible chastisement ever sent upon man, lose no time in recognising the Risen Jesus as the Messias.

A heavy atmosphere broods over the deicide City. Her people have said : *Let his Blood be upon us and upon our children !*—so indeed it is : it hangs like a storm-cloud of vengeance over Jerusalem, and, forty years hence, will send forth its thunderbolts of slaughter, fire, destruction, and a *desolation which shall continue even to the end.*¹ Impostors shall rise up, giving themselves out as the Messias. Jerusalem knows that the time for the fulfilment of the Prophecies is come ; and hence the credulity of her people in siding with these Pretenders. Seditions are the consequence of this fanaticism. At length, Rome is obliged to interfere. She sends her Legions ; and having drowned the rebellion with a deluge of blood, she banishes Israel from his country, making him a Cain-like wanderer on the face of the earth.

Why do not these unhappy Jews acknowledge, as the Messias, this Jesus whom they have crucified ? Why still expect a fulfilment, which has been so evidently accomplished ? Why pass by, with sullen unrepentance, this empty Sepulchre which is ever protesting against them ? Have they not clamoured for the shedding of innocent Blood ? They have but to confess this crime,—this fruit of their pride,—and they will be pardoned. But if they persist in defending what they have done, there is no hope for them :—their chastisement will be blindness of heart, they will walk on in darkness even to the abyss, and hell will be their eternity. Bethphage and Mount Olivet are still echoing with the cry of *Hosanna to the Son of David !* O Israel ! thou hast yet time ! repeat this acclamation of thy loyalty ! The hours are passing swiftly by ; the Pentecost Solemnity will

¹ Dan. ix. 27.

soon be upon us. On that day, the Law of the Son of David is to be promulgated, and the Law of Moses will be abrogated, for its work is done and its figures are turned into realities. On that day thou wilt feel *two peoples within thy womb*:¹ one,—weak in number, but destined to conquer all nations by leading them to the true God,—will humbly and lovingly acknowledge for their King, this Crucified and Risen Son of David; the other, proud and haughty, will obstinately blaspheme its Messiah, and will become, by its ingratitude, the type of voluntary hardness of heart. It denies, even to this day, the Resurrection of its victim; but the chastisement which is to lie upon it to the end of time, proves that he who punishes, is God,—the God of truth, whose anathemas are infallible:

Let us honour the Resurrection of our divine Messiah, by offering him this Easter Sequence of the ancient Missals of Saint Gall's.

SEQUENCE.

Magnificet confessio
Atque pulchritudo
Magni regis novam
In cruce victoriam,
In qua triumphatus
Est mortis principatus,
Qua evacuatum
Est peccati veteris
Chirographum,
Qua paschalis Agni
Immolatur victima
Pro ovili,
Qua torcular calcat
De Edom qui venerat,
Et de Bosra.

Let our most beautiful
praise magnify
The new victory of the great
King on the Cross.
On the Cross was conquered
the empire of death;
On the Cross was made void
the hand-writing of the sin
that was of old;
On the Cross was sacrificed
the Paschal Lamb for the
flock;
On the Cross was the wine-
press trodden by him that
came from Edom and Bosra.

¹ Gen. xxv. 23.

It is the antidote that cures the sting of the serpent's wound.

By the Cross is the world brought back into God's favour; it was, in Adam, sold by a tree, and by a tree is now redeemed.

By the Cross, the last made of creatures is associated with the Morning Stars, and repairs heaven's losses.

O Cross! thou Tree of Life, that bearest the Life and Ransom of the world,—thou art the staff, bearing upon thee the Cluster of Grapes from the vineyards of Engaddi.

Christ is our Peace, who taketh enmities away, and giveth peace to them that are afar off, and to them that are nigh.

O mighty Cross! thou drawest the whole world to thyself, and, with thy two arms, embracest all mankind.

O lofty Cross! thou penetratest into the depths below, and raisest to heaven the captives thou loosest.

On thee, Christ offered the Temple of his Flesh,—which had been built in the number of days expressed by the four Greek letters composing Adam's name—he offered it that it might be destroyed; but he raised it up again in three days, that he might save the four quarters of the world.

O Lamb of the Sovereign Father! that, by the Cross, takest away the sins of the world! grant, that by our growth in faith, hope, and

Cujus antidotum
Serpentini vulneris
Sanat morsum.

Per crucem Deo
Reconciliatur mundus:
Per lignum nunc redemptus,
Per lignum in Adam venditus.

Per crucem Astris
Sociatur matutinis,
Factura novissima,
Restaurans cœli dispendia.

Crux vitæ lignum.
Vitam mundi portans
Atque pretium,
Tu vectis es botri
Nati in vineis
Engaddi.

Christus pax nostra
Inimicitias solvens
Iis qui erant prope -
Dans pacem,
Et his qui a longe.

O virtus crucis,
Mundum attrahis,
Amplexando tuis
Hinc inde brachiis.

O excelsa cruz,
Ima perforans,
Vinctos, quos absolvīs,
Ad summa erigis.

Christus carnis templum
Hac dierum summa constructum,
Quam tetragrammaton
Adam græce colligit,
In te dissolvendum obtulit
Sed, ut mundum
Salvet quadrifidum,
Reædificat post triduum.

Agne Patris summi,
Cruce tollens crimina mundi,
Da, ut in augmento
Charitatis, fidei, spei,

Crucis sacrosanctæ valeamus,
Cum sanctis omnibus,
Dimensiones comprehendere,

Et proximis condolentes,
Carnem macerantes,
Crucis almæ bajulos
Tua trahas post vestigia.

Quo hic tuti et indemnes,
Ibi ad tribunal, iudex, tuum
Simus sanctæ
Crucis per signaculum,

Annuntiantes in gentibus,
Quia regnavit a ligno
Deus.
Amen.

charity, we may be able to comprehend, with all the Saints, the measure of the Holy Cross;

That having compassion on our neighbours, and mortifying our flesh, we may carry the dear Cross, and be drawn by thee to walk in thy footsteps.

Thus safe and protected in this life, grant, O Divine Judge, that, by the sign of the holy Cross, we may be so, when standing before thy tribunal,

And may proclaim aloud to all nations, "That the Lord hath reigned from the Wood." Amen.

SATURDAY

OF THE SECOND WEEK AFTER EASTER.



℣. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth
rejoice, alleluia.

℣. In resurrectione tua,
Christe, alleluia.

℞. Cœli et terra lætentur,
alleluia.

THIS being Saturday, let us once more think of Mary, and of the joy she feels at the Resurrection of her Son. She had been his companion in his Sufferings; there was not one that she had not endured, and suffered as far as a mere creature *could* suffer: so, too, there is not a single glory or gladness of the Resurrection, in which she is not now made to participate. It was meet, that She, to whom God had granted the grace and merit of sharing in the work of the Redemption, should take her part in the prerogatives which belong to her Jesus, now that he is Risen. Her soul is raised to a higher state of perfection; grace loads her with new favours; her actions and sentiments become more than ever heavenly.

She was the first to receive a visit from Jesus after his Resurrection,—the first, consequently, to receive from him his own New Life. Can we be astonished at her receiving it, when we remember, that every Christian, who, being purified by his having compassionated with Jesus in his Passion, unites himself, afterwards, with holy Church, in the sublime mystery of the Pasch,—becomes a sharer in the Life of his Risen Lord? This transformation,

which, in us, is weak, and often, alas! of short duration, was perfect in Mary, for her high vocation and her incomparable fidelity deserved that it should be so; of her, then, far more truly than of us, it may be said, that she was indeed *risen* in her Jesus.

The thought of these forty days, during which Mary still possesses her Divine Son on this earth, reminds us of those other forty of Bethlehem, when we paid our affectionate homage to the young Virgin-Mother, who fed her divine Babe at her Breast; we heard the Angels singing their *Gloria*, we saw the Shepherds and the Magi; all was exquisite sweetness. What mainly impressed us then, was the humility of our Emmanuel; we recognised him as the Lamb, that had come to take away the sins of the world; there was nothing that betokened the *Mighty God*. What changes have happened since that dear time! What sorrows have pierced Mary's heart before her reaching this blissful season of Paschal joy! The *Sword* foretold by Simeon is now, indeed, sheathed, yea, broken for ever,—but oh! how sharp and cruel have been its thrusts! Well may Mary now say with the Psalmist: *According to the multitude of my sorrows in my heart, thy comforts, O Lord, have given joy to my soul!*¹ The Lamb, the gentle little Lamb, has become the Lion of the tribe of Juda; and Mary, the Mother of the Babe of Bethlehem, is equally the Mother of the glorious Conqueror.

With what delight does he not show the glories of his victories to his Mother! His work is done, and now he is the beautiful crowned King of Ages; yes, this is He whom she held for nine months within her womb, whom she fed at her breast, and who, for all eternity, will honour her as his Mother. He honours her during these his last Forty Days on earth, with every possible mark of affection; he satisfies her

¹ Ps. xciii. 19.

maternal love by frequently visiting her. How admirable must not these interviews be between such a Son and Mother! How delightedly must not Mary look upon her Jesus now? the same dear one, it is true, but oh! so changed from what he was a few days ago! That face, so familiar to Mary, beams with a light which is new even to *her*. The Wounds that remain upon his Hands, Feet, and Side, dart forth a brightness which effaces every recollection of sadness. But how shall we speak of the joy, wherewith Jesus gazes upon Mary, his Immaculate Mother,—his Companion in the work of man's salvation,—the Creature, who is more perfect and more worthy of love than all other creatures put together? Who could describe the conversations of such a Son with such a Mother, during these days preceding his Ascension, when another long separation is to follow? Eternity will tell us what they were; but, even now, if we love the Son and the Mother, we can imagine some little of what passed between them. Jesus would offer to Mary some compensation for the prolongation of her stay on earth, which is required of her by her ministry as Mother of men; more privileged than was heretofore Martha's sister, she hears his every word, and feeds on its sweetness in an ecstasy of love. O happy hours, to be followed by long years of absence, flow slowly by! Give this Blessed Mother time to satiate her love with the sight and caresses of this dearest and most beautiful of the sons of men!—O Mary! by these hours of joy, which repaid thee for those long bitter ones of thy Jesus' Passion, pray to him for us, that he permit us to feel and relish his presence in our hearts during this our exile, wherein *we are absent from him*.¹ Thus shall we persevere in our devoted service until the arrival of that blissful moment, when we are to

¹ II. Cor. v. 6.

be united with him in heaven, never again to be separated from him.

Let us offer to the Blessed Mother this beautiful Sequence, wherewith the Churches of Germany used formerly to celebrate her Seven Joys, and of which the Resurrection was one of the grandest.

SEQUENCE.

Virgo templum Trinitatis,
Deus summæ bonitatis

Et misericordiæ,
Qui tuæ humilitatis
Et dulcorem suavitatis
Vidit et fragrantiaë,
De te nasci nuntiatur,
Cum per angelum manda-
tur

Tibi salus gratiæ ;
Modum quæris, demonstra-
tur,

Dum consentis, incarnatur
Confestim rex gloriæ.

Per hoc gaudium preca-
mur,

Ut hunc regem mereamur

Habere propitium,

Et ab eo protegatur,

Protecti recipiamur

In terra viventium.

De secundo gratularis,

Quod tu solem stella paris,

Velut luna radium ;

Pariendo non gravaris,

Virgo manes, non mutaris

Propter puerperium.

Sicut flos propter odorem

Suum non perdit decorem,

Cum odor emittitur ;

Sic nec propter creatorem

Virginitatis candorem

Tu perdis, cum nascitur.

O Maria, Mater pia,

Esto nobis recta via

Apud tuum filium,

O Virgin ! Temple of the Trinity ! the God of all goodness and mercy, being pleased with the loveliness of thy humility, meekness, and purity, is announced as having to be born of thee. The message is brought thee by the Angel, who hails thee Full of Grace. Thou askest *how* ? and thou art told. Thou consentest : and the King of glory instantly becomes incarnate in thy womb.

We beseech thee by this Joy, that we may deserve to receive mercy from this King, be protected by him, and, thus protected, be admitted into the land of the living.

Thy second Joy is that thou, the Star, givest birth to the Sun, as the Moon emits its ray. This birth injures thee not ; thou remainest a Virgin as before. As a flower loses not its beauty by sending forth its fragrance ; so neither lovest thou the bloom of thy Virginity by giving birth to thy Creator.

O Mary, kind Mother ! be to us the way that leads to thy Son ; and, by thy second Joy,

graciously intercede for us, that we be converted from our sins.

A star tells thee of thy third Joy. Thou seest a star resting over thy Child, the Magi adoring him, and offering their varied gifts. The star expresses Unity; three Kings, Trinity: the gold signifies purity of soul; the myrrh, chastity of body; the incense, adoration.

O Mary, Star of the Sea! pray for us, that we may be cleansed from our sins, enriched with virtue, and united with thee in the happiness and bliss of the heavenly Country.

The fourth Joy, O holy Virgin! was given thee, when Jesus rose from the Tomb, on the third day. By this Mystery, faith is strengthened, hope restored, and death put to flight; and thou, O full of Grace, hadst thy share in effecting these wonders. The enemy is conquered: he is imprisoned, and loses his power. Man, who had been made captive, is set free, and raised from earth to heaven above.

Do thou, therefore, O Mother of our Creator! pray hourly for us, that, by this Joy, we may be associated with the choirs of the heavenly citizens, after this life's labours are over.

Thou receivedst thy fifth Joy, O Mary! when thou wast present at thy Son's Ascension into heaven. Then

Atque pro tua gratia
Repelle nostra vitia
Per secundum gaudium.

De tertio gratulari
Stella monet, quam morari
Vides super filio
Cum a magis adorari
Ipsum, cernis et ditari,
Munere tam vario.
Stella monet unitatem
Tresque regis trinitatem
In dicto sacrificio;
Aurum mentis puritatem,
Myrrha carnis castitatem,
Thus est adoratio.

O Maria, stella mundi,
A peccatis simus mundi
Per te, Virgo Maria,
Et virtutibus fœcundi,
Læti tecum et jocundi,
Lætetur in patria.
Quartum, Virgo, tibi datur,

Cum a morte suscitatur
Christus die tertia.
Per hoc fides roboratur,
Spes redit et mors fugatur
Per te, plena gratia;
Hostis victus captivatur
Amisssa potentia;
Homo captus liberatur,
Et ab humo sublevatur
Sursum ad cœlestia.

Ergo mater creatoris,
Funde preces cunctis horis,
Ut per istud gaudium,
Post cursum hujus laboris,
Beatis jungamur choris
Supernorum civium.

Quintum, Virgo, recepisti,
Ascendentem dum vidisti
Filium in gloria.
Tunc aperte cognovisti

Quod tu mater exstitisti,
 Cujus eras filia.
 In ascensu demonstratur
 Via, per quam ascendatur
 Ad cœli palatia ;
 Ergo surgat et sequatur
 Istam viam, qui moratur
 In mundi miseria.
 Per hoc gaudium roga-
 mus,
 Ne subijci valeamus
 Dæmonis imperio ;
 Sed ad cœlos ascendamus,
 Ubi semper gaudeamus,
 Tecum et cum filio.
 Sextum gaudium osten-
 dit,
 De supernis qui descendit
 In linguis Paraclitus,
 Dum confirmat et defen-
 dit,
 Replet, mundat et accendit
 Apostolos penitus,
 Ignis in linguis est datus,
 Ut per ignem sit sanatus
 Homo linguis perditus,
 Et per ignem emendatus
 Qui fuerat maculatus
 Per peccatum primitus.
 Per hoc gaudium beatum,
 Ora, Virgo, tuum natum,
 Ut in hoc exilio
 Nostrum deleat reatum,
 Ne sit in nobis peccatum
 In magno iudicio.

Ad septimum invitavit,
 Cum de mundo te vocavit,
 Christus ad cœlestia,
 Super thronos exaltavit,
 Exaltatam honoravit
 Speciali gratia.
 Sic honor tibi præstatur,
 Qui nemini reservatur
 In cœlesti curia ;
 Nec virtutibus datur,
 Nisi cui per te datur,

didst thou clearly know, that
 He, whose Mother thou wast,
 was thy Creator. His Ascen-
 sion shows us the path,
 whereby we are to ascend to
 heaven. Let us, then, who
 dwell in this miserable world,
 arise, and follow this path.

We beseech thee, by this
 Joy, to pray that we may
 never be made subject to Sa-
 tan's power ; but that we as-
 cend to heaven, where, with
 thee and thy Son, we may re-
 joice for all eternity.

The sixth Joy was when the
 Holy Ghost descended, in the
 form of fiery tongues, from
 heaven, strengthening, defend-
 ing, filling, cleansing, and in-
 flaming the Apostles. The
 fire was given in tongues, that
 man, who owed his perdition
 to a tongue, might be saved
 by such fire ; and that he who,
 at the beginning, had been
 defiled by sin, might, by fire,
 be purified.

We pray thee, O Virgin ! by
 this holy Joy,—intercede for
 us to thy Son, that he pardon
 us our sins, now in this our
 exile, lest there be found guilt
 upon us at the great judg-
 ment.

Jesus invited thee to the
 seventh Joy, when he called
 thee out of this world to
 heaven, placed thee on thy
 throne, and honoured thee
 with special favours. Thus
 is honour given to thee, such
 as none of the blessed in hea-
 ven enjoy ; nor can any mortal
 attain to the perfection of vir-
 tue, unless, by thine interces-

sion, he receive the safeguard
of virtue.

O Virgin Mother of Mercy !
give us to feel the proofs of
thy loving intercession, which
will preserve us from sin, and
lead us to eternal joys, in the
company of the Blessed.

O Virgin most pure ! we
beseech thee, by these thy
Seven Joys, pray that we may
be purified from our sins ; and,
being made fruitful in good
works, lead us, O Fruitful
Mother, to the blissful joys of
heaven. Amen.

Virtutum custodia.

Virgo, mater pietatis,
Sentiamus bonitatis

Tuæ beneficia ;

Et nos serves a peccatis,

Et perducas cum beatis

Ad æterna gaudia.

O Maria tota munda,

A peccatis nos emunda

Per hæc septem gaudia

Et fœcunda nos fœcunda,

Et duc tecum ad jocunda

Paradisi gaudia.

Amen.

SECOND SUNDAY AFTER EASTER.

Ÿ. In resurrectione tua,
Christe, alleluia.

R. Coeli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

R. Let heaven and earth
rejoice, alleluia.

THIS Sunday goes under the name of the *Good Shepherd Sunday*, because, in the Mass, there is read the Gospel of St. John, wherein our Lord calls himself by this name. How very appropriate is this passage of the Gospel to this present Season, when our Divine Master began his work of establishing and consolidating the Church, by giving it the Pastor, or Shepherd, who was to govern it to the end of time!

In accordance with the eternal decree, the Man-God, on the fortieth day after his Resurrection, is to withdraw his visible presence from the world. He is not to be again seen upon the earth till the Last Day, when he will come again to judge the living and the dead. And yet, he could never abandon mankind, for which he offered himself on the Cross, and which he delivered from death and hell by rising triumphantly from the Grave. He will continue to be its Head after his Ascension into heaven: but what shall we have, on earth, to supply his place? We shall have the Church. It is to the Church that he will leave all his own authority to rule us; it is into the hands of the Church that he will intrust all the truths he has taught; it is the Church that he will make the dispenser of all those means of salvation, which he has destined for the world.

This Church is a society, unto which all mankind

is invited. It is composed of two classes of Members; the governing and the governed; the teaching and the taught; the sanctifying and the sanctified. This Society is the Spouse of Christ; it is by her that he produces his elect. She is the one only Mother of the elect; out of her bosom, there is no salvation.

But how is this society to subsist? how is it to persevere through the long ages of time, even to the Last Day? who is to give it unity and adhesion of its parts? what is to be the visible link between its members,—the palpable sign of its being the true Spouse of Christ, in the event of other societies rising up and disputing her titles? If Jesus himself could have remained with us, we should have had nothing to fear, for where *he* is, there also are truth and life; but, as he says, *he is going*, and we may not as yet follow him. Give ear, then, and learn what is the primary quality of the true Spouse of Christ.

Jesus was one day, previous to his Passion, in the country of Cesarea Philippi; his Apostles were standing around him, and he began questioning them about what they thought of him. One of them, Simon the son of John or Jonas, and brother to Andrew, answered in the name of all, and said: *Thou art Christ, the Son of the living God!*¹ Jesus expressed his pleasure at receiving Simon's testimony, which was not the result of any human knowledge, but the expression of a divine revelation there and then granted to him; and he immediately told this Apostle, that from that time forward he was to be, not *Simon*, but *Peter* (which means a rock). Christ had been spoken of by the Prophets under the name of a *Rock*, or *Stone*;² by thus solemnly conferring upon his Disciple a title so characteristically that of the Messiah,

¹ Matt. xvi. 16.

² Is. xxviii. 16.

Jesus would give us to understand, that Simon was to have a something in common with himself, which the other Apostles were not to have. After saying to him: "*Thou art Peter, (that is, thou art the Rock,)*"—he added: *And upon this Rock I will build my Church.*¹

Let us weigh the force of these words of the Son of God: *I will build my Church.* He has, then, a project in view,—he intends to *build a Church.* It is not now that he will build it, but at some future period; but one thing we already know as a certainty,—it is, that this Church will be built on Peter. Peter will be its foundation; and whosoever is not on that foundation, will not belong to the Church. Let us again give ear to the Text: *And the gates of hell shall not prevail against my Church.* In scriptural language, *gates* signify the *powers*: the Church of Christ, therefore, is to be proof against all the efforts of hell. And why? Because the foundation, which Jesus is to give to it, shall be one that no power can shake. The Son of God continues: *And I will give to thee the keys of the Kingdom of heaven.* In the language of the Jews, *keys* signify the power of governing; and in the Gospel Parables, the *Kingdom of Heaven* is the Church built by Christ. By saying to Peter, (which is henceforth to be Simon's name,) *I will give to thee the keys of the Kingdom of heaven,* Jesus implied this: "I will make thee the King of my Church, of which thou art to be the Foundation!" Nothing could be clearer. But let us remember that all these magnificent promises regard the future.²

That future has now become the present. We are now come to the last days of Jesus' visible presence here below. The time is come for him to make good

¹ St. Matth. xvi. 18.

² *Ibid.* xvi.

his promise, and found the Kingdom of God,—that Church which he was to build upon the earth. The Apostles, in obedience to the order sent them by the Angels, are come into Galilee. Our Lord appears to them on the shore of the lake of Tiberias: after providing them with a mysterious repast, and whilst they are all attentive to his words, he suddenly addresses himself to Peter: *Simon, son of John, lovest thou me?* Observe, he does not call him *Peter*; he, as it were, goes back to the day when he said to him: *Simon, son of Jonas, thou art Peter*; he would have his Disciples note the connection between the promise and its actual fulfilment. Peter, with his usual eagerness, answers his Master's question: *Yea, Lord, thou knowest that I love thee.* Jesus resumes, with a tone of authority: *Feed my Lambs!* Then repeating the question, he says: *Simon, son of John, lovest thou me?* Peter is surprised at his Master's urging such an inquiry; still, he answers with the same simplicity as before: *Yea, Lord, thou knowest that I love thee*: and as soon as he has given answer, Jesus repeats the words of investiture: *Feed my Lambs!*

The Disciples respectfully listen to this dialogue: they see plainly that, here again, Peter is made an object of Jesus' partiality, and is receiving a something which they themselves are not to receive. They remember what happened at Cesarea Philippi, and how, ever since that day, Peter has been treated by their Master with especial honour. And yet, there is another privilege or office to be added to this of *feeding the Lambs*. A third time, then, Jesus says to Peter: *Simon, son of John, lovest thou me?* This is too much for the Apostle. These three questionings of his love bring to his mind the three denials he had so sinfully made to the servant girl of Caiphas. He feels the allusion to his recent infidelity; and this

¹ St. John, xxi. 15.

third time, his answer implies a prayer for forgiveness; his reply bespeaks humility rather than assurance: *Lord!* says he, *thou knowest all things! Thou knowest that I love thee!* Then, making Peter's authority complete, Jesus pronounces these imposing words: *Feed my Sheep!*¹

Here, then, we have Peter made *Shepherd* by Him, who says of himself: *I am the good Shepherd.* Firstly, our Lord gives his Apostle, and twice over, the care of his *Lambs*;—this does not make him the complete Shepherd: but when he bids him feed his *Sheep* too, the whole Flock is subjected to his authority. Now, therefore, let the Church show herself, let her take her stand, let her spread herself through the length and breadth of the nations; Simon, the son of John, is proclaimed its visible Head. Is the Church a Building? he is the Foundation-Stone, the *Petra*, the Rock. Is she a Kingdom? he holds the *Keys*, that is, the sceptre. Is she a Fold? he is the *Shepherd*.

Yes, this Church,—which Jesus is now organising, and is to be proclaimed to the world on the day of Pentecost,—is to be a *Fold*. The Word, the Second Person of the Blessed Trinity, is come down from heaven, that he may *gather together in one the children of God, that were dispersed*;² and the time is at hand when there *shall be but one Fold and one Shepherd*.³ O Jesus! our Divine Shepherd! we bless thee, we give thee thanks. It is by thee that the Church, thou art now founding, subsists and lives through every age, congregating and saving all that put themselves under her guidance. Her authority, her strength, her unity, all come from thee, her infinitely powerful and merciful Shepherd! We likewise bless and thank thee for that thou hast secured this authority, this strength, this unity, by giving us

¹ St. John, xxi. 17.

² *Ibid.* xi. 52.

³ *Ibid.* x. 16.

Peter as thy Vicar, Peter our Shepherd in and by thee, Peter to whom all, both Sheep and Lambs, owe obedience, Peter in whom thou, our Divine Head, wilt be for ever visible, even to the end of the world!

In the Greek Church, the second Sunday after Easter, which we call *Good Shepherd Sunday*, goes under the appellation of the *Sunday of the holy Myrophoræ*, that is *Perfume-Bearers*. The Office celebrates the devotion of the Holy Women who brought their perfumes to the Sepulchre, that they might embalm the Body of Christ. Joseph of Arimathea is also commemorated in the Greek Liturgy of this week.

The Roman Church reads the Acts of the Apostles, in her Matins, from last Monday to the third Sunday after Easter exclusively.

MASS.

The Introit takes a tone of triumph. It celebrates in the words of the Royal Psalmist, *the mercy of the Lord*, which, by the foundation of the Church, has filled the whole earth. The *Heavens*, (by which, in the mysterious language of the Scripture, is frequently meant the Apostles,) were *firmly established* by the Word of the Lord, when Jesus, (the *Word*,) gave them Peter as their Shepherd and their Rock.

INTROIT.

The earth is full of the mercy of the Lord, alleluia : by the Word of the Lord, the Heavens were firmly established. Alleluia, alleluia.

Ps. Rejoice in the Lord, O ye just! Praise becometh the

Misericordia Domini plena est terra, alleluia: Verbo Domini cœli firmati sunt. Alleluia, alleluia.

Ps. Exsultate justi in Domino : rectos decet collau-

datio. *Ÿ.* Gloria Patri. upright. *Ÿ.* Glory, &c. The
Misericordia. earth, &c.

In the Collect, the Church asks the grace of holy *joy* for her children: it is the spirit of Eastertide. Surely, it is a duty to rejoice at our having been saved from *death* by our Jesus' Resurrection! Moreover, these Paschal joys are a preparation for those of eternity.

COLLECT.

Deus, qui in Filii tui humilitate jacentem mundum crexisti: fidelibus tuis perpetuam concede lætitiā; ut quos perpetuæ mortis eripuisti casibus, gaudiis facias perfrui sempiternis. Per eundem Dominum.

O God, who, by the humiliation of thy Son, hast raised up the fallen world: grant to thy people perpetual joy: that they whom thou hast delivered from the danger of everlasting death, may arrive at eternal joys. Through the same, &c.

To this are added two of the following Collects:

OF THE BLESSED VIRGIN.

Concede nos famulos tuos, quæsumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatæ Mariæ semper Virginis intercessione, a præsentis liberari tristitia et æterna perfrui lætitia.

Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of body and mind; and by the glorious intercession of Blessed Mary, ever a Virgin, be delivered from all present sorrow, and come to that joy which is eternal.

AGAINST THE PERSECUTORS OF THE CHURCH.

Ecclesiæ tuæ, quæsumus, Domine, preces placatus admitte: ut destructis adversitatibus et erroribus universis, secura tibi serviat libertate. Per Dominum.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church: that, all oppositions and errors being removed, she may serve thee with a secure liberty. Through, &c.

FOR THE POPE.

O God, the Pastor and Ruler of all the faithful, look down, in thy mercy, on thy servant N., whom thou hast appointed Pastor over thy Church; and grant, we beseech thee, that both by word and example, he may edify all those that are under his charge; and, with the flock intrusted to him, arrive at length at eternal happiness. Through, &c.

Deus omnium fidelium Pastor et Rector, famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, propitius respice: da ei, quæsumus, verbo et exemplo, quibus præest, proficere; ut ad vitam, una cum grege sibi credito, perveniat sempiternam. Per Dominum.

EPISTLE.

Lesson of the Epistle of Saint Peter the Apostle.

I. Ch. II.

Dear!y beloved: Christ also suffered, leaving you an example, that you should walk in his steps. Who did no sin, neither was guile found in his mouth. Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly: who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep going astray; but you are now converted to the Shepherd and Bishop of your souls.

Lectio Epistolæ beati Petri Apostoli.

I. Cap. II.

Charissimi, Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus. Qui peccatum non fecit, nec inventus est dolus in ore ejus: qui quum malediceretur, non maledicebat, quum pateretur, non comminabatur: tradebat autem judicanti se injuste: qui peccata nostra ipse pertulit in corpore suo super lignum: ut peccatis mortui, justitiæ vivamus: cujus livore sanati estis. Eratis enim sicut oves errantes, sed conversi estis nunc ad Pastorem et Episcopum animarum vestrarum.

It is the Prince of the Apostles, the visible *Shepherd* of the universal Church, who addresses these words to us. Observe, how he ends by turning our

thoughts to the invisible *Shepherd*, whose Vicar he is; and how carefully he avoids any allusion to himself. So, also, when assisting his Disciple Mark to write his Gospel, he would not allow him to relate the history of Christ's having made him the Shepherd of the whole Flock; whereas, he insisted on his telling every circumstance of his thrice denying Jesus to be his Master. See, too, how feelingly the Apostle here speaks of his Saviour,—of the sufferings he endured, of his patience, of his devotedness for those poor *straying sheep* of whom he was to form his fold! These words will one day be verified in Peter himself. The hour will come, when, like his Master, he will be fastened to a cross, and patiently endure every insult and cruelty. Jesus told him that it was to be so. After intrusting him with the care of the Sheep and Lambs, our Lord told him, that when he should have grown old, he would *stretch forth his hands* upon a cross, and suffer violence from men.¹ This is to happen not merely to Peter, but to a considerable number of his successors, who are one with himself, and whom future generations are to see continually persecuted, exiled, imprisoned, and put to death. Let *us*, also, *follow Jesus' steps*, by cheerfully suffering for justice' sake: we owe it to Him, who, from all eternity, being equal in glory to God the Father, deigned to come down to our earth, that he might be *the Shepherd and Bishop of our souls*.

The first Alleluia-Versicle commemorates the repast at Emmaus: in a few moments, *we* also shall *know Jesus in the breaking of the Bread of Life*.

The second proclaims, in Jesus' own words, the dignity and qualities of a *Shepherd*, his love for his *Sheep*, and the eagerness wherewith his Sheep recognise him as their Master.

¹ St. John, xxi. 18.

Alleluia, alleluia.

Ÿ. The Disciples knew the Lord Jesus in the breaking of bread.

Alleluia.

Ÿ. I am the good Shepherd, and I know my sheep, and my sheep know me, alleluia.

Alleluia, alleluia.

Ÿ. Cognoverunt discipuli Dominum Jesum in fractione panis.

Alleluia.

Ÿ. Ego sum Pastor bonus ; et cognosco oves meas, et cognoscunt me meæ, alleluia.

GOSPEL.

Sequel of the Holy Gospel according to John.

Ch. X.

At that time : Jesus said to the Pharisees : I am the good Shepherd. The good Shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep : and the hireling flieth, because he is a hireling : and he hath no care for the sheep. I am the good Shepherd : and I know mine, and mine know me. As the Father knoweth me, and I know the Father : and I lay down my life for my sheep. And other sheep I have, that are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.

Sequentia sancti Evangelii secundum Joannem.

Cap. X.

In illo tempore : Dixit Jesus Pharisæis : Ego sum Pastor bonus. Bonus pastor animam suam dat pro ovibus suis. Mercenarius autem et qui non est pastor, cujus non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit : et lupus rapit et dispergit oves : mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum Pastor bonus : et cognosco meas, et cognoscunt me meæ. Sicut novit me Pater, et ego agnosco Patrem : et animam meam pono pro ovibus meis. Et alias oves habeo, quæ non sunt ex hoc ovili : et illas oportet me adducere, et vocem meam audient, et fiet unum ovile, et unus Pastor.

Divine Shepherd of our souls ! how great is thy love for thy Sheep ! Thou givest even thy life to save them. The fury of wolves does not make thee flee from us ; thou becomest their prey, that we may escape.

Thou diedst in our stead, because thou wast our Shepherd. We are not surprised at thy requiring from Peter a greater love than thou requiredst from his Brother Apostles : thou willedst to make him their and our *Shepherd*. Peter answered thee without hesitation, that he loved thee ; and thou conferredst upon him thine own name, together with the reality of thy office, in order that he might supply thy place after thy departure from this world. Be thou blessed, O Divine Shepherd ! for thy having thus provided for the necessities of thy *Fold*, which could not be *One*, were it to have many Shepherds without one supreme Shepherd. In obedience to thy command, we bow down before Peter, with love and submission ; we respectfully kiss his sacred feet ; for it is by him that we are united to thee ; it is by him that we are thy Sheep. Preserve us, O Jesus, in the Fold of Peter, which is thine. Keep far from us the *hireling*, who usurps the place and rights of the *Shepherd*. He has intruded himself, or been intruded by violence, into the Fold, and would have us take him as the master ; but he knows not the Sheep, and the Sheep do not know *him*. Led, not by zeal, but by avarice and ambition, he *flieth* at the approach of danger. He that governs through worldly motives, is not a man to lay down his life for others. The schismatic Pastor loves himself ; he does not love thy Sheep ; how could he give his life for them ? Protect us, O Jesus, from this hireling ! He would separate us from thee, by separating us from Peter, whom thou hast appointed thy Vicar ; and we are determined to recognise no other. Anathema to him who would command us in thy name, and yet not be sent by Peter ! Such a Pastor could be but an impostor ; he would not rest on the Foundation ; he would not have the Keys of the Kingdom of Heaven ; to follow him would be our ruin. Grant, then, *Good Shepherd*, Jesus ! that we

may ever keep close to thee, and to Peter; that as *he rests upon thee, we may rest upon him*; and thus we may defy every tempest, for thou, dear Lord, hast said: *A wise man built his house upon a rock; and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not; for it was founded on a ROCK.*¹

The Offertory is an aspiration to God, taken from the Royal Prophet.

OFFERTORY.

<p>O God, my God! to thee do I watch at break of day: and in thy name I will lift up my hands, alleluia.</p>	<p>Deus, Deus meus, ad te de luce vigilo: et in nomine tuo levabo manus meas, al- leluia.</p>
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In the Secret, the Church prays that the divine energy of the Mystery, about to be consummated on the Altar, may produce within us the *effect* we long for,—death to sin, and resurrection to grace.

SECRET.

<p>May this holy oblation, O Lord, draw down upon us thy saving blessing; and always produce in us the effect of what is represented in these sacred mysteries. Through, &c.</p>	<p>Benedictionem nobis, Do- mine, conferat salutare sacra semper oblatio: ut quod agit mysterio, virtute perficiat. Per Dominum.</p>
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To this the Priest adds two of the following Secrets.

OF THE BLESSED VIRGIN.

<p>By thine own mercy, O Lord, and the intercession of Blessed Mary, ever a Virgin, may this oblation procure us peace and</p>	<p>Tua, Domine, propitia- tione et beatæ Mariæ sem- per Virginis intercessione, ad perpetuam atque præ-</p>
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¹ St. Matth vii. 24, 25.

sentem hæc oblatio nobis happiness, both in this life,
 proficiat prosperitatem et and in that which is to come.
 pacem.

AGAINST THE PERSECUTORS OF THE CHURCH.

Protege nos, Domine, tuis mysteriis servientes : ut di- vinis rebus inhærentes, et corpore tibi famulemur et mente. Per Dominum.	Protect us, O Lord, while we assist at thy sacred mys- teries : that being employed in acts of religion, we may serve thee, both in body and mind. Through, &c.
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FOR THE POPE.

Oblatis, quæsumus, Do- mine, placare muneribus : et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, assidua protectione gubernâ. Per Dominum.	Be appeased, O Lord, with the offerings we have made : and cease not to protect thy servant N., whom thou hast been pleased to appoint Pastor over thy Church. Through, &c.
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The Communion-Anthem speaks to us of the beautiful Mystery of to-day,—the Good Shepherd. Let us once more offer our homage to the Son of God, who deigns to assume this endearing character ; and let us ever be his devoted Sheep.

COMMUNION.

Ego sum Pastor bonus, alleluia : et cognosco oves meas, et cognoscunt me meæ. Alleluia, alleluia.	I am the good Shepherd, alleluia : and I know my sheep, and my sheep know me. Alle- luia, alleluia.
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Jesus, the Good Shepherd, has given himself, in this divine banquet, to his Sheep : holy Church prays, in the Postcommunion, that we may ever be penetrated with sentiments of love for this august Sacrament ; we ought to *glory* in it, as being the food that prepares us for immortality.

POSTCOMMUNION.

Grant, we beseech thee, O Almighty God, that, receiving from thee the grace of a new life, we may ever glory in thy gift. Through, &c.

Præsta nobis, quæsumus omnipotens Deus; ut vivificationis tuæ gratiam consequentes, in tuo semper munere gloriemur. Per Dominum.

To this the Priest adds two of the following Post-communions.

OF THE BLESSED VIRGIN.

Having received, O Lord, what is to advance our salvation; grant we may always be protected by the patronage of Blessed Mary, ever a Virgin, in whose honour we have offered this sacrifice to thy Majesty.

Sumptis, Domine, salutis nostræ subsidiis: da, quæsumus, beatæ Mariæ semper Virginis patrocinis nos ubique protegi, in cujus veneratione hæc tuæ obtulimus majestati.

AGAINST THE PERSECUTORS OF THE CHURCH.

We beseech thee, O Lord our God, not to leave exposed to the dangers of human life, those whom thou hast permitted to partake of these divine mysteries. Through, &c.

Quæsumus, Domine Deus noster: ut quos divina tribus participatione gaudere, humanis non sinas subiacere periculis. Per Dominum.

FOR THE POPE.

May the participation of this divine Sacrament protect us, we beseech thee, O Lord; and always procure safety and defence to thy servant N., whom thou hast appointed Pastor over thy Church, together with the flock committed to his charge. Through, &c.

Hæc nos, quæsumus Domine, divini sacramenti perceptio protegat: et famulum tuum N. quem Pastorem Ecclesiæ tuæ præesse voluisti, una cum commissis sibi grege salvet semper et muniat. Per Dominum.

VESPERS.

The Psalms, Hymn and Versicle are given in *pages 91-99.*

ANTIPHON OF THE *Magnificat.*

Ego sum Pastor bonus,
qui pasco oves meas, et pro
ovibus meis pono animam
meam, alleluia.

I am the good Shepherd,
who feed my sheep, and lay
down my life for my sheep,
alleluia.

OREMUS.

Deus, qui in Filii tui humilitate jacentem mundum erexisti: fidelibus tuis perpetuam concede lætitiā: ut quos perpetuæ mortis eripuisti casibus, gaudiis facias perfrui sempiternis. Per eundem.

LET US PRAY.

O God, who, by the humiliation of thy Son hast raised up the fallen world: grant to thy people perpetual joy: that they whom thou hast delivered from the danger of everlasting death, may arrive at eternal joys. Through, &c.

We will close the day with this beautiful Preface taken from the Mozarabic Missal. It commemorates the Resurrection.

ILLATIO.

(*Feria vi. Paschæ.*)

Dignum et justum est, sanctum et salutare est, nos te gloriosissime Pater Domini nostri Jesu Christi, inenarrabilibus triumphis attollere, completisque erga nos promissorum suorum beneficiis, in quantum se mens parvulorum, te inspirante, repleti senserit, propensius conlaudare. Ut cui plus dimissum est amplius diligat, et potiora jam fœdera

It is meet and just, holy and available to salvation, that, with loudest acclamations of triumph, we should extol thee, O ever glorious Father of our Lord Jesus Christ! and, now that he has fulfilled all his promises of mercy towards us, to praise thee with all the fervour which the human mind is capable of feeling, aided by thy inspiration. He, to whom more has been forgiven should

love more ; and He, who bestowed his gifts upon us when we did not as yet believe, increased the obligations we have to serve him. Therefore, after that the Word had been made Flesh, and had dwelt amongst us, and had practised all that he had taught,—he, the perfect Man, perfect by his divine works, gave himself to the Passion, necessary, indeed, for us, but, on his part, voluntary. He enlightened the world by the brightness of his preaching, lest, being a prey to darkness, it might be tossed to and fro. So, too, he descended into the prison of Limbo, that he might set its captives free ; for he would not defer his Kingdom to the end of the world : therefore, the victims, dragged down by the crafty enemy, were raised up to heaven by the innocent Crucified. He would set free, by the right of justice, those whom he redeemed by the humility of his Passion. Having given up the ghost, and, as it is written, commended it into his Father's hands, a virgin-tomb received the divine guest that a Virgin-Womb had conceived and brought forth. Corruption came not nigh to him whilst lying in the grave, because he was conceived without contracting of the corruption of Adam's sin. The Jews obtained of Pilate that he would place guards at the Sepulchre, whose testimony was afterwards to confirm the faith of believers, and confound the

accumulet qui tanta necdum credenti donavit. Postquam igitur Verbum caro factum est et habitavit in nobis, fecitque prius cuncta quæ docuit, perfectum divinis operibus virum necessariæ nobis sibi que voluntariæ tradidit passioni. Ut quemadmodum mundo huic prædicationis suæ claritate effulserat, ne errorum inre-titus tenebris fluctuaret, ita etiam infernali carcere mancipatis sua resolvendis descensione succurreret. Neque regnum usque in finem sæculi dilataret. Et spolia quæ quondam prædo attraxerat fraudulentus, ad cœlos secum reveheret innocens crucifixus. Et liberaret virtute justitiæ quos humilitatis suæ redemerat passione. Emissio itaque spiritu, et paternis, ut scriptum est, manibus commendato, hospitium divinitatis immensæ quem virginea conceperant atque ediderant viscera, virgo interim sepultura suscepit. Sed mansit illic nihilominus incorruptus, quia non fuerat ex Adam nati seminis corruptione conceptus. Judæis quoque petentibus, custodes monumento deputantur a Præside, quorum testimonio et fides firmaretur credentium, et confunderetur impietas perfidorum. Quid enim illi obesse potuit humana custodia, cui et dum requiesceret cœleste vigilavit excubium, et cum resurgeret

Deus inerat Verbum? Quod immaculatæ animæ inseparabiliter copulatum adiit, exterruit, subiecit, et domuit, et vinxit cunctas hujus aeris in lacu novissimo potestates. Illic mors hebetata contremuit, seseque perentam acrius quam stimulaverat sensit. Quæque se humani generis dominam lætitabat, ancillam mox crucis affectam Christo triumphante lugebat. Fracta es confestim virtus sæva carnicum, et ad nihilum redacta est exhausta grassatio crucientorum. Inclinata est harum tenebrarum Christi humilitate superbia, et diabolica malitia divini Agni est simplicitate restincta. Amisit e manibus subito quod se crudelissimus hostis credebatur perpetim possesurum, cernens humanum genus per hominem Deum paradiso, unde prævaricatione Adæ eliminatum fuerat, restitutum.

impiety of the wicked. For what obstacle could human vigilance be to him, who, whilst he lay in the Tomb, had Angels keeping watch over him; and who, when he rose, rose because he was God, the Word? Yea, the Word, which had been inseparably united to the Soul, was there in the Body also: it terrified, it subjected, it tamed, it tied fast down in deepest hell, all the powers of this air. Then did Death tremble, for its sting was blunted; and its own death was sharper than any it had ever made others feel. It had boasted of being lord of mankind; but, when Christ triumphed, it had to wail itself a slave of the Cross. Straightway was broken the power of the cruel executioners, and the violent rioting of the blood-thirsty was brought to an end. The pride of the spirits of darkness was brought down by the humility of Christ, and the malice of the devil was crushed by the simplicity of the Lamb. The most cruel enemy saw fall from his hands what he thought was his eternal possession;—he saw mankind restored, by the Man-God, to the Paradise, whence it had been banished by Adam's sin.

MONDAY

OF THE THIRD WEEK AFTER EASTER.

Ÿ. In thy resurrection, O
Christ, alleluia.
Ry. Let heaven and earth
rejoice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.
Ry. Cœli et terra lætentur,
alleluia.

THE first stone of the Church is laid; and on this Foundation Jesus now begins to build. The Shepherd of the Sheep and Lambs has been proclaimed; it is time to form the Fold. The Keys of the Kingdom have been given to Peter; it is time to inaugurate the Kingdom. Now this Church, this Fold, this Kingdom, designate a society which is to be called *Christian*, after the name of its Founder. This society, composed of the disciples of Christ, is destined to receive within it every individual of the human race; and if all do not actually enter, it is not in consequence of any ban of exclusion. It will subsist to the end of time; for there can be no elect out of her pale. It will be One; for Christ says not: "I will build *my Churches*;" he speaks but of *One*. It will be Holy; for all the means of sanctification are in her keeping. It will be Catholic, that is, Universal, in order that being known in all times and places, men may be able to hear her teachings and follow them. It will be Apostolic, that is to say, that how long so ever this world may last, it will come down, by lawful succession, from these men with whom Jesus is, during these forty days, arranging everything that is connected with its establishment.

Such is to be the Church, out of which there is to be no salvation for those, who, having known her, have refused to become her members. A few days hence, and the world will hear of her existence. The spark, that is now but in Judea, will soon become a fire spread throughout the whole earth. Before the close of the century, not only will there be members of the Church in every province of the vast Roman Empire, but even in countries where Rome has never planted the standard of her proud eagles. Nay more, this miraculous propagation is to be perpetual;—in every page, new apostles will set forth, and win new victories for this immortal Church. Nothing human is lasting; but the Church's ceaseless duration will excite the spleen of incredulity and baffle all its calculations. Persecutions, heresies, schisms, apostacies, and scandals,—all will strive to work her ruin; but she will survive them all. The descendants of her bitterest foes will call her "Mother." Thrones and dynasties, nations and even whole races, will be carried away by the tide of time; *she* alone will subsist throughout the ages, stretching out her arms to receive all men, teaching ever the same truths, repeating, even to the last day, the same Symbol of Faith, and ever faithful to the instructions given her by our Risen Jesus during these forty days preceding his Ascension.

How shall we worthily thank thee, O God, our Saviour, for thy having, even at our first entrance into life, made us members of this thy immortal Spouse, which alone possesses thy heavenly teachings and the means whereby is wrought salvation! We have no need to search for thy Church; it is in and by her that we live the supernatural life even here below, and of which the perfection is to be given to us in heaven, provided we be faithful to grace. Oh! show thy mercy to those countless souls who have not had the privilege *we* have enjoyed, and whose

entrance into thy Church is to cost them many a painful sacrifice. Strengthen them with light; give them courage; rouse them from indifference; bless their efforts; that thus, O Divine Shepherd! thy Fold may increase, and thy Church, thy Spouse, may be, as thou hast promised she ever shall be, the joyful Mother of Children!

Let us continue our homage to the mystery of the Pasch, borrowing another Canticle from the inexhaustible Adam of Saint-Victor.

SEQUENCE.

The Sunday's Light has shone upon us: the brilliant Light, the Light above all other, the Light of light and joy, the Light of immortal glory.

This is the Day privileged from the very beginning of the world: the Day enriched with the prerogative of Christ's Resurrection.

Let the Children of Light exult with the hope of everlasting joy: let the Members so act as to merit to be like their Head.

Our Feast is solemn, so are our prayers. The grandest of days should have the grandest joy.

The Paschal victory is the most glorious of Feasts. It was promised to our Fathers, under many types.

Now the veil is rent, and all is made visible that was foretold in the Old Law. The reality effaces the figure; and light throws light on the shadow.

*Lux illuxit dominica,
Lux insignis, lux unica,
Lux lucis et lætitiæ,
Lux immortalis gloriæ.*

*Diem mundi conditio
Commendat ab initio,
Quam Christi resurrectio
Ditavit privilegio.*

*In spe perennis gaudii,
Lucis exsultent filii,
Vindicent membra meritis.
Conformitatem Capitis.*

*Solemnis est celebritas,
Et vota sunt solemnia;
Primæ diei dignitas
Prima requirit gaudia.*

*Solemnitatum gloria
Paschalis est victoria,
Sub multis ænigmatibus
Prius promissa patribus.*

*Jam scisso velo patuit
Quod vetus lex præcinit
Figuram res exterminat,
Et umbram lux illuminat.*

Quid agnus sine macula,
Quid hœdus gesserit,
Nostra purgans piacula,
Messias nobis aperit.

Per mortem nos indebi-
tam,
Solvit a morte debita ;
Prædam captans illicitam,
Præda privatur licita.

Carnis delet opprobria
Caro peccati nescia ;
Die refluens tertia
Corda confirmat dubia.

O mors Christi mirifica,
Tu Christo nos vivifica !
Mors morti non obnoxia,
Da nobis vitæ præmia.
Amen.

The Messiah,—he that came
to wipe away our sins,—has
revealed to us the mysteries
of the spotless Lamb and the
Kid.

By his undeserved death,
he delivered us from the death
we so truly deserved. Death,
making a prey of Him on
whom he had no claim, was
deprived of the prey that was
justly his own.

The Flesh, that knew no
sin, cancelled the sins of ours :
it rose again on the third day,
—and the Flower, reblooming,
refreshed all wavering hearts.

O admirable death of Jesus !
give us to live in Jesus. O
undying Death ! give us the
prize of Life. Amen.

TUESDAY

OF THE THIRD WEEK AFTER EASTER.

Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth re-
joice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

THE Church, which our Risen Jesus is organising during these days, and which is to be spread throughout the whole world, is a true and complete society. It must, consequently, have within it a power to govern, and be able, by the obedience of its subjects, to maintain order and peace. As we have already seen, our Saviour supplied this want by establishing a Shepherd of both sheep and lambs, a Vicar of his own divine authority: yet Peter, after all, is but a man; and however sublime his authority, he cannot exercise it directly and personally over each member of the flock. The new society has need, therefore, of magistrates of a lower rank, who, as Bossuet so well expresses it, "are to be sheep with regard to Peter, and Shepherds with regard to the people."¹

Jesus has provided for everything; he has chosen twelve men, whom he calls his *Apostles*, and to them he is about to intrust the magistracy of his Church. By his having made Peter the head, and, as it were, his second self, he does not intend the rest of the Twelve to have no share in the great work he has come from heaven to achieve. Far from this, he

¹ Sermon on the unity of the Church.

destines them to be the pillars of the building, of which he has already made Peter the foundation. They are Twelve in number, as heretofore, were the children of Jacob; for the ancient people was, in everything, a figure of the new. Before ascending into heaven, Jesus gives them power to teach in every part of the world, and appoints them Pastors of the Faithful in every place wheresoever they may happen to be. They are all on an equality, save with regard to Peter; and the very fact of these wonderful depositaries of Christ's power being subject to Peter, is one of the clearest indications of the extraordinary authority committed to him by our Lord.

This unlimited delegation of pastoral power given to all the Twelve, was intended as a means of the solemn promulgation of the Gospel; but it was to cease at their deaths, save in the case of Peter, for *his* successor was alone to enjoy the apostolic power in its fullest extent. With this one exception, no lawful Pastor has ever been allowed to exercise an unlimited territorial authority. And yet, by creating the College of the Apostles, our Redeemer founded that sacred and venerable dignity which we call the *Episcopacy*. Although Bishops have not inherited either the universal jurisdiction, or the personal infallibility in teaching, of the Apostles, yet do they really hold, in the Church, the place of the Apostles. Jesus puts into their hands, through the ministry of Peter's successor, the keys of spiritual power; and these they use, that is, they therewith open and shut, throughout the whole extent of the territory placed under their jurisdiction.

How magnificent is this Episcopal magistracy. See those thrones, whereon are seated the Pontiffs of the whole Christian world! Leaning on their pastoral staff,—the symbol of their power,—they govern their respective flocks. Go where you will, you will

find the Church, and a Bishop busily engaged in governing the flock intrusted to his charge. And when you reflect that all these Pastors are Brethren, that they all govern their flocks in the name of the same common Lord, and that all are united in obedience to one head,—you will understand how the Church, wherein is exercised such an authority as this, has everything that constitutes a complete society.

Under the Bishops, we find other subordinate magistrates in the Church ; the reason of their being appointed is self-evident. Placed over a territory of greater or less extent, the Bishop stands in need of co-operators, who may represent his authority, and exercise it in his name and under his orders, where-soever he himself cannot personally do so. These are Priests, who have the care of souls. They correspond to the seventy-two Disciples chosen by our Saviour, and from whose number he selected the Twelve Apostles. Thus is completed the government of the Church. By means of this *Hierarchy*, everything works in the most admirable harmony:—authority is derived from the one supreme Head ; thence it flows to the Bishops ; and these delegate it to the lower ranks of the Clergy.

We are now at the very season of the year, when the spiritual jurisdiction, which Jesus had promised to communicate to men, emanates from his own divine power. He thus solemnly confers it: *All power is given to me in heaven and in earth : going, therefore, teach ye all nations !*¹ He communicates a portion of his own *power* to the Pastors of his Church : it is an emanation of his own authority in heaven and on earth : and that we may have no doubts as to the source whence it flows, he says to them during these his last days on earth : *As the Father hath sent me, I also send you.*²

¹ St. Matth. xxviii. 18, 19.

² St. John, xx. 21.

So that the Father has *sent* the Son, and the Son *sends* the Pastors of the Church: nor will this *mission* ever be interrupted, so long as the world lasts. Peter will ever institute the Bishops; the Bishops will ever delegate a portion of their own authority to the Priests who have the charge of souls. No human power shall ever be able to intercept this transmission, or have power to set up as Pastors them that have not partaken of it. Cæsar (we mean, mere temporal sovereignty), shall govern the State; but he shall not have power to create a single Pastor, for Cæsar has no share in the sacred Hierarchy, out of which the Church recognises but *subjects*. He may command, as King or Emperor, in temporal matters; but he must obey, and as submissively as the last and poorest of the Faithful, the Pastor who has to govern him in what regards his soul. There will be times, when Cæsar will be jealous of this superhuman power; he will strive to intercept it: but it will elude his grasp, for it is a purely spiritual power. At other times, he will despise and persecute them that are invested with this power; nay, he will occasionally attempt to exercise it himself: but his efforts will be as vain as they will be wicked, for this power, which emanates from Christ, cannot be confiscated nor interrupted; it is the salvation of the world, and, on the last day, the Church will have to restore it intact to Him, who deigned to intrust it to her before ascending to his Father.

Once more, to the praise of our dearest King! The great Fulbert of Chartres offers us the following Hymn, which was adopted by the ancient Roman-French Liturgy.

HYMN.

Chorus novæ Hierusalem Let the New Jerusalem
Novam mellis dulcedinem choir bring forth the new

sweetness of its honey ; and celebrate, with holy joy, the Paschal feast.

To-day, Christ, the invincible Lion, crushes the dragon, and rises from the Tomb : he, with a loud voice, commands the dead to live.

Cruel Death gives back its prey ; and throngs of ransomed captives follow Jesus.

Gorgeous is his triumph ; he is worthy of all power ; he makes earth and heaven be one kingdom.

We are his soldiers, and he our King : let us humbly sing his praise, and beseech him to admit us into his palace of heaven above.

Glory and honour, for endless ages, be to the Eternal Father, and to the Son, and to the Holy Paraclete. Amen.

Promat, colens cum sobriis
Paschale festum gaudiis.

Quo Christus, invictus
leo,

Dracone surgens obruto,
Dum voce viva personat,
A morte functos excitat.

Quam devorarat impro-
bus

Prædam refudit tartarus :
Captivitate libera

Jesum sequuntur agmina.

Triumphat ille splendide,

Et dignus amplitudine,

Soli polique patriam

Unam facit rempublicam.

Ipsam canendo supplices,

Regem precemur milites,

Ut in suo clarissimo

Nos ordinet palatio.

Per sæcla metæ nescia

Patri supremo gloria,

Honorque sit cum Filio

Et spiritu Paraclito. Amen.

WEDNESDAY

OF THE THIRD WEEK AFTER EASTER.



Ÿ. In resurrectione tua,
Christe, alleluia.

R. Cœli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

R. Let heaven and earth
rejoice, alleluia.

THERE is nothing on earth so grand, nothing so exalted, as the Princes of the Church,—the Pastors, appointed by the Son of God,—who are to follow on, in unbroken succession, to the end of time: but let us not suppose, that the *subjects* of this vast empire, called the Church, are devoid of dignity and greatness. The Christian People, (in which both prince and beggar are equally subjects,) is superior to every other, in intellectual and moral worth. It carries civilisation with it, wheresoever it goes, for it carries with it the true notion of God and of the supernatural end of man. Barbarism recedes; pagan institutions, how ancient soever they may be, are forced to give way. Even Greece and Rome laid down their own to adopt the laws of the Christian Code,—the Code which was based on the Gospel. So, too, in our own times, the mere sight of a Christian army, though composed of but a few thousand men, struck terror into the heart of an immense Empire of the East: its Ruler who counts four hundred million subjects, and calls himself the “Son of the Celestial Empire,” was so overcome by fear, that, without offering the slightest resistance, he fled from his palaces and Capital. Yes,—this is the superiority

given by Baptism to Christian Nations; for it would be absurd to attribute this superiority to our civilisation, seeing that civilisation itself is but a consequence of Baptism.

But if the outward-bearing of the Christian People be such as to exercise an influence on even infidels,—what must not be that dignity which Faith teaches us is its inheritance? The Apostle St. Peter,—the universal Shepherd, into whose hands the Divine Shepherd placed the keys,—thus describes the Flock intrusted to his care: *You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare his virtues, who hath called you out of darkness into his marvellous light.*¹ So, indeed, it is; divine truth is intrusted to this People, and its light can never be extinguished among them. When the teaching authority has, with its infallibility, to proclaim a solemn definition in doctrinal matters, it first appeals to the faith of the Christian People; and the sentence declares *that* to be the truth which has been believed “everywhere, always, “and by all.”² Amidst the Christian People there exists that strangest phenomenon under heaven,—union of mind; whereby there is one common faith amidst nations the most opposite to each other in every other respect. Let them be as hostile to one another as you please;—in matters of faith, in submission to their Pastors, they are all one and the same great family. The most admirable, at times the most heroic, virtues are to be found amidst this People, for Jesus has given it a large share of that element of Holiness, wherewith his grace has enriched human nature.

Observe, too, how affectionately it is protected and honoured by its Pastors! Every Pastor, no matter what may be his rank in the Church, is bound, in

¹ I. St. Pet. ii. 9. ² St. Vincent of Lerins; *Commonitorium*.

virtue of his office, to lay down his life for his sheep, if called upon to do it. The sacrifice is not even counted as an act of heroism; it is a strict duty. Shame and curse upon the Pastor who flees through cowardice! The Redeemer stigmatises such an one with the name of *Hireling*. Hence it is, that during these last eighteen hundred years, there have been so many thousands of Pastors, who have given their lives for their flocks. One or other of their names are to be found in every page of the Church's history. The list is headed by St. Peter, who was crucified like his Divine Master; it continues down to the Bishops of Cochin-China, Tonkin, and the Corea, whose recent martyrdoms attest that the Pastor has not ceased to consider himself as a victim for his flock. Thus, before confiding his lambs and sheep to Peter, Jesus asks him if he have greater love than the rest. If Peter love his Master, he will love his Master's lambs and sheep; he will love them even to the laying down his life for them. For this reason, after intrusting him with the care of the whole flock, our Saviour tells Peter that he is to die a Martyr. Happy is that People, whose rulers only exercise their authority, on the condition of their being ready to die for these their Master's sheep!

If one of these should evince in his life the marks which denote Sanctity, and this so far as to deserve to be proposed to the Faithful as a model and intercessor,—you will see not only the Priest whose word calls down the Son of God upon the altar, not only the Bishop whose sacred hands wield the pastoral staff, but the very Vicar of Christ, humbly kneeling before the tomb or statue of the Servant of God, how poor or despised soever he or she may have been on this earth. This sacred Hierarchy testifies the same sentiments of respect for the sheep of Christ, on every occasion. Thus in a baptised Babe, that knows not how to utter a single word, that is not counted among

the citizens of the State, that, like a tender flower, may perhaps have faded before the close of day,—yet does the Pastor recognise in it a worthy member of the Body of Christ, the Church; he reverences it as a being that is enriched with gifts so sublime, as to be an object of heaven's love, and a source of blessing to all around it. When the Faithful are assembled in the House of God, and the sacred oblations and altar have been thurified,—the Celebrant, as the representative of Christ, and any others of the Clergy who may be in the Sanctuary, are also honoured with the same mysterious tribute of homage: but the Incense is to go beyond the Sanctuary. The Thurifer advances towards the People, and, in the name of the Church, gives them the same honour as that just given to the Pontiff and the Clergy; for the Faithful People are also members of Christ. Again: when the corpse of a Christian, even though he may have been the poorest of the poor, is carried into the House of God,—observe what honour is paid to his mortal remains! On this occasion, also, the Incense is made to express the affectionate homage, wherewith the Church honours the Christian character of her children. O Christian People! how truly may we say of thee what Moses said of Israel: *There is no other nation so great as thou!*¹

It is our Risen Jesus that has procured us all this honour: let us express our love and gratitude in this canticle of the ancient Missals of Saint Gall's.

SEQUENCE.

Who, O King of Kings! Laudum quis carmine
can worthily celebrate the Unquam prævalet, regum
mysteries wrought by thy summa,

¹ Deut. iv. 7.

Typica majestatis tuæ
Promere?

Qui Parenti supremo
Deitate cœqualis,
Omnia potestate pari

Disponis;

Nam ante hujus mundi
Exordia,

In Patre callebas
Sophia;

Per quam facta sunt omnia,
Quæque profert
Triplex machina.

Qui cernens immersos
Esse barathro,

Tua quos adornat Imago,
Propter nos factus es homo,
Ut nos solveres
Sanguine tuo.

Hæc pridem signavit
Sub typo

Isaac parentis nostri
Immolatio,

Mactabatur aries
Pro quo Domino.

Te, Christe, passurum
Pro mundo

Joseph prænotavit
Venditus in Ægypto,
Nunc daturus typicos
Victus populo.

Nam fueras præfiguratus
Infernum fracturus,
Cum Samson vir invictus
Leonem suffocavit,
Et portas hostiles

Disrupit.

Tu, Domine, es suave ru-
bens

Illius flos virgæ,
Quam fudit radix Jesse
Generosa germine,
Quod sunt præconati

Prophetæ.

Hæc nostris præstantur
Patribus,

Majesty? God co-equal with
the Father, Eternal, thou ru-
lest all things with the self-
same power as his.

This world had not yet be-
gun, when thou wast, in the
bosom of the Father, the
Wisdom whereby all things
were made, yea all that com-
pose this triple world. Seeing
that they, who were adorned
with thy image, had fallen
into an abyss of misery, thou
wast made man for our sakes,
that, by thy Blood, thou
mightest rescue us.

In figure of this was the
sacrifice of our father Isaac;
in whose stead, a ram was
immolated unto the Lord.

Thy suffering for the world's
redemption was prefigured
by Joseph's being sold into
Egypt, where he fed the
people with mystery-telling
food.

Thy crushing hell was fore-
shadowed by the invincible
Samson's slaying a lion and
breaking his enemies' gates.

Thou, O Lord, art the sweet
ruddy Flower of the Branch
that nobly grew from Jesse's
root, as sang the Prophets of
old.

All these things, O Re-
deemer! were shown, in a

shadow, to our Fathers ; thou hast shown them to us in their truth. Thou dispellest all clouds, and makest the Light of thy countenance to shine once more on the earth, that had been thrown into darkness and fear by thy Death.

Lo ! now all creation beams in beauteous light, because thou hast returned in victory from the Tomb. Let us, then, Brethren, with upright and humble hearts, unite in praising thus our God.

Praise be to the Father Almighty, who, to raise us from the mire of our sins, spared not his own Son, for our sake.

Praise, too, to the Son, who to ransom us from hell, and restore us to heaven, was made Man, for our sake.

Glory co-equal be to the Holy Spirit, for ever. Amen.

O Redemptor, ceu sub umbra

Primitus,

Quæ nos verius

Te monstrante cernimus.

Tu cuncta procul fugas

Nubila,

Terræ reddens tui vultus

Lumina,

Quæ morte tua

Fuscabatur tremula.

Ecce nunc perspicuus

Cuncta ornantur

Elementa sereno,

Quia redisti victor

Barathro.

Hinc et nos, o socii,

Mente Dominum

Sincera et humili

Simul laudemus

Carmine tali :

Sit Patri laus summo,

Qui levans

Criminum nos cœno,

Haud pepercit proprio

Propter nosmet Filio.

Laus quoque sit Nato,

Pro nobis qui factus est

homo,

Ut solvens nos tartaro

Redderet paradiso.

Gloria compar sit Pneumati

mati

Ævo omni. Amen.

THURSDAY

OF THE THIRD WEEK AFTER EASTER.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth re-
joice, alleluia.

THIS Church,—founded and maintained by Christ, —is it nothing more than a society of minds that know, and of hearts that love, the truths revealed to it by heaven? Have we adequately defined it, when we call it “a spiritual society?” No, most assuredly; for we are told that it was to spread, and actually has been spread, throughout the whole world. Now, how could such progress and conquest have taken place, if the spiritual society, founded by our Redeemer, had not also been exterior and visible? On earth, souls cannot hold inter-communication without the bodies. *Faith cometh by hearing*, says the Apostle: *and how shall they hear without a preacher?*¹ When, therefore, our Risen Jesus says to his Apostles: *Go, teach all nations!*² he distinctly implies that the word of God will be *heard*, that it will resound throughout the world, and that its sound will be *heard* both by them that obey, and by them that reject, the teaching of his Ministers. Has this word a right to circulate thus freely, independently of any permission from earthly powers? Yes; for the Son

¹ Rom. x. 17, 14.

² St. Matth. xxviii. 19.

of God has said: *Go, teach all nations!* He must be obeyed; the word of God cannot be fettered.¹

The word, then, the exterior word is free; and being free, it obtains numerous disciples. Will these disciples live isolatedly? Will they not rather group around their apostle, the better to profit by his teaching? Will they not look on one another as brethren, and members of the same family? And if so, they must hold their assemblies. Thus, the new people is brought before the notice of the world. It was necessary that this should be; for if this people, which is to attract all others to itself, be not visible, how can it do its work?

But the people thus assembled must have their buildings, their temples. Therefore do they erect houses of preaching and prayer. The stranger,—that is, he who is not a Christian,—seeing these new places of worship, asks: “What means all this? Whence come these people who pray aloof from their fellow-citizens? Would not one be inclined to say, that ‘we have a nation within the nation?’” The stranger is right: there is a nation within the nation, and it will continue to be so until the whole nation itself have passed into the ranks of this new people.

Every society stands in need of laws; the Church, therefore, will not be long without giving outward proof of her internal government. There are her festivals, her solemnities, which denote a great people; her ritual rules, forming a visible bond of union between the members of her society, and this not merely during the hours of divine service; there are commandments and orders made by the various degrees of the hierarchy, which are promulgated and claim obedience; there are institutions and corporations existing within the great society itself, and they add to her strength and beauty; in a word, there is

¹ II. Tim. ii. 9.

everything that is needed, even penal laws against offending and refractory members.

But it does not suffice to the Church that she have places, where her children can assemble together ; provision must also be made for the support of her clergy, for the expenses attendant on the divine worship, for the necessities of her indigent members. Aided by the generosity of her children, she enters into possession of certain landed properties, which become sacred by reason of their use, as also because of the superhuman dignity of her who owns them. Nay more ; when the princes of this earth, tired of their vain efforts to stay the Church's progress, shall ask to be admitted as her children,—a new necessity will arise from this : the supreme Pontiff can be no longer the subject of any temporal sovereign, and he himself must become King. The Christian world hails with joy this crowning of the work of Christ, to whom *all power has been given in heaven and in earth*,¹ and who was one day to reign, with *temporal* power, in the person of his Vicar.

Such is the Church : a spiritual, but, at the same time, an exterior and visible Society ; just in the same way as man is spiritual because of his soul, and yet is material because of his body, which is an essential part of his being. The Christian, therefore, should love the Church such as God has made her ; he should detest that false and hypocritical spiritualism which, with a view to subvert the work of Christ, would confine religion within the exclusively spiritual domain. We never can admit such a limitation. The Divine Word has assumed our flesh ; he permitted his creature man, to *hear* and *see* and *handle* him ;² and when he organised his Church on earth, he made it speaking, visible, and so to say, palpable. We are a vast State ; we have our King, our magis-

¹ St. Matth. xxviii. 18.

² St. John, i. 1.

trates, our fellow-citizens; and we should be willing to lay down our lives for this supernatural Country, whose excellence is as far superior to that of our earthly country, as heaven is better than the whole earth. Satan has an instinctive hatred for this Country, which is to bring us to the Paradise whence he has been driven; he has used every means in his power to ruin it. He began by attacking the liberty of the word, which is preached to men, and leads them to the Church. Did not his first agents forbid the Apostles *to speak at all in the name of Jesus, to any man?*¹ The strategy was shrewd enough; and although it failed to arrest the progress of the Gospel, it has ever been resorted to by the enemy, even to this very day.

The powers of the world have always been jealous of the Christians assembling together; the jealousy began early, and has periodically manifested its fury during these eighteen centuries. Frequently during a fit of persecution, we have been obliged to flee to caves and forests, and seek the hours of night, for our celebrations of the mysteries of light, and for our singing the praises of the Divine Sun of Justice. Our dearest Churches, which had been erected by the piety of our ancestors, and were sacred by innumerable memories,—how many times have they not been made ruins! Satan's ambition is to efface every vestige of Christ's kingdom on earth, for that kingdom is *his* defeat.

The Laws promulgated by the Church, and the communications of the Pastors with one another and with the Sovereign Pontiff,—these, also, have excited the most tyrannical jealousy. The right of self-government has been denied to the Church; servile men have aided Emperors and Kings to fetter the Spouse of Christ. Her temporal possessions, too, have

¹ Acts, iv. 17, 18.

tempted the avarice of sovereigns. These possessions procured her independence ; it was, therefore, considered necessary to rob her of them, that she might become the creature of the State. Wicked as the attempt was, and one which has brought the most terrible chastisements upon the countries where it was perpetrated, yet there is one more wicked still, which is even now being plotted, and aims at depriving of his Throne, venerable by its thousand years' duration, the Pontiff who holds in his sacred hands the keys of the Kingdom of God.

Meanwhile, the most detestable errors are being propagated. Among these, we would mention one, which in spite of its impious absurdity, finds favour with thousands: we mean the doctrine that the Church should be purely spiritual, or, if it is to be a visible Church, that it should be an instrument in the hands of government, for political purposes. Let us hold such doctrine in execration ; let us think of those countless Martyrs, who have shed their blood in order to the maintaining and securing to the Church of Christ her position as a Society, visible, external, independent of every human power, in a word, complete in herself. It may be, that we are the last inheritors of the promise ; and if so, it would be an additional reason for our proclaiming the rights of the Spouse of Christ, upon whom he has conferred the empire of the world, which only exists because of her, and will be destroyed as soon as it refuses her a resting place.

Let us close these reflections with a hymn of praise to our Divine Head. The ancient Missals of Saint Gall's give us this other Sequence in honour of our Paschal Mystery.

SEQUENCE.

Come, Brethren ! let us, in
sweetest hymns of praise,
Together celebrate the joys
of this bright Spring time,

When, through Christ, our
hopes of heaven revive.

Now Pharaoh pines with
grief to see himself deprived
of the slaves he tortured with
the scourge of death.

But let us give thanks to
the divine King, who delivered
us from the abyss.

And being, as the Jews of
old, delivered by Christ from
Egyptian tyranny,—let us pre-
pare ourselves to offer up the
mystic Lamb.

His Blood most holy shall
mark the dwelling of our
souls, and we not fear the
avenging sword of the de-
stroying Angel.

And that we may worthily
partake of his sacred Flesh, let
us put away the leaven of sin,
and make our lives the un-
leavened bread of sincerity.

Thus, by the aid of heavenly
light, we shall be delivered
from the wicked enemies that
fill this world's desert.

The waters, prepared for us
by Christ, shall save us from
our enemies, and we will
praise him in the Canticle,

Eia harmoniis,
Socii, laudum resonis
Hujus splendide vernan-
tis

Celebremus gaudia
Simul temporis,
In quo patriæ coelestis
Per Christum patet
Reserata spes nobis.

Nunc gemit Pharao
Sibi raptos,
Plaga mortis
Quos afflixit vernaculos.

Nos autem referamus
Supremo
Grates regi,
Qui nos redemit
Barathro.

Et qui per Christum
Canopica,
More Judæorum,
Solvimur pœno,
Mentes pariter
Præparemus,
Typicam ut immolemus
Victimam,

Cujus cruore sacrosancto
Insigniti mentis domo,
Non pavemus Angeli ensem
Plectentis reos vindicem.

Et digne
Mysticis ut ejus
Epulemur carnibus,
Fermenta criminum
Purgemus,
Sinceriter vivamus.

Sic eripi in hujus
Eremo vitæ quimus
Per coeleste lumen
De tetrīs hostibus ;
Per lavacrumque Christi
Inimicis elapsi,
Digne ipsum laudare
Hymno Moysi,

Qui suos maligno pressos
 Pharaone alumnos
 Liberat,
 Obstructo
 Atris abyssis inimico.
 Quapropter
 Certante nunc voto,
 Jubilemus
 Tantæ potestatis Domino,
 Et suæ januam
 Præcelsæ pietatis
 Pulseamus
 Precibus devotis,
 Moriendo ut qui mortis
 Legem rupit atrocis,
 Hic redemptos custodiat,
 Ne post tergum decendant,
 Sed ut regnum scandant
 Promissum. Amen.

which Moses sang when he
 rescued his Israelites from
 Pharaoh's cruelty, and saw
 the dark waves close upon the
 pursuant foe.

Wherefore, let us strive to
 outdo each other in the praise
 we sing to this Almighty
 Lord ;

And, knocking at the door
 of his infinite mercy, let us
 devoutly beseech him, that
 having, by his own dying,
 broken the yoke of Death, he
 may watch over the people he
 has redeemed, preserve them
 from lagging behind, and aid
 them to reach the Promised
 Land above. Amen.

FRIDAY

OF THE THIRD WEEK AFTER EASTER.

Ÿ. In thy resurrection, O
Christ, alleluia.

R̃. Let heaven and earth
rejoice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.

R̃. Cœli et terra lætentur,
alleluia.

CHURCH of Jesus! that was promised by him to the earth during the days of his mortal life; that camest forth from his sacred Side when wounded by the Spear upon the Cross; that wast organised and perfected by him during the last days of his sojourn here below;—we lovingly greet thee as our Mother; Thou art the Spouse of our Redeemer, and it is through thee that we were born to him. It is thou that gavest us life by baptism; it is thou that givest us the Word, which enlightens us; it is thou that ministerest to us the helps, whereby we are led, through our earthly pilgrimage, to heaven; it is thou that governest us, in the spiritual order, by thy holy ordinances.

Under thy maternal care, we are safe; we have nothing to fear. What can error do against us? Thou art *the pillar and ground of the truth*!¹ What effect can the revolutions of our earthly habitation have upon us? We know, that if everything else should fail us, thou wilt ever be with us. It was during these very days, which precede the Ascension, that our Lord Jesus said to his Apostles, and through them, to their successors: *Behold! I*

¹ I. Tim. iii. 15.

*am with you all days, even to the consummation of the world.*¹ What a promise of duration was not this ! If we consult the history of these last eighteen hundred years, it will tell us, that this promise has never once been broken. The gates of hell have risen up against thee innumerable times ; but they have never prevailed against thee, no, not for one single moment !

And thus it is, O Church ! that being founded on Christ thy Spouse, thou givest us a share in thine own divine immutability ! Established as we are in thee there is not a truth, which the eye of our faith cannot see ; there is not a blessing, which, despite our weakness, we may not make our own ; there is no object shown us by hope, which we may not attain. Thou holdest us in thine arms ; and, from the height whereto thou raisest us, we see the mysteries of time and the secrets of eternity. Our eye admiringly follows thee, whether we consider thee as militant on earth, suffering in thy dear ones who are in the temporary state of expiation, or triumphant in heaven. Thou art with us in our exile, and already art thou, in millions of thy children, heiress of the eternal kingdom. Keep us near thee, nay, within thee, O thou our Mother, who art the beloved Spouse of our Lord : To whom shall we go but to thee ? Is it not to thee, and to thee alone, that he has intrusted the words of eternal life ?

How much they are to be pitied, O Church ! who do not know thee ! And yet, if they are seeking God with all their heart, they will, one day, know thee. How much they are to be pitied, who once knew thee, and afterwards, in their pride and ingratitude, denied thee ! And yet, no one ever fell into such misery, unless he first voluntarily shut his eyes against the light that was within him. How much they are to be pitied, who know thee, and still live

¹ St. Matth. xxviii. 20.

enjoying what thou givest thy children, and who yet take side with thine enemies in insulting and betraying thee ! They are men whose character is shallowness of mind ; they speak their opinions as though they were oracles ; they have contracted the flippant effrontery of our age : and to hear them speak of *thee*, one would suppose that they look on thee as a human institution, which they may approve or blame according to their humour.

Instead of revering whatsoever thou hast taught regarding thyself and thy rights ; instead of revering what thou hast ordained, regulated, and practised ; these Catholics, whose sympathies are all with thine enemies, would have thee conform thy teachings and conduct with the so-called *Progress* of the times. The whole world is given to thee as thine inheritance ; and yet these insolent *children* would have thee be content with what they think proper to assign to thee. Thou, the Mother of mankind, must be under their wise care ! It is from them, thou must, henceforth, learn how best to fulfil thy mission ! Godless men, adorers of what they called the *rights of man*, dared, a century back, to expel thee from political life, which up till then thou hadst kept in harmony with its Divine Master. These men have left disciples, who would have thee withdraw from everything that regards the outward world, and look on as a mere stranger. Thou must no longer exercise the rights given thee, by the Son of God, over both soul and body ; this royalty of thine is out of date, and thou must be satisfied to enjoy the liberty, which, in virtue of the law of Progress, is granted alike to error and to truth. The wise and powerful ones of this world are discussing the question of dethroning, now after a thousand years' reign, the Vicar of thy Spouse ; and instead of resenting such a project with holy indignation, as tending to the destruction of the last bulwark of Christendom,—there are many

among us who approve of it, and this on principles which are, it is true, in favour with rationalistic politicians, but which are formally condemned by thy teachings, thy acts, nay, by thy very existence. How short sighted are such Catholics as these, who hope to make thee acceptable to the world by giving thee the semblance of a human institution! The world is too shrewd: it knows thee to be essentially supernatural, and this is what it never can tolerate.

Wiser and more Christian by far are they, who detesting such profane theories, have, like devoted Machabees, drawn the sword against thine enemies, O Church of Christ! and even in an age like this, when faith has grown weak, have so well understood their Christian duty as to die in thy defence, and, by so dying, to win the crown of martyrdom. Yes, it is our duty to confess thee: to disguise thee, is to belie thee. Thou art one of the articles of our Creed: "I believe the holy Catholic Church." Thou hast been known these eighteen hundred years; and shall men now pretend that thou must conform to the world's capricious views? This cannot be. Jesus made thee be like himself,—a sign of contradiction:¹ and as such we must receive thee. We must listen to thy protestations against false principles and practices, and not attempt to remodel thee. Only God has power to give his Church a form other than that he has already given her.

Blessed are they who share thy lot, dear Church of our Redeemer! In these unchristian times, thou art unpopular. Thou wast so in ages long gone by, when men could not become thy children, save at the risk of being despised. It is the same now, and *we* are resolved to espouse thy cause. We confess thee to be our Mother, inaccessible to the changes of this world. Whether honoured or persecuted, thou conti-

¹ St. Luke, ii. 34.

nuest thy mission here below. Thus will it be, until the time comes when this earth, which was created to be thy kingdom, shall see thee ascend to heaven, and flee from a world, which will deserve the severest chastisements of God's anger, because of its having despised and rejected thee.

In honour of the Divine Spouse of our Mother, let us sing this Paschal canticle, taken from the ancient Missals of Flanders.

SEQUENCE.

Let the whole earth sing *Alleluia* ! and, by its prayers and hymns, celebrate the Paschal solemnity.

Let the young troop share in the common joy ; it comes, white as snow, from the sacred font, having been rescued from the waters of the stream of hell.

Let us, too, string our harps to tune ;

And sing, whilst going through the many-varied modes, with voices sweet and ringing.

For Jesus, the meek Lamb, has become the Victim of our salvation, and has carried the Wood of his Cross.

He suffered Death, that we might have eternal life.

He deigned to drink the bitter cup of gall.

He permitted himself to be cruelly wounded with the Nails and Spear.

Having thus suffered for our sins, which he took upon him-

Concinat orbis cunctus
Alleluia, votis, voce solem-
nia

Celebrando paschalia.

In sumptu tenera
Congaudeat turma,
Sacro fonte nivea,
Spernens Phlegethontis un-
das.

Nos quoque laxas
Aptemus fibras
Arte musica ;
Voce sonora
Modificantes

Prorsus neumata
Voce satis tinnula.

Christus namque mitis
hostia

Factus nostra ob remedia,
Crucis tulit robora ;

Ut jugis vita
Maneret, subiit lethalia.

Fellis amara
Passus prælibare pocula.

Vulnera satis toleravit
dura

Transfixus clavis et lancea.

Sic tolerando, mala
Gerens nostra,

Descendit ad ima
 Tartara.
 Hostis antiqui confrin-
 gens arma
 Revehit potens ampla
 Ovando trophæa.
 Sicque devicta morte
 Ac resumpta carne,
 Resurgit victor
 Die hodierna.
 Unde jam jocundas
 Ipsi canamus odas.
 Per quem nobis vita
 Redit æterna,
 Et cœli clara
 Nobis patescit aula.
 Cui sit laus præclara.
 Amen.

self, he descended into the depths below.

He broke the sword of the old enemy, and brought back, in power and triumph, the richest trophies.

He conquered Death ; his Soul was reunited to his Body ; and this is the Day of his glorious Resurrection.

Therefore, let us sing to him our lays of joy.

Life everlasting has been restored to us and heaven's bright gate thrown open to us by him.

To him be praise eternal.
 Amen.

SATURDAY

OF THE THIRD WEEK AFTER EASTER.



℣. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth re-
joice, alleluia.

℣. In resurrectione tua,
Christe, alleluia.

℞. Cœli et terra lætentur,
alleluia.

THE Saturday brings us back to Mary. Let us again contemplate her prerogatives ; and yet, whilst so doing, let us still keep our thoughts on holy Church, which has been the subject of our meditations during this week. Let us, to-day, consider the relations existing between Mary and the Church :—they will make us the better understand these two Mothers of mankind.

Before taking possession of the Church, which was to be proclaimed before all nations on the day of Pentecost,—the Man-God made a worthy prelude to this kingly possession by uniting himself with Her, who is so deservedly styled the Mother and representative of the human race. This was Mary. Of the family of David, Abraham and Sem ; immaculate, from the first moment of her existence, as were our First Parents when they came from their Creator's hands ; and destined for the grandest honour which could be conferred on a mere creature ; Mary was, during her sojourn here on earth, the inheritance and co-operatrix of the Incarnate Word : she was *the Mother of all the living*.¹ She, in her single person,

¹ Gen. iii. 20.

was what the Church, collectively, has been from the day of its foundation. Her office of Mother of God surpasses all her other glories; still, we must not overlook, but, on the contrary, admire and love them.

Mary was the first creature that fully corresponded with the intentions which induced the Son of God to come down from heaven. He found in her the most lively faith, the firmest hope, and the most fervent love. Never had human nature, perfected by grace, offered to God an object so worthy of his acceptance. Before celebrating his union with the human race, as its Shepherd,—Jesus was the Shepherd of this single sheep, whose merits and dignity surpass those of the rest of mankind, even supposing it to have been always, and in all things, faithful to its God.

Mary, therefore, represented the Christian Church, before it existed in itself. The Son of God found in her, not only a Mother, but the faithful worshipper of his Divinity from the first moment of his Incarnation. We saw, on Holy Saturday, how Mary's faith withstood the test of Calvary and the Tomb, and how this faith, which never faltered, kept alive on the earth the light which was never to be quenched, and which was soon to be confided to the collective Church, whose mission was to win over all nations to the Divine Shepherd.

It was not Jesus' will that his Blessed Mother should exercise a visible and outward apostolate, save in a limited degree. Besides, he was not to leave her here till the end of time. But, just in the same way as, from the day of his Ascension, he made his Church co-operate with him in all that he does for his elect,—so likewise did he will, during his mortal life, that Mary should have her share in all the works done by him for our salvation. She, whose formal consent had been required before the Eternal Word took Flesh in her womb, was present, as we have already seen, at the foot of the Cross, in order that

she, as a creature, might offer *him*, who offered himself as God, our Redeemer. The Mother's sacrifice blended with that of the Son, and this raised her up to a degree of merit, which the human mind could never calculate. Thus it is, though in a less perfect manner, the Church unites herself, in unity of oblation, with her Divine Spouse, in the Sacrifice of the Altar. It was to be on the day of Pentecost that the Church's maternity would be proclaimed to the world; Mary was invested with the office of Mother of men, as Jesus was hanging upon his Cross. When his Side was opened with the Spear, that the Church born from the Water and Blood of Redemption, might come forth,—Mary was there to receive into her arms this future mother, whom she had hitherto so fully represented.

In a few days, we shall behold Mary in the Cenacle; the Holy Ghost will enrich her with new gifts, and we shall have to study her mission in the early Church. Let us close the considerations we have been making to-day by drawing a parallel between our two Mothers, who, though one is so far above the other in dignity, are nevertheless closely united to each other.

Our heavenly Mother, who is also the Mother of Jesus, is ever assisting our earthly Mother, the Church, with heavenly aid. Mary exercises over her, in each of her existences,—Militant, Suffering, or Triumphant,—an influence of power and love. She procures to the Church the victories she wins; she enables her to go through the tribulations and trials which beset her path. The children of one are children of the other; both have a share in giving us spiritual birth,—one, the "Mother of divine grace," by her all-powerful prayers; the other, by the Word of God and Holy Baptism. If, when we depart this life, our admission to the beatific vision is to be retarded on account of our sins, and our

souls are to descend to the abode of Purgatory,—the suffrages of our earthly Mother will follow us, and alleviate or shorten our sufferings; but our heavenly Mother will do still more for us during that period of expiation, so awful and yet so just. In heaven the elect are rejoiced at the sight of the Church Triumphant, though she be still Militant on earth; and who can describe the joy these happy children must feel at seeing the glory of the Mother that begot them in Christ? but with how much gladder ecstasy must not these same citizens of heaven gaze upon Mary, that other Mother of theirs, who was their Star on the stormy sea of life, who never ceased to watch over them with most loving care, who procured them countless aids to salvation, and who, when they entered heaven, received them into those same maternal arms, which heretofore carried the Divine Fruit of her womb,—that *First-Born*,¹ whose Brothers and Joint-Heirs we are called to be!

As long as we dwell in this vale of tears,—which is now being turned into a paradise by the presence of our Risen Jesus,—let us, sometimes, think of Mary's joys. Last Saturday, we borrowed a Hymn from the ancient Churches of Germany, in order to celebrate her Seven Joys; let us do the same to-day.

SEQUENCE.

Gaude Virgo, stella maris,
Sponsa Christi singularis,
Jocundata nimium
Per salutis nuntium :
A peccatis nos emunda,
Casta Mater et fœcunda,

Rejoice, O Virgin Star of
the Sea, dearest Spouse of
Christ! for the Angel of our
salvation announced to thee an
exceeding great joy. Cleanse
us from our sins, O Virgin

¹ St. Luke, ii. 7.

Mother ! and speak to our heart of the joys that never end.

Rejoice, O spotless Mother ! in that thou conceivedst of the Holy Ghost, and broughtest forth thy Child, as the star emits its ray. Grant, that we may ever be fruitful in works of salvation. Take these barren hearts of ours, and, by thy merciful prayers, make them fertile.

Rejoice, O beautiful Lily ! at the adoration and gifts paid, by the Magi, to thy newborn Babe. O happy Mother ! pray, that we may ever imitate them, and give to God what their gifts signified.

Rejoice, O Mother ! at the praises spoken by Simeon, when, at thy presenting Jesus in the Temple, he took the Child in his arms. Grant, we beseech thee, that we may serve thy Son with purity and earnestness of heart.

Rejoice, and, with all thy soul's power, be glad at thy Son's rising from the grasp of Death. Mercifully obtain for us, that we may rise from our sins, and have our hearts set free from the pressure of its many vices.

Rejoice, in that thou hadst the happiness to see thy Son ascend into heaven, where he is seated on his Father's throne. Grant, that, at the end of the world, we may, without fear, welcome his return.

Rejoice, O Virgin of vir-

Et suprema gaudia
Nostro cordi nuntia.

Gaude Mater illibata,
Quæ tam mire foecundata
Genuisti filium,
Velut sidus radium ;
Fac nos quoque salutari
Partu semper foecundari,
Atque corde steriles
Fac clementer fertiles.

Gaude florens lilium,
Cujus novum filium
Magi cum muneribus
Placant flexis genibus ;
O felix puerpera,
Nos illorum munera
Deo ferre tribue
Semper et assidue.

Gaude Parens, cujus natus
Jam in templo præsentatus
Simeonis manibus
Tollitur cum laudibus :
Confer nobis, supplicamus,
Ut et illum nos geramus
Puris semper cordibus
Et sinceris mentibus.

Gaude, qui tripudio
Lætabarîs nimio,
Resurgente filio
Mortis ab imperio :
Fac a nostro scelere,
Pia, nos resurgere,
Sursum tolle variis
Cor oppressum vitiis.

Gaude, quæ felicibus
Conspexisti visibus
Ire tuum filium
Ad paternum solium :
Da, ut ejus reditum,
Hujus vitæ terminum,
Valeamus libere
Sine metu cernere.

Gaude, Virgo virginum,

Quam post vitæ terminum
Dulcis Jesu dextera
Vexit super sidera :
Præsta nobis miseris
Sublevamen sceleris,
Et post hanc miseriam
Duc ad veram patriam.
Amen.

gins ! who, after thy life's
course was run, wast raised
up, by thy sweet Jesus, above
the stars. Grant, that we
miserable creatures may be
raised from our sins, and,
after this miserable life, be
led to our true country.—
Amen.

THIRD SUNDAY AFTER EASTER:

THE PATRONAGE OF SAINT JOSEPH



THE Easter mysteries are superseded to-day by a special subject, which is offered for our consideration. The holy Church invites us to spend this Sunday in honouring the Spouse of Mary, the Foster-Father of the Son of God. And yet, as we offered him the yearly tribute of our devotion on the 19th of March, it is not, properly speaking, his *Feast* that we are to celebrate to-day. It is a solemn expression of gratitude offered to Joseph, the Protector of the Faithful, the refuge and support of all that invoke him with confidence. The innumerable favours he has bestowed upon the world entitle him to this additional homage. With a view to her children's interests, the Church would, on this day, excite their confidence in this powerful and ever ready helper.

Devotion to St. Joseph was reserved for these latter times. Though based on the Gospel, it was not to be developed in the early ages of the Church. It is not that the Faithful were, in any way, checked from showing honour to him who had been called to take so important a part in the mystery of the Incarnation; but Divine Providence had its hidden reasons for retarding the Liturgical homage to be paid, each year, to the Spouse of Mary. As on other occasions, so here also; the East preceded the West in the special *cultus* of St. Joseph: but, in the 15th Century, the whole Latin Church adopted it, and, since that time, it has gradually gained the affections of the

Faithful. We have treated upon the glories of St. Joseph, on the 19th of March; the present Feast has its own special object, which we will at once proceed to explain.

The goodness of God and our Redeemer's fidelity to his promises have ever kept pace with the necessities of the world; so that, in every age, appropriate and special aid has been given to the world for its maintaining the supernatural life. An uninterrupted succession of seasonable grace has been the result of this merciful dispensation, and each generation has had given to it a special motive for confidence in its Redeemer. Dating from the 13th century, when, as the Church herself assures us, the world began to grow cold,¹—each epoch has had thrown open to it a new source of graces. First of all came the Feast of the Most Blessed Sacrament, with its successive developments of Processions, Expositions, Benedictions and the Forty Hours. After this followed the devotion to the Holy Name of Jesus (of which St. Bernardine of Sienna was the chief propagator,) and that of *Via Crucis* or *Stations of the Cross*, with its wonderful fruit of compunction. The practice of frequent Communion was revived in the 16th century, owing principally to the influence of St. Ignatius and the Society founded by him. In the 17th, was promulgated the devotion to the Sacred Heart of Jesus, which was firmly established in the following century. In the 19th, devotion to the Holy Mother of God has made such progress, as to form one of the leading supernatural characteristics of the period. The Rosary and Scapular, which had been handed down to us in previous ages, have regained their place in the affections of the people; Pilgrimages to the Sanctuaries of the Mother of God, which had

¹ *Frigescente mundo.* Collect for the Feast of the Stigmata of St. Francis.

been interrupted by the influence of Jansenism and rationalism, have been renewed; the Archconfraternity of the Sacred Heart of Mary has spread throughout the whole world; numerous miracles have been wrought in reward for the fervent faith of individuals; in a word, our present century has witnessed the triumph of the Immaculate Conception,—a triumph which had been looked forward to for many previous ages.

Now, devotion to Mary could never go on increasing as it has done, without bringing with it a fervent devotion to St. Joseph. We cannot separate Mary and Joseph, were it only for their having such close connection with the mystery of the Incarnation:—Mary, as being the Mother of the Son of God; and Joseph, as being guardian of the Virgin's spotless honour, and Foster-Father of the Divine Babe. A special veneration for St. Joseph was the result of increased devotion to Mary. Nor is this reverence for Mary's Spouse to be considered only as a just homage paid to his admirable prerogatives: it is, moreover, a fresh and exhaustless source of help to the world, for Joseph has been made our Protector by the Son of God himself. Harken to the inspired words of the Church's Liturgy: "Thou, O Joseph! art the "delight of the Blessed, the sure hope of our life, and "the *pillar of the world*."¹ Extraordinary as is this power, need we be surprised at its being given to a man like Joseph, whose connections with the Son of God on earth were so far above those of all other men? Jesus deigned to be *subject* to Joseph here below; now that he is in heaven, he would glorify the creature, to whom he consigned the guardianship of his own childhood and his Mother's honour. He has

¹ Cœlitum, Joseph, decus atque nostræ
Certa spes vitæ, columenque mundi.

(Hymn for Lauds of the Feast of the Patronage of St. Joseph.)

given him a power, which is above our calculations. Hence it is, that the Church invites us, on this day, to have recourse, with unreserved confidence, to this all-powerful Protector. The world we live in is filled with miseries which would make stronger hearts than ours quake with fear; but let us invoke St. Joseph with faith, and we shall be protected. In all our necessities, whether of soul or body,—in all the trials and anxieties we may have to go through,—let us have recourse to St. Joseph, and we shall not be disappointed. The king of Egypt said to his people when they were suffering from famine: *Go to Joseph!*¹ the King of Heaven says the same to us: the faithful guardian of Mary has greater influence with God than Jacob's son had with Pharaoh.

As usual, God revealed this new spiritual aid to a privileged soul, that she might be the instrument of its propagation. It was thus that were instituted several Feasts, such as those of Corpus Christi, and of the Sacred Heart of Jesus. In the 16th century, St. Teresa, (whose Writings were to have a world-wide circulation,) was instructed by heaven as to the efficacy of devotion to St. Joseph: she has spoken of it in the *Life*, (written by herself,) of *Teresa of Jesus*. When we remember, that it was by the Carmelite Order, (brought into the Western Church, in the 13th century,) that this devotion was established among us,—we cannot be surprised that God should have chosen St. Teresa, who was the Reformer of that Order, to propagate the same devotion in this part of the world. The holy solitaries of Mount Carmel,—devoted as they had been, for so many centuries, to the love of Mary,—were not slow in feeling the connection that exists between the honour paid to the Mother of God and that which is due to her virginal Spouse. The more we understand St. Joseph's office,

¹ Gen. xli. 55.

the clearer will be our knowledge of the divine mystery of the Incarnation. As when the Son of God assumed our human nature, he would have a Mother; so also, would he give to his Mother a protector. Jesus, Mary and Joseph,—these are the three whom the ineffable mystery is continually bringing before our minds.

The words of St. Teresa are as follows: "I took for my patron and lord the glorious St Joseph, and recommended myself earnestly to him. I saw clearly * * that he rendered me greater services than I knew how to ask for. I cannot call to mind that I have ever asked him at any time for any thing which he has not granted; and I am filled with amazement, when I consider the great favours which God hath given me through this blessed Saint, the dangers from which he hath delivered me, both of body and soul. To other Saints, our Lord seems to have given grace to succour men in some special necessity; but to this glorious Saint, I know by experience, to help us in all: and our Lord would have us understand that, as he was himself subject to him upon earth,—for St. Joseph having the title of *father*, and being his guardian, could command him,—so now in heaven he performs all his petitions. I have asked others to recommend themselves to St. Joseph, and they too know this by experience; and there are many who are now of late devout to him, having had experience of this truth."¹

We might quote several other equally clear and fervent words from the writings of this seraphic Virgin. The Faithful could not remain indifferent with such teaching as this. The seed thus sown produced its fruit; slowly, it is true, but surely. Even in the first half of the 17th century, there prevailed

¹ *The Life of St. Teresa*.—Translated by David Lewis, 1870:—page 84.

amidst the devout clients of St. Joseph a presentiment, that the day would come, when the Church, through her Liturgy, would urge the Faithful to have recourse to him as their powerful Protector. In a book published in the year 1645, we find these almost prophetic words : " O thou bright sun, thou father of our days ! speed thy onward course, and give us that happy day, whereon are to be fulfilled the prophecies of the Saints. They have said, that in the latter ages of the world, the glories of St. Joseph will be brought to light ; that God will draw aside the veil, which has hitherto prevented us from seeing the wondrous sanctuary of Joseph's soul ; that the Holy Ghost will inspire the Faithful to proclaim the praises of this admirable Saint, and to build Monasteries, Churches and Altars in his honour ; that, throughout the entire kingdom of the Church Militant, he shall be considered as the special Protector, for he was the Protector of the very Founder of that kingdom, namely, our Lord Jesus Christ ; that the Sovereign Pontiffs will, by a secret impulse from heaven, ordain that the Feast of this great Patriarch be solemnly celebrated through the length and breadth of the spiritual domain of St. Peter ; that the most learned men of the world will use their talents in studying the divine gifts hidden in St. Joseph, and that they will find in him treasures of grace incomparably more precious and plentiful, than were possessed by even the choicest of the elect of the Old Testament, during the whole four thousand years of its duration." ¹

These ardent wishes have been fulfilled. It is now more than a century ago, that the Carmelites sought and obtained the approbation of the Holy See for an Office in honour of the Patronage of St. Joseph. A

¹ *La gloire de saint Joseph ; par le P. Jean Jacquinot, de la Compagnie de Jesus. Dijon : 1645.*

great number of Dioceses obtained permission to use it. A *Sunday* was selected for the celebration of this new Feast, in order that the Faithful might be, in a way, compelled to keep it; for the Feast of St. Joseph in March is not a day of obligation for the universal Church, and, as it always falls during Lent, it cannot be kept on a Sunday, since the Sundays of Lent exclude a Feast of that rite. That the new Feast might not be attended with the same risk of being unnoticed, it was put upon a Sunday,—the third Sunday after Easter, that thus the consolations of such a solemnity might be blended with the Paschal joys. The new Feast went on gradually spreading from one diocese to another; till at last, there was unexpectedly issued an Apostolic Decree, dated September the 10th, 1847, which ordered it to be kept throughout Christendom. The Church was on the eve of severe trials; and her glorious Pontiff, Pius the Ninth, by a sacred instinct, was prompted to draw down on the Flock intrusted to him the powerful protection of St. Joseph, who, assuredly, has never had greater miseries and dangers to avert from the world, than those which threaten the present age.

Let us then henceforth have confidence in the Patronage of St. Joseph. He is the Father of the Faithful, and it is God's will, that he, more than any other Saint, should have power to apply to us the blessings of the mystery of the Incarnation,—the great mystery whereof he, after Mary, was the chief earthly minister.

In the Greek Liturgy, this third Sunday after Easter is called the *Sunday of the Paralytic*, because a special commemoration is made of the miracle wrought by our Saviour at the Probatica.

The Roman Church begins to-day, in her Office of Matins, the Book of St. John's Apocalypse.

MASS.

On this Feast, dedicated to St. Joseph as Protector of the Faithful, the Church, in the Introit of the Mass, speaks to us of the confidence we should have in the Protection of God: she uses the words of the Royal Prophet, and would have us make them our own. Now, St. Joseph is the Minister of this Divine Protection, and God promises it to us, if we address ourselves to this his incomparable Servant.

INTROIT.

Adjutor et protector noster est Dominus: in eo lætabitur cor nostrum: et in nomine sancto ejus speravimus. Alleluia, alleluia.

Ps. Qui regis Israel, intende: qui deducis velut ovem Joseph. *Ÿ.* Gloria Patri. Adjutor.

The Lord is our helper and protector: in him shall our heart rejoice: and in his holy name we have trusted. Alleluia, alleluia.

Ps. Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. *Ÿ.* Glory, &c. The Lord, &c.

In the Collect, the Church lays stress upon God's choosing St. Joseph as Mary's Spouse, and teaches us that one of the consequences of this choice was our having a Protector, who will be ready to assist us by his all-powerful intercession, as often as we pray to him.

COLLECT.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus

O God, who, by thy unspeakable providence, didst vouchsafe to choose blessed Joseph to be the Spouse of

thy most holy Mother : grant that, as we venerate him for our Protector on earth, we may deserve to be aided by his intercession in heaven. Who livest, &c.

es : præsta, quæsumus, ut, quem Protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis.

A Commemoration of the third Sunday after Easter is then made, by this Collect.

O God, who showest the light of thy truth to such as go astray, that they may return to the way of righteousness : grant that all, who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Through, &c.

Deus, qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis : da cunctis, qui christiana professione censentur, et illa respuere quæ huic inimica sunt nomini ; et ea quæ sunt apta sectari. Per Dominum.

EPISTLE.

Lesson from the book of Genesis.

Ch. XLIX.

Joseph is a growing son, a growing son and comely to behold : the daughters run to and fro upon the wall. But they, that held darts, provoked him, and quarrelled with him, and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob : thence he came forth a Shepherd, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that

Lectio libri Genesis.

Cap. XLIX.

Filius accrescens Joseph, filius accrescens et decorus aspectu : filiæ discurrerunt super murum. Sed exasperaverunt eum, et jurgati sunt, invideruntque illi habentes jacula. Sedit in forti arcus ejus, et dissoluta sunt vincula brachiorum et manuum illius per manus potentis Jacob : inde pastor egressus est lapis Israel. Deus patris tui erit adjutor tuus, et omnipotens benedicet tibi benedictionibus cœli desuper. Benedictionibus abyssi jacentis deorsum, benedictionibus uberum et

vulvæ. Benedictiones patris tui confortatæ sunt benedictionibus patrum ejus : donec veniret desiderium collium æternorum : fiant in capite Joseph, et in vertice Nazaræi inter fratres suos.

lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers : until the Desire of the everlasting hills shall come : may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

This magnificent prophecy of the dying Jacob, wherein he makes known to his son Joseph the glorious destiny which awaits himself and his children, is most appropriate to this Feast ; it reminds us of the beautiful comparison drawn, by St. Bernard, between the two Josephs. We refer our readers to the 19th of March, where they will find the passage we allude to, and in which we are told that the first Joseph was a type of the second. After prophesying what was to happen to his ten eldest sons, the Patriarch Jacob speaks, with marked partiality, concerning the son of Rachel. After speaking of his *comeliness*, he alludes to the persecution he received from his Brothers, and to the wondrous ways whereby God delivered him out of their hands, and exalted him to glory and power. The words he uses may well be applied to the second Joseph, the Spouse of Mary, and the Protector of the Faithful ; for who better deserves the title of *Shepherd* and *Stone* (i.e. strength) of *Israel* ? We are all of us his family : he affectionately watches over us : and, in our troubles, we may rely upon him, with all confidence, as our staunch unfailing defender. St. Joseph's inheritance is the Church, sanctified and made fruitful by the ceaseless blessing of the Waters of Baptism ; it is in the Church that he exercises his beneficent power upon all who confide in him. Jacob promised the most lavish *blessings* upon the first Joseph ; and

these *blessings* were to last *till* the Saviour, *the desire of the everlasting hills should come*, when the second Joseph would begin his ministry,—a ministry of help and Protection, which would continue till the second coming of the Son of God. Finally, if the first Joseph be spoken of, in this prophecy, as a *Nazarite*, (that is, one consecrated to God,) and as a Saint *among his Brethren*, the second Joseph is to fulfil the prediction still more literally; for, not only will his sanctity surpass that of Jacob's son, but his very home will be *Nazareth*. In that city he will dwell with Mary; to that city he will return after the exile in Egypt; in that city he will terminate his holy career; in a word, Jesus, the Eternal Word, shall *be called a Nazarite*,¹ because he is to live in that city with his Foster-Father.

In the first Alleluia-Versicle, we have St. Joseph speaking to us; he encourages us to have recourse to him, and promises us untiring Protection. In the second the Church prays, for her children, that they may have the grace to imitate the purity of Mary's Spouse: her prayer is addressed to him.

Alleluia, alleluia.

Ÿ. In whatever tribulation they shall cry to me, I will hear them; and I will be their protector for ever.

Alleluia.

Ÿ. Obtain for us, O Joseph, to lead an innocent life; and may it ever be safe through thy Patronage. Alleluia.

Alleluia, alleluia.

Ÿ. De quacumque tribulatione clamaverint ad me, exaudiam eos: et ero protector eorum semper.

Alleluia.

Ÿ. Fac nos innocuam, Joseph, decurrere vitam, sitque tuo semper tuta patrocinio. Alleluia.

GOSPEL.

Sequel of the Holy Gospel according to Luke.

Ch. III.

At that time: It came to

Sequentia sancti Evangelii secundum Lucam.

Cap. III.

In illo tempore: Factum

¹ St. Matth. ii. 23.

est autem cum baptizaretur omnis populus, et Jesu baptizato et orante, apertum est cœlum : et descendit Spiritus Sanctus corporali specie sicut columba in ipsum : et vox de cœlo facta est : Tu es Filius meus dilectus, in te complacui mihi. Et ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Joseph.

pass, when all the people were baptised, that Jesus also being baptised, and praying, heaven was opened : and the Holy Ghost descended, in a bodily shape, as a dove, upon him : and a voice came from heaven : Thou art my beloved Son ; in thee I am well pleased. And Jesus himself was beginning about the age of thirty years : being, as it was supposed, the Son of Joseph.

Being, as it was supposed, the Son of Joseph ! Jesus' filial affection for his Mother,—his jealousy for the honour of the purest of Virgins,—led him to treat Joseph as his Father, and to allow himself to be called *the Son of Joseph !* Joseph heard the Son of God call *him* " Father." He had charge of, he laboured for the maintenance of the Son of the Eternal Father. He was the head of the Holy Family at Nazareth, and Jesus recognised his authority. The plan of the Mystery of the Incarnation required that these relations should exist between the Creator and the Creature. As the Son of God, now that he is seated at the right hand of the Eternal Father, has kept our Human Nature indissolubly united with his Divine Person ; so, likewise, has he retained the feelings he had, when here on earth, for Mary and Joseph. With regard to Mary, his love for her, as his Mother, has but increased ; and as to Joseph, it is impossible to suppose that the affection and respect he had for him, have now ceased to exist in the Heart of the Man-God. No mortal was ever on such terms of intimacy and familiarity with Jesus as Joseph was. Jesus was grateful to Joseph for the paternal care he received from him ; what more natural than to believe, that Jesus now repays him with special honours and power in heaven ? It is

the belief of the Church; it is the conviction of the Faithful; it is the motive which suggested the present Feast.

The words of the Offertory are taken from Psalm 147. *Jerusalem*, that is, the Church, is bid to rejoice, because of the means of defence, which God has given her against her enemies. One of the greatest of the *blessings* thus conferred upon her, is St. Joseph's Protection.

OFFERTORY.

<p>Praise the Lord, O Jerusalem, because he hath strengthened the bolts of thy gates: he hath blessed thy children within thee. Alleluia, alleluia.</p>	<p>Lauda Jerusalem Dominum, quoniam confortaveras portarum tuarum: benedixit filiis tuis in te. Alleluia, alleluia.</p>
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In the Secret, the Church prays, that we may imitate the Carpenter of Nazareth, in his detachment from earthly things.

SECRET.

<p>Supported by the Patronage of the Spouse of thy most holy Mother, we beseech thy clemency, O Lord, that thou wouldst make our hearts despise all earthly things, and love thee, the true God, with perfect charity. Who livest, &c.</p>	<p>Sanctissimæ Genitricis tuæ Sponsi patrocinio suffulti, rogamus, Domine, clementiam tuam, ut corda nostra facias terrena cuncta despiciere: ac te verum Deum perfecta charitate diligere: Qui vivis.</p>
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Then is made a commemoration of the Third Sunday after Easter, by the following Secret.

SECRET.

<p>By these mysteries, O Lord, may we be enabled to moderate our earthly desires, and learn to love those that are heavenly. Through, &c.</p>	<p>His nobis, Domine, mysteriis conferatur, quo terrena desideria mitigantes, discamus amare cœlestia. Per Dominum.</p>
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The Communion-Anthem is a sentence taken from St. Matthew's Gospel, wherein we find the glorious title of our holy Protector: *Joseph, the husband of Mary*; and the still more glorious one of *Mary: Of whom was born Jesus*.

COMMUNION.

Jacob autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus, alleluia.

But Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia.

Holy Church prays, in the Postcommunion, that St. Joseph, who is our Protector during this present life, may intercede for us in what concerns our eternal welfare.

POSTCOMMUNION.

Divini muneris fonte re-
fecti, quæsumus, Domine
Deus noster; ut, sicut nos
facis beati Joseph protec-
tione gaudere, ita ejus me-
ritis et intercessione, cœ-
lestis gloriæ facias esse
participes. Per Dominum.

Refreshed at the fountain
of divine blessings, we be-
seech thee, O Lord, our God;
that, as thou makest us re-
joice in the Protection of
blessed Joseph, so by his
merits and intercession, thou
wouldst make us partakers of
celestial glory. Through, &c.

The Priest then adds this commemoration of the Third Sunday after Easter:

POSTCOMMUNION.

Sacramenta, quæ sump-
simus, quæsumus, Domine,
et spiritualibus nos instau-
rent alimentis, et corpora-
libus tueantur auxiliis. Per
Dominum.

May the Sacrament we have
received, O Lord, both revive
us with spiritual nourishment,
and defend us by bodily suc-
cour. Through, &c.

The following Gospel of the Third Sunday after Easter is read at the end of Mass.

Sequel of the Holy Gospel according to John.

Ch. XVI.

At that time : Jesus said to his disciples : A little while, and now you shall not see me : and again a little while, and you shall see me ; because I go to the Father. Then some of his disciples said one to another : What is this he saith to us : A little while, and you shall not see me : and again a little while, and you shall see me, and because I go to the Father ? They said therefore : What is this that he saith : A little while ? we know not what he speaketh. And Jesus knew that they had a mind to ask him ; and he said to them : Of this do you inquire among yourselves, because I said : a little while, and you shall not see me ; and again, a little while, and you shall see me ? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your

Sequentia sancti Evangelii secundum Joannem.

Cap. XVI.

In illo tempore : Dixit Jesus discipulis suis : Modicum, et jam non videbitis me, et iterum modicum, et videbitis me : quia vado ad Patrem. Dixerunt ergo ex discipulis ejus ad invicem : Quid est hoc, quod dicit nobis : Modicum, et non videbitis me, et iterum modicum, et videbitis me, et quia vado ad Patrem ? Dicebant ergo : Quid est hoc, quod dicit, Modicum ? nescimus quid loquitur. Cognovit autem Jesus, quia volebant eum interrogare, et dixit eis : De hoc quæritis inter vos, quia dixi, Modicum, et non videbitis me : et iterum modicum, et videbitis me ? Amen, amen dico vobis : quia plorabitis, et flebitis vos, mundus autem gaudebit : vos vero contristabimini, sed tristitia vestra vertetur in gaudium. Mulier cum parit, tristitiam habet, quia venit hora ejus : cum autem pepererit puerum, jam non meminit pressuræ propter gaudium : quia natus est homo in mundum. Et vos igitur nunc quidem tristitiam habetis ; iterum autem videbo vos, et gaudebit cor vestrum : et gaudium vestrum nemo tollet a vobis.

heart shall rejoice ; and your
joy no man shall take from
you.

R̃. Deo gratias.

R̃. Thanks be to God.

VESPERS.

ANT. Jacob autem genuit
Joseph virum Mariæ, de
qua natus est Jesus, qui
vocatur Christus, alleluia.

ANT. But Jacob begat Jo-
seph, the husband of Mary, of
whom was born Jesus, who is
called Christ, alleluia.

PSALM, *Dixit Dominus*, page 92.

ANT. Missus est Angelus
Gabriel, a Deo in civitatem
Galilææ cui nomen Naza-
reth, ad virginem despon-
satam viro cui nomen erat
Joseph, alleluia.

ANT. The Angel Gabriel
was sent from God, into a city
of Galilee called Nazareth, to
a Virgin, espoused to a man,
whose name was Joseph, alle-
luia.

PSALM, *Confitebor*, page 93.

ANT. Ascendit autem Jo-
seph a Galilæa, de civitate
Nazareth, in Judæam, in
civitatem David, quæ voca-
tur Bethlehem, alleluia.

ANT. But Joseph went up
from Galilee, out of the city
of Nazareth, into Judea, to
the city of David, which is
called Bethlehem, alleluia.

PSALM, *Beatus vir*, page 94.

ANT. Et venerunt festi-
nantes, et invenerunt Ma-
riam et Joseph et infantem
positum in præsepio. Alle-
luia, alleluia.

ANT. And they came with
haste, and they found Mary
and Joseph, and the Infant
lying in the manger. Alleluia,
alleluia.

PSALM, *Laudate pueri*, page 95.

ANT. Et ipse Jesus erat
incipiens quasi annorum tri-

ANT. And Jesus himself
was beginning about the age

of thirty years, being, as it was supposed, the son of Joseph, alleluia.

PSALM 116.

O praise the Lord, all ye nations : praise him all ye people.

For his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

Laudate Dominum omnes gentes : * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus : * et veritas Domini manet in æternum.

CAPITULUM.

(*Gen. XLIX.*)

The blessings of thy father are strengthened with the blessings of his fathers, until the Desire of the everlasting hills shall come ; may they be upon the head of Joseph, and upon the crown of the Nazarene, among his brethren.

Benedictiones patris tui confortatæ sunt benedictionibus patrum ejus, donec veniret desiderium collium æternorum ; fiant in capite Joseph et in vertice Nazareni inter fratres suos.

HYMN.*

May the heavenly host praise thee, O Joseph ! May the choirs of Christendom resound with thy name, for great are thy merits, who wast united by a chaste alliance to the Holy Virgin.

Seeing that thy Spouse was soon to be a Mother, a cruel

Te, Joseph, celebrent agmina cœlitum ;
Te cuncti resonent christi-
dum chori,
Qui clarus meritis junctus
es inclytæ
Casto fœdere Virgini.
Almo cum tumidam ger-
mine Conjugem

* In the Monastic Rite, it is preceded by this Responsory :

R. *breve.* Constituit eum dominum domus suæ, * Alleluia, alleluia. Constituit. V. Et principem omnis possessionis suæ. * Alleluia. Gloria Patri. Constituit.

Admirans, dubio tangeris
anxius,
Afflatu superi Flaminis An-
gelus
Conceptum puerum do-
cet.

Tu natum Dominum
stringis; ad exteras
Ægypti profugum tu seque-
ris plagas:
Amissum Solymis quæris,
et invenis,
Miscens gaudia fletibus.

Post mortem reliquos
mors pia consecrat,
Palmamque emeritos gloria
suscipit;
Tu vivens, Superis par,
frueris Deo,
Mira sorte beator.

Nobis, summa Trias,
parce precantibus,
Da Joseph meritis sidera
scandera:
Ut tandem liceat, nos tibi
perpetim,
Gratum promere canti-
cum. Amen.

℣. Sub umbra illius quem
desideraveram sedi, alleluia.

℞. Et fructus ejus dulcis
gutturi meo, alleluia.

doubt afflicts thy heart; but
an Angel visits thee, telling
thee that she had conceived of
the Holy Ghost the Child she
bore in her womb.

Where Jesus was born, thou
hadst to take him in thine
arms, and go with the little
fugitive to Egypt's distant
land. When he was lost in
Jerusalem, thou didst seek
after him; and having found
him, thy tears were mingled
with joy.

Other saints receive their
beatitude after death, when a
holy death has crowned their
life; they receive their glory,
when they have won the palm:
but thou, by a strangely happy
lot, hadst, even during life,
what the blessed have in
heaven,—thou hadst the sweet
society of thy God.

O Sovereign Trinity! have
mercy on us thy suppliants,
and may the intercession of
Joseph aid us to reach heaven;
that there we may sing to thee
our eternal hymn of grateful
love. Amen.

℣. I sat down under his
shadow, whom I desired, alle-
luia.

℞. And his fruit was sweet
to my palate, alleluia.

ANTIPHON OF THE *Magnificat*.

ANT. Fili quid fecisti
nobis sic? Ecce pater tuus
et ego dolentes quæreba-
mus te, alleluia.

ANT. Son, why hast thou
done so to us? Behold, thy
father and I have sought thee
sorrowing, alleluia.

LET US PRAY.

O God, who by thy unspeakable providence, didst vouchsafe to choose blessed Joseph to be the Spouse of thy most holy Mother; grant that, as we venerate him for our Protector on earth, we may deserve to be aided by his intercession in heaven. Who livest, &c.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es, præsta, quæsumus; ut, quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis.

A commemoration is then made of the Third Sunday after Easter, by the following Antiphon, Versicle, and Prayer:

ANT. Amen, I say to you : that ye shall lament and weep : but the world shall rejoice, and ye shall be made sorrowful; but your sorrow shall be turned into joy, alleluia.

Ÿ. Stay with us, O Lord, alleluia.

R. For the evening cometh on, alleluia.

ANT. Amen dico vobis : quia plorabitis et flebitis vos : mundus autem gaudet, vos vero contristabimini; sed tristitia vestra vertetur in gaudium, alleluia.

Ÿ. Mane nobiscum, Domine, alleluia.

R. Quoniam advesperascit, alleluia.

LET US PRAY.

O God, who showest the light of thy truth to such as go astray, that they may return to the way of righteousness: grant, that all, who profess the Christian name, may forsake whatever is contrary to that profession, and closely pursue what is agreeable to it. Through, &c.

OREMUS.

Deus, qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis; da cunctis qui christiana professione censentur, et illa respuere quæ huic inimica sunt nomini, et ea quæ sunt apta sectari. Per Dominum.

O glorious St. Joseph! Father and Protector of the Faithful! we bless our Mother the Church, for

that she, now that the world is drawing to the close of its existence, has taught us to confide in thee.

Many ages passed away, and thy glories had not been made known to the world; but even then, thou wast one of mankind's most powerful intercessors. Most affectionately didst thou fulfil thy office as head of the great human family, whereof the Incarnate Word was a member. Nations and individuals experienced the benefit of thy prayers; but there was not the public acknowledgment of thy favours,—there was not the homage of gratitude, which is now offered to thee. The more perfect knowledge of thy glories, and, the honouring thee as the Protector of mankind,—these were reserved for our own unhappy times, when the state of the world is such as to require help beyond that which was granted to former ages. We come before thee, O Joseph! to honour the unlimited power of thine intercession, and the love thou bearest for all the children of thy Church, the Brethren of Jesus.

Thou, O Mary! art pleased at seeing us honour him, whom thou didst so tenderly love. Never are our prayers so welcome to thee, as when they are presented to thee by his hands. The union, formed by heaven between thyself and Joseph, will last for all eternity; and the unbounded love thou hast for Jesus is an additional motive for thee to love *him* who was the Foster-father of thy Child, and the Guardian of thy Virginity.—O Joseph! *we* also are the children of Mary, thy Spouse; treat us as such, bless us, watch over us, and receive the prayers which now more than ever, the Church encourages us to present to thee.

Thou art “the pillar of the world,”—*columen mundi*; thou art one of the foundations whereon it rests; because of thy merits and prayers, our Lord has patience with it, in spite of the iniquities which defile it. How truly may we say of these our

times: *There is now no saint ;—truths are decayed from among the children of men !*¹ How powerful then, must not thine intercession be, to avert the indignation of God, and induce him to show us his mercy! Grow not weary of thy labour, O thou universal Protector! The Church of thy Jesus comes before thee, on this day, beseeching thee to persevere in thy task of love. See this world of ours, now it is become one great volcano of danger by the boasted liberty granted to sin and heresy! Delay not thine aid, but quickly procure for us what will give us security and peace.

Whatever may be our necessities, thou art willing and able to assist us. We may be the poorest and last among the children of the Church; it matters not: thou lovest us with all the affectionate compassion of a Father. What a joy is not this to our hearts, O Joseph!—We will therefore turn to thee in our spiritual wants. We will beg thee to assist us in the gaining the virtues we stand in need of, in the battles we have to fight against the enemies of our souls, and in the sacrifices which duty asks at our hands. Make us worthy to be called thy children, O thou Father of the Faithful! Nor is thy power limited to what regards our eternal welfare; daily experience shows us how readily thou canst procure for us the blessing of God upon our temporal interests, provided they are in accordance with his divine will. Hence it is, that we hope for thy protection and aid in what concerns our worldly prospects. The house of Nazareth was confided to thy care; deign to give counsel and help to all them that make thee the Patron of all that regards their earthly well-being.

Glorious Guardian of the Holy Family! the *family* of Christendom is placed under thy special Patronage; watch over it in these troubled times. Hear the

¹ Ps. xi. 2.

prayers of them that seek thine aid, when about to choose the partner who is to share with them the joys and the sorrows of this world, and help them to prepare for their passage to eternity. Maintain between husbands and wives that mutual respect, which is the safeguard of their fidelity to each other. Obtain for them the pledge of heaven's blessings. Fill them with such reverence for the holy state to which they have been called, that they may never deserve the reproach given by St. Paul to certain married people of that day, whom he compares to heathens, *who know not God*.¹

Grant us, also, O Joseph, another favour. There is one moment of our lives, which is the most important of all, since eternity depends upon it: it is the moment of our Death. And yet we feel our fear abated by the thought, that God's mercy has made thee the Special Patron of the Dying. Thou hast been intrusted with the office of making Death happy and holy to those who invoke thee. To whom could such a prerogative have been given more appropriately than to thee, O Joseph! whose admirable death was one of the sublimest spectacles ever witnessed by Angels or by men, for Jesus and Mary were by thy side, as thou didst breathe forth thy soul. Be, then, our helper at that awful hour of our Death. We hope to have Mary's protection, for we daily pray to her that she would aid us at the hour of our Death; but we know that Mary is pleased at our having confidence in thee, and that where *thou* art, *she* also is sure to be. Encouraged by thy fatherly love, O Joseph! we will calmly await the coming of our last hour; for if we are careful in recommending it to thee, thou wilt not fail to take it under thy protection.

The gladness of to-day's Feast has been united

¹ 1 Thess. iv. 5.

with the Paschal joy: still, it is but just, that the latter should have its own expression apart. We will, therefore, end the day by offering to our Risen Lord the following Preface: it is taken from the ancient Gothic Missal, published by Dom Mabillon.

CONTESTATIO.

(In die Sabbato, octava Paschæ.)

It is right and just, needful, and available to salvation, that mankind should, with all devotion, venerate thee, O Christ! admirable King! as its God and Lord. —This is He, whose being condemned broke the chains that held countless believers in the prison of Limbo, and enrolled them under the Standard of Liberty. This is He, who was shown to the world as the Lion of the Tribe of Juda; and all the earth celebrates, with joy, the defeat of Satan, the lion that destroyed souls. This is He, who permitted his Body to be fastened with nails to the wood of the Cross, that the wicked spirit might know how great is the power he has to fear. When he cried out with a loud voice, and gave up the ghost, the earth shook, heaven trembled, day took flight, the sun was darkened, the stars hid their rays and disappeared. He descended into hell, broke its gates, and filled it with terror. He rose again, and the Angels rejoiced; let the earth, and they that dwell therein, be

Dignum et justum est; necessarium et salutare est: ut te Dominum ac Deum totis visceribus humana conditio veneretur, Rex mirabilis Christe. Cujus condemnatione, tartareis vinculis absoluta credentium turba, libertatis insignia gratulatur. Qui vere ut Leo de tribu Juda mundo ostensus, animarum devorantorem exstinctum leonem diabolum omnis terra lætatur. Permittit se clavorum nexibus alligatum ad stipitem crucis teneri: ut non sit parva, quam impius quondam expavescat, potentia. Ad cujus vocem, emittens spiritum, terra tremuit, cælum expavit, dies fugit, sol obscuratus est, astra abscondentia radios suos, simul omnia migraverunt. Cujus descensu, confractis portis, luget Infernum. Quo resurgente, lætantur Angeli; exultat terra cum habitatoribus suis. In quo triumpho, conspicitur comitatio illa prophetico ore promissa: *Ero mors tua, o Inferne. Ubi est ergo victoria tua?*

Nec enim ab alio poterat, nisi a vita mors devorari. Qui descensu suo eos qui tenebantur a morte, superis reddidit resurgendo: ut ejus resurrectio vivorum vel mortuorum testimonio firmaretur.

glad. It was in this his triumph that was seen what the Prophet had foretold, when he said: *I will be thy death, O Hell!* Where, then, is thy victory? For Death could not be destroyed save by Life. Christ having descended to them that were captives of Death, he restored them to Life by his Resurrection, which was thus attested by both the living and the dead.

MONDAY

OF THE FOURTH WEEK AFTER EASTER.



℣. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth re-
joice, alleluia.

℣. In resurrectione tua,
Christe, alleluia.

℞. Coeli et terra lætentur,
alleluia.

OUR Risen Jesus is not satisfied with establishing his Church, and constituting the Hierarchy which is to govern it, in his name, to the end of time; he also confides to his Disciples his divine word, that is, the truths he is come to reveal to mankind, and into which truths he has given them an insight during the three years preceding his Passion. The *Word of God*, which is also called *Revelation*, is, together with Grace, the most precious gift that heaven could bestow upon us. It is by the *Word of God*, that we know the mysteries of his Divine Essence, the plan according to which he framed the Creation, the supernatural end he destined for such of his creatures as he endowed with understanding and free-will, the sublime work of redemption by the Incarnation of the Second Person of the Blessed Trinity, in a word, the means whereby we are to honour and serve him, and attain the end for which we were made.

From the very commencement of the world, God revealed his Word to man; later on, he spoke by the Prophets; but when the fulness of time came, he sent upon the earth his Only Begotten Son, that he might complete this first Revelation. We have seen

how, for three years, Jesus has been teaching men, and how, in order that he might make them the more easily understand his words, he has stooped to their littleness. Though his teaching was of the sublimest possible character, yet did he make it so intelligible that no instruction could be compared to his in clearness. It was for this reason, that he made use of simple parables, whereby he conveyed his divine truths to the mind of his hearers. His Apostles and Disciples, who were afterwards to preach his Gospel to the world, received from him frequent special instructions; although, until the accomplishment of the mysteries of his Death and Resurrection, they were slow in understanding his teaching. Since his Resurrection, they are better able to appreciate his instructions, for not only are his words more telling now that he is in the glory of his triumph over death, but the minds of his hearers have become more enlightened by the extraordinary events that have occurred. If he could say to them at the Last Supper: *I will not now call you Servants; but I have called you my Friends: because all things whatsoever I have heard from my Father, I have made known unto you;*¹ how must he not treat them now that he has repeated to them the whole of his teaching, given them the whole Word of God, and is on the eve of sending the Holy Spirit upon them, in order to perfect their understanding, and give them power to preach the Gospel to the entire world?

O holy Word of God! O holy Revelation! through thee are we admitted into divine Mysteries, which human Reason could never reach. We love thee, and are resolved to be submissive to thee. It is thou, that givest rise to the grand virtue, *without which it is impossible to please God;*² the virtue

¹ St. John, xv. 15.

² Heb. xi. 6.

which commences the work of man's salvation, and without which this work could neither be continued nor finished. This virtue is *Faith*. It makes our Reason bow down to the Word of God. There comes from its divine obscurity a light far more glorious than are all the conclusions of Reason, how great soever may be their evidence. This virtue is to be the bond of union in the new society, which our Lord is now organising. To become a member of this society, man must begin by believing; that he may continue to be a member, he must never, not even for one moment, waver in his faith. We shall soon be hearing our Lord saying these words: *He that believeth and is baptised, shall be saved; but he that believeth not, shall be condemned.*¹ The more clearly to express the necessity of Faith, the members of the Church are to be called by the beautiful name of the *Faithful*: they who do not believe, are to be called *Infidels*.

Faith, then, being the first link of the supernatural union between man and God, it follows, that this union ceases when Faith is broken, that is, denied; and that he, who after having once been thus united to God breaks the link by rejecting the word of God, and substituting error in its place, commits one of the greatest of crimes. Such a one will be called a *Hretic*, that is, *one who separates himself*; and the Faithful will tremble at his apostacy. Even were his rebellion to the Revealed Word to fall upon only one article, still he commits enormous blasphemy; for he either separates himself from God as being a deceiver, or he implies that his own created, weak, and limited reason is superior to eternal and infinite Truth.

As time goes on, Heresies will rise up, each attacking some dogma or other; so that scarcely one truth will be left unassailed: but all this will serve for

¹ St. Mark, xvi. 16.

little else than to bring out the Revelation purer and brighter than before. There will, however, come a time, and that time is our own, when Heresy will not confine itself to some one particular article of faith; but will proclaim the total independence of Reason, and declare Revelation to be a forgery. This impious system will give itself the high-sounding name of *Rationalism*, and these are to be its leading doctrines: Christ's mission, a failure and his teaching false; his Church, an insult to man's dignity: the eighteen centuries of Christian civilisation, a popular illusion! The followers of this school, the so-called *Philosophers* of modern times, would have subverted all society, had not God come to its assistance, and fulfilled the promise he made, of never allowing his Revealed Word to be taken away from mankind, nor the Church, to whom he confided his Word, to be destroyed.

Others go not so far as this. They do not pretend to deny the benefits conferred on the world by the Christian Religion;—the facts of history are too evident to be contested: still, as they will not submit their reason to the mysteries revealed by God, they have a way peculiar to themselves for eliminating the element of Faith from this world. As every revealed truth, and every miracle confirmatory of divine interposition, is disagreeable to them, they attribute to natural causes every fact which bears testimony to the Son of God being present among us. They do not insult Religion, they simply pass it by; they hold that the Supernatural serves no purpose; people, they say, have taken appearances for realities. The laws of history and common sense count for nothing. Agreeably to their system, which they call *Naturalism*, they deny what they cannot explain; they maintain that the people of the past eighteen centuries have been deceived, and that the Creator cannot suspend the laws of Nature, just as

the Rationalists teach that there is nothing above Reason.

Are Reason and Nature, then, to be obstacles to our Redeemer's love for mankind? Thanks be to his infinite power, he would not have it so! As to *Reason*, he repairs and perfects her by Faith; and he suspends the laws of *Nature*, that we may cheerfully believe the word whose truth is guaranteed by the testimony of miracles. Jesus is truly risen; let Reason and Nature rejoice; for he has ennobled and sanctified them by the glad Mystery!

Let us proclaim the triumph of the Redeemer, whom we adore. Let us make our own this Sequence of the Cluny Missal of 1523.

SEQUENCE.

Lo! the Root of David, the Lion of the Tribe of Juda, hath conquered.	Ecce vicit radix David, Leo de tribu Juda.
---	---

Death hath conquered death; and that Death is our Life.	Mors vicit mortem, Et mors nostra est vita.
---	--

Strange was the war, and stupendous the victory that was seen by the flock of Christ.	Mira bella, et stupenda satis Inter oves victoria.
--	--

When he, by his Death, vanquished the strong and crafty enemy.	Ut moriens superaret for- tein Cum callida versutia.
--	--

The Eternal King forced the enemy's house, and broke the armour of hell.	Domum ejus ingressus Est Rex æternus, Et averni confregit vasa.
--	---

He brought back the groat that was lost, and opened the gates of heaven.	Diaclmam secum quæ perierat Asportavit, et patefecit regni claustra.
--	---

Heaven's gate, that had been shut, at the beginning of the world, by the forbidden fruit, which brought death;	Paradisi porta Quæ clausa fuerat Per lignum vetitum Et lethale in primævo.
---	---

Quam clauserat Eva con-
ditori,
Clauseratque cunctis
Postmodum natis
De stirpe sua.

Quæ commisit protoplas-
tus,
Reseravit dextra per stirpis
materiam.

Susceperat mors indem-
nem,
Quem tenere numquam po-
tuerat propter culpam.

Dum ambiit illicita.
Quæ tenebat juste
Perdidit acquisita.
Ampliare voluerat in se-
cessu,

Et remansit evacuata.
Hic verus est agnus lega-
lis

Qui multis se manifestavit
figuris,
Tandem se hostiam pro
mundo
Dedit Patri ut redimeret
membra sua.

Hic lapis est angularis,
Quem reprobaverunt ædifi-
cantes.

Jam factus est in caput
anguli

Super omnes in excelso.
Regnum ejus magnum
Et potestas ejus prima per
sæcula.

Amen.

The gate, which Eve had
closed against him from whom
she had been formed, and
against all the children that
were to be born of her race ;

Yea, what our First Parent
thus sinfully closed, was
thrown open by the right hand
of the God that assumed our
flesh.

Death laid hands on Him
on whom it had no claim, be-
cause free from sin ;

And by thus coveting what
was not its own, it lost what
it hitherto had justly held.

By wishing to add to its
prey, it was made to yield up
what it had devoured.

Christ is the true Lamb,
that was foretold in the Law,
under manifold figures, and
who, at length, offered himself
to the Father as a Victim for
the world's redemption.

This is the Corner-Stone,
rejected by the builders.

He is now the Head of the
Corner, set high above all the
rest.

His kingdom is great, and
his power supreme : they are
for ever and ever. Amen.

TUESDAY

OF THE FOURTH WEEK AFTER EASTER.



℣. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth
rejoice, alleluia.

℣. In resurrectione tua,
Christe, alleluia.

℞. Coeli et terra lætentur,
alleluia.

WE are bound to believe the Word of God : but this Word is accompanied with every proof of its really coming from God. When Jesus told men that he was the Son of God, he gave ample proof of his being such : in the same manner, he insists on our believing what he reveals, but he gives us a guarantee of its being the truth. What is this guarantee? Miracles. Miracles are the testimony which God bears to himself. A Miracle rouses man's attention, for he knows that it is by God's will alone that the laws of nature can be suspended. If God employ a Miracle to make his will known, he has a right to find man obedient. The Israelites were convinced that it was God who was leading them, for the sea opened a passage to them, immediately that Moses stretched forth his hand over its waters.

Now Jesus, *the author and finisher of faith*,¹ did not demand our belief in the truths he revealed to us, until he had proved the divinity of his mission by Miracles. *The works which I do*, said he, *give testimony of me*.² And again : *If you will not*

¹ Heb. xii. 2.

² St. John, v. 36.

*believe Me, believe my works.*¹ And what are these works? When St. John the Baptist sent some of his disciples to Jesus, that they might ask him if he were the promised Messiah, Jesus gave them this answer; *Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, the poor have the Gospel preached unto them.*"²

Such is the motive of our Faith. Jesus requires of us that we receive his *Word*, as being that of the Son of God,—for he has proved himself to be so by the *Works* he has wrought. Truly may we exclaim with the Psalmist: *Thy testimonies, O Lord, are become exceedingly credible!*³ Whom shall we believe, if we refuse to believe *Him*? And what must be the guilt of them who refuse to believe! Let us hearken to our Jesus speaking of those proud men who, though they had witnessed his miracles, rejected his teaching: *If, says he, I had not done among them the works that no other man hath done, they would not have sin.*⁴ It is their incredulity that led them astray; but their incredulity showed itself when, after witnessing such Miracles as the raising Lazarus to life, they refused to acknowledge the Divinity of him who bore testimony to himself by such works as these.

But our Risen Jesus is soon to ascend into Heaven; the Miracles he wrought will be things of a long past; are we, henceforth, to have no testimony for his Word, which is the object of our Faith? Let us not fear. Do we forget that, historical documents, when genuine, bring the same conviction to our minds, with regard to past events, as though we ourselves had been witnesses of those events? Is it not a law of the human mind,—is it not a basis of certainty,—

¹ St. John, x. 38.

² St. Luke, vii. 22.

³ Ps. xcii. 5.

⁴ St. John, xv. 24.

that we yield assent to the testimony of our fellow-men, as often as we have evidence that they are neither deceived themselves, nor wish to deceive us? The Miracles wrought by Jesus will be handed down to the end of time, supported by guarantees of authenticity which no facts of history could possibly have. If the authority of history is what all acknowledge it to be, then is he a fool who doubts the Miracles which we are told were worked by our Saviour. Though we have not been eye-witnesses of them, yet such is our certainty of their having been done, that our Faith is as strong and as docile as though we had assisted at the admirable scenes described in the Gospel.

Our Lord had sufficiently provided for our yielding our Faith to his Word, by letting us know that he had confirmed his teaching by his Miracles. But he would do more. He gives his disciples the power to do what he himself had done, and this in order that our Faith might be strengthened by these supernatural evidences. It was on one of the forty days, spent with his Apostles before his Ascension, that he spoke these words to them: *Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not, shall be condemned.*¹ We have already stated the basis on which this Faith was to rest,—the Miracles of the God-Man who demands our Faith. But, there were to be other Miracles superadded to his own. Let us continue the text just quoted: *And these signs shall follow them that believe: in my name, they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands*

¹ St. Mark, xvi. 15, 16.

*upon the sick, and they shall recover.*¹ Here, then, we find the power of working Miracles given to Jesus' Disciples. He bids them go and preach his Word to men, and men must yield their Faith; he, therefore, gives his Disciples a power over nature, which will prove them to be the Ambassadors of the Most High. Their word is not their own; it is that of God. They are the Ministers of the Incarnate God, and we must believe their teaching. By believing them, we are, in reality, believing Him who sends them, and who, to make us sure of their rightful authority, gives them the credentials which he himself deigned to show to men, when he spoke with his own lips.

Neither is this all. If we carefully weigh his words, we shall see that he does not intend the gift of Miracles to cease with his first Disciples. It is true, that history proves how faithfully Jesus fulfilled his promise, and that, when the Apostles went forth commanding the world to believe what they preached, they gave testimony of their divine mission by countless miracles;—but our Risen Lord promised more than this. He said not: "These are the signs which shall follow my Apostles;" but: *These are the signs which shall follow them that believe.* By these words he perpetuated in his Church the gift of Miracles; he made it one of her chief characteristics, and one of the grounds of our Faith. Before his Passion, he had gone so far as to say: *He that believeth in me, the works that I do, he also shall do, and greater than these shall he do.*² It is now that he graces her with this prerogative: so that, dating from that hour, we must not be surprised at finding that his Saints perform Miracles, greater even, at times, than his own. He promised that it should be so, and he has kept his word; thus showing us, how desirous he is that

¹ St. Mark, xvi. 17.

² St. John, xiv. 12.

Faith, (which is one of the main objects of a Miracle,) should be fostered and made vigorous in his Church. Far, then, be from every loyal child of the Church, that fear, that uneasy feeling, yea, that indifference, which some people evince when they hear or read of a Miracle. The only thing we should look to is,—are the witnesses trust-worthy? If so, a true Catholic should receive the account with joy and gratitude; he should give thanks to our Jesus who thus mercifully fulfils his promise, and keeps such a watchful eye over the preservation of Faith.

Let us adore him in that miracle of miracles, his Resurrection. Let us enter into the sentiments of the following fine Sequence; it dates from the 9th century, and is from the rich treasury of Saint Gall's.

SEQUENCE.

Let us suppliantly sing the praises of our Saviour; let us joyously offer our devout melodies to the God of heaven, our Messias; who emptied himself, that he might deliver us men from the perdition whereinto we had fallen.

He hides under a human body the glory of his Divinity; he is wrapped in swaddling clothes, and laid in a manger; for he has pity on man that transgressed the command, and was driven naked from the land of Paradise.

He is subject to Joseph, Mary, and Simeon; he is circumcised; and he that is wont to forgive us our sins, deigns to be ransomed, as a

Laudes Salvatoris
Voce modulemur supplici,
Et devotis melodiis
Cœlesti Domino
Jubilemus Messiæ:
Qui seipsum exinanivit,
Ut nos perditos
Liberaret homines.

Carne gloriam Deitatis
occulens
Pannis tegitur in præsepi,
Miserans præcepti transgressorem,
Pulsum patria Paradisi nudum.

Joseph, Mariæ, Simeoni,
subditur,
Circumciditur,
Et legali hostia mundatur,
ut peccator,

Nostra qui solet relaxare
crimina.

Servi subit manus bap-
tizandus,

Et perfert fraudes tentato-
ris,

Fugit persequentum lapi-
des.

Famem patitur,
Dormit et tristatur,
Ac lavat discipulis pedes
Deus homo,
Summus humilis.

Sed tamen
Inter hæc objecta corporis
Ejus Deitas
Nequaquam quivit latere,
Signis variis,
Et doctrinis prodita.

Aquam nuptiis
Dat saporis vinei.
Cæcos oculos
Claro lumine vestivit.

Lepram luridam
Tactu fugat placido.
Patres suscitât mortuos,
Membraque curat debilia.

Fluxum sanguinis con-
strinxit,
Et saturavit quinque de
panibus

Quina millia.

Stagnum peragrat fluctu-
ans,
Ceu siccum littus,
Ventos sedat.

Linguam reserat constrictam,
Recludit aures privatas vo-
cibus ;

Febres depulit.

Post hæc mira miracula
talique,
Sponte sua comprehendi-
tur,

sinner, by the offering pre-
scribed in the Law.

He bows down beneath the
hand of his servant, and is
baptised by him ; he permits
the tempter to lay snares for
him ; he has to fly from his
enemies, who seek to stone
him.

He suffers hunger, sleep,
and sadness : he, God and yet
Man, Infinite and yet humble,
washes his Disciples' feet.

But, notwithstanding these
outward humiliations, his Di-
vinity could not be hid ; it
was made evident by his mi-
racles and teaching.

He gives water the taste of
wine at the marriage feast.

He gives to the blind the
light of day.

He, by his gentle touch,
drives hideous leprosy away.

He raises the dead to life ;
he cures them that are maimed.

He stays a flux of blood ;
and with five loaves, feeds
five thousand men.

He walks upon the waters
as though they were dry land ;
he calms the winds.

He makes the dumb to
speak, and the deaf to hear ;
he drives fever away.

After these and other such
wonderful miracles, he allows
himself to be taken by his
enemies, and condemned ; he

refuses not to suffer crucifixion; but the sun refuses to witness his Death.

Then comes the Day which the Lord hath made: it lays waste to death. Jesus triumphs; he returns to life; he appears to them that love him, to Mary first, and then to the Apostles. He explains the Scriptures to his Disciples, opening their hearts that they might understand what was there written concerning him.

All creatures keep a feast of joy at the Resurrection of Jesus.

Flowers spring up, meadows are again clothed in their rich verdure, and birds, now that gloomy winter's past, carol in sweet jubilation.

The sun and moon, that mourned at Jesus' death, are brighter now than ever.

The earth, that shook at his death, and seemed ready to fall to ruin, now puts on her richest green to greet her Risen God.

Let us, therefore, be glad on this day, whereon our Jesus, by his Resurrection, opened to us the way of Life.

Let stars, and earth, and sea rejoice: let all the Choirs of the Blessed in heaven give praise to the Trinity. Amen.

Et damnatur, et se crucifigi

Non despexit,

Sed sol ejus mortem

Non asperxit.

Illuxit dies,

Quam fecit Dominus,

Mortem devastans,

Et victor suis apparens dilectoribus vivens,

Primo Mariæ,

Dehinc Apostolis;

Docens Scripturas,

Cor aperiens,

Ut clausa de ipso reserarent.

Favent igitur resurgenti

Christo

Cuncta gaudiis.

Flores, segetes redivivo fructu

Vernant,

Et volucres gelu tristi terso

Dulce jubulant.

Lucent clarius sol, et luna

Morte Christi turbida.

Tellus herbida

Resurgenti plaudit Christo,

Quæ tremula ejus morte

Se casuram minitat.

Ergo die ista exsultemus

Qua nobis viam vitæ

Resurgens patefecit Jesus.

Astra, solum, mare jocundentur,

Et cuncti gratulentur in cælis

Spiritales chori Trinitati. Amen.

WEDNESDAY

OF THE FOURTH WEEK AFTER EASTER.



℣. In resurrectione tua,
Christe, alleluia.

℞. Coeli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

℞. Let heaven and earth
rejoice, alleluia.

THE Son of God is soon to ascend to his Father. He has said to his Apostles: *Going, teach all nations: preach the Gospel to every creature.* Thus, then, the Nations are not to receive the Word from the lips of Jesus, but through his Ministers. The glory and happiness of being instructed directly by the Man-God were for none but the Israelites, and even for them for only three short years.

The impious may murmur at this, and say, in their pride: "Why should there be Men between God and us?" God might justly answer: "And what right have you to expect me to speak to you myself, seeing that you can otherwise be as certain of my Word as though you heard it from myself?" Was the Son of God to lose his claim to our Faith, unless he remained on this earth to the end of time?—If we reflect on the infinite distance there is between the Creator and Creature, we shall detest such a blasphemy. *If we receive the testimony of men, the testimony of God is greater:*¹ and how can we reject it? Can we call that testimony *human*, which was

¹ I. St. John, v. 9.

given by the Apostles, when, in proof of their being sent by God, they showed the power, conferred on them by their Divine Master, of working miracles? Of course the pride of reason may rebel; it may protest, and refuse to believe men who speak in God's name. Did not the very Son of God meet with more unbelievers than believers? And why? Because he affirmed himself to be God, yet showed nothing exteriorly but his human nature. So that there was an act of Faith to be made, even when Jesus himself spoke; and pride might rebel, and say: "I will not believe;" just as it will do when the Apostles speak in his name. The two cases are alike. God demands of us, as long as we are in this world, that we give him our Faith; and Faith is not possible without humility. God confirms his word by Miracles; but man has always the power to resist, and, for that very reason, Faith is a virtue.

If it be asked,—why, when God took his Son from this earth, he did not commission his Angels to teach us in his name, instead of giving such a sublime office to men, frail and mortal as we ourselves are who receive their teaching?—the reason is, that man could not be raised up from the state of degradation into which he had fallen by pride, except by submission and humility; and consequently, it was fitting, that the ministry of the Divine Word should not be intrusted to Angels, inasmuch as our pride might have been flattered by our having, for our Teachers, beings so noble and exalted. We believed the Serpent when he spoke to us, and we had the pride to think that we might one day become *Gods*: our merciful Creator, in order to save us, has imposed it as a law upon us, that we should yield submission to *men*, when they speak in his name.

These men, therefore, are to *preach the Gospel to every creature; and he that believeth not, shall be condemned.* O Word of God! thou heavenly seed

planted in the field of the Church, how fruitful hast thou not been ! Yet one little while, and the harvest will be ripe. Faith will have spread throughout the world ; the Faithful shall be found in every land. And how came they by the Faith ? *By hearing*, answers the great Apostle of the Gentiles.¹ They *heard* the Word, and they believed. How honoured above the rest of our senses is our *Hearing*, at least in this present life ! Let us listen to St. Bernard, speaking on this subject. " One would have thought that " the Truth would have entered into our souls by that " noblest of our senses, the Eye : but no, my soul ! " that is reserved for the future life, when we shall " *see face to face*. For the present, let the remedy " come in by the same door, through which crept the " malady ; let life, and light, and the antidote of " truth, come to us in the track previously taken by " death and darkness, and the serpent's poison. Thus " the troubled Eye will be cured by the Ear, and will " see, when calm, what she cannot when troubled. " The Ear was the first door of death ; let it be the " first to be opened to life. The Ear took away our " Light ; let it now restore our Light ; for unless we " believe, we shall not understand.² *Hearing*, there- " fore, is the instrument of our merit ; *Sight* is to " be our reward. * * * Observe, too, how the Holy " Ghost follows this order in the spiritual education " of the soul : he forms the Ear, before he gladdens " the Eye. He says to her : *Hearken, O daughter,* " *and see !*³ Forget thine Eye, for the present : it is " thine Ear I now ask for. Dost thou wish to *see* " Christ ? First *hear* him ; *hear* what is said of " him : that so, when thou dost *see* him, thou mayest

¹ Rom. x. 17.

² The Saint seems to be here quoting the celebrated Septuagint version of Isaias, vii. 9.—See the 3rd vol. of *Paschal Time*, Friday in Whitsun Week, last page. [*Translator.*]

³ Ps. xlv. 11.

“say: *As we have heard, so have we seen* !¹ The
 “brightness is immense ; thine Eye is weak ; and
 “thou canst not bear the splendour. But what thine
 “Eye cannot do, thine Ear can ; * * only let this
 “Ear of thine be fervent, and watchful, and faithful.
 “Faith will give to thine Eye the clearness it lost by
 “sin ; disobedience shut it, but obedience will open
 “it.”²

To the glory of Him who has sent us his Word
 by his Ambassadors, and whom we have received as
 himself,—let us recite this ancient Sequence of
 Saint Gall’s : it expresses the Faith of our Fathers,
 and theirs is ours.

SEQUENCE.

Let the inhabitants of all
 islands render thanks to
 Christ, our Saviour, King,
 and God,

The Expected One, who is
 at length come, and whose
 Law is now devoutly obeyed
 by mankind.

He cast off the Jewish people,
 who were born of Abraham,
 according to the Flesh ;

And he chose, for his own,
 them that he made children of
 Abraham by faith, them that he
 had made his Brethren by his
 precious Blood.

O Jesus ! united to us by the
 bond of consanguinity ! protect
 us,

And, by thy divine power,
 defend us from every attack
 and snare of the enemy.

Grates Salvatori,
 Ac Regi Christo Deo
 Solvant omnes insularum
 incolæ,

Quem expectatum dies
 jam tenent,
 Et leges ejus
 Mentibus capient promp-
 tulus.

Quos derelicto populo
 Delegit Judæo,
 De Abrahæ carne genito,
 Et per fidem
 Quos Abrahæ natos fecit,
 Et cognatos
 Suum sanctum per sangui-
 nem.

O Christe,
 Consanguinee naturæ nos-
 træ,

Nos fove,
 Atque per divinam po-
 tentiam
 Tuere ab omni incursu ini-
 mici,
 Et insidiis.

¹ Ps. xlvii. 9.

² *In Vantica*, Sermon. xxviii.

Quem per carnis edulium
Delusisti hamo tuæ Majestatis.

Fili Dei.

Tu resurgens imperitas,
Non moriturus amplius.

Tu mortalem nostram,
Et terream naturam
Resurgens incorruptivam
fecisti,
Atque celis invexisti.
Amen.

Thou, O Son of God!
showedst him the Flesh thou
hadst assumed, and he, taking
it, was taken by the hook of
thy Divinity.

Rising again, thou triumph-
est, for death is no longer to
triumph over thee.

By thy Resurrection, thou
gavest incorruptibility to our
mortal and earthly nature, and
raisedst it to heaven. Amen.

THURSDAY

OF THE FOURTH WEEK AFTER EASTER.



Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth re-
joice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Coeli et terra lætentur,
alleluia.

THE Apostles have received their mission. The Sovereign Master has bade them divide among themselves the nations of the earth, and preach everywhere the *Gospel*, that is, *the Good Tidings*,—the Tidings of man's Redemption wrought by the Son of God, who was made Flesh, was crucified, and arose again from the dead. But what is to be the grand support of these humble Jews, who have been suddenly transformed into Conquerors, and have to go winning the whole world to Christ? Their support is the solemn promise made to them by Jesus, when, after saying: *Go, teach all nations!* he adds: *Lo! I am with you all days, even to the consummation of the world!* Hereby he promises never to leave them, and ever to direct and guide them. They shall see him no more in this life; and yet he assures them that he will be ever in their midst.

But these men, with whom Christ thus promises that he will abide for ever, and preserve them from every fall and from every error in the teaching of his doctrine,—these Apostles are not immortal. We shall find them, one after the other, laying down their

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lives for the faith, and so leaving this world. Are we, then, condemned to uncertainty and darkness, like men who have been abandoned by the light? Is it possible, that the appearance of our Emmanuel upon the earth has been but like that of a meteor, which we sometimes behold in the night, emitting a lurid light, and then suddenly disappearing, leaving us in greater darkness than before?

No: the words of our Risen Jesus forbid us to fear such a calamity. He did not say to his Apostles: "Lo! I am with you even to the end of your lives;" but, *Lo! I am with you all days, even to the consummation of the world.* So that those, to whom he addressed himself, were to live to the end of the world! What means this, but that the Apostles were to have successors, in whom their rights were to be perpetuated? successors, whom Jesus would ever assist by his presence, and uphold by his power. The work founded by a God, out of his love for man, and at the price of his own precious blood,—oh! surely, it must be imperishable! Jesus, by his presence amidst his Apostles, preserved their teaching from all error; by his presence, he will also, and for ever, guide the teaching of their successors.

O precious and necessary gift of Infallibility in the Church! Gift, without which the mission of the Son of God would have been a failure! Gift, whereby Faith,—that essential element of man's salvation,—is preserved upon the earth! Yes, we have the promise; and the effects of this promise are evident even to them that are not of the Church. Where is there an unprejudiced man, who would not recognise the hand of God in the perpetuity of the Catholic Symbol of Faith, whereas everything else on earth is for ever changing? Can we attribute to natural causes, such a result as this,—that a society, whose link is unity of belief, should live through so many ages, and yet lose nothing of the truth it possessed

at its commencement, nor imbibe anything of the falseness of the world around it? that it should have been attacked by thousands of sects, and yet have triumphed over them all, survived them all, and be as pure in the faith now, at this present day, as it was on the day when first formed by its divine founder? Is it not an unheard-of prodigy, that hundreds of millions of men, differing from each other in country, character, and customs, yea, and frequently enemies to each other,—should be united in one like submission to one same authority, which, with a single word, governs their reason in matters of faith?

How great is thy fidelity to thy promises, O Jesus! Who could help feeling that thou art in the midst of thy Church, mastering, by thy presence, the warring elements, and, by irresistible yet sweet power, subjecting our pride and fickleness to thy dear yoke? And they are men, men like ourselves who rule and guide our Faith! It is the Pope, the Successor of St. Peter, whose Faith cannot fail,¹ and whose sovereign word is carried through the whole world, producing unity of mind and heart, dispelling doubt, and putting an end to disputation. It is the venerable body of the Bishops united with their Head, and deriving from this union an invincible strength in the proclamation of the one same truth in the several countries of the universe. O yes; *men* are made infallible because Jesus is with and in them! In everything else, they are men like ourselves; but the *Chair*, on which they are throned, is supported by the arm of God; it is the *Chair of Truth* upon the earth.

How grand is our Faith! Miracles gave it birth; and this continued Miracle, (of which we have been speaking, and which disconcerts all the calculations of human wisdom,) directs it, enlightens it, and up-

¹ St. Luke, xxii. 32.

holds it. How stupendous are the wondrous works done by our Risen Jesus during these forty days! So far, he had been preparing his work; now, he carries it into effect. May the Divine Shepherd be ever praised for the care he takes of his Sheep! If he exacts their Faith, as the first pledge of their service, we must own that he has made the sacrifice, not only meritorious by our reason's submitting to it, but most attractive to our heart's acceptance.

Let us honour his glorious Resurrection by a new Canticle,—one from the ancient Missals of Germany.

SEQUENCE.

Laudes Christo redempti,
Voce modulemur supplici.

Let us, the redeemed, sing,
with suppliant voice, our
praise to Christ.

Omnis in hac die
Rerum natura jubilans,
Personet immensas
Filio Dei gratias.

On this day, let all nature,
in a transport of joy,
Sound forth one universal
hymn of thanks to the Son of
God.

Jam nostri concives,
Cœlestis sanctuarii milites,
Ordines noveni,
In vestra nos adunate gaudia.

And you, our fellow-citizens,
the nine-choired hosts
of heaven, permit us to share
in your joys.

Hymnite nunc superi,
Pariter resonate inferi,

Sing a hymn, ye that are
highest! Intone a loud can-
ticle, ye that are lowest!

Et omnis in Domino
Spiritus gratuletur ænesi;
Qui hominis causa, Deus
homo nascitur;

Yea, let every spirit be glad
in the Lord, and praise him!
For he, God, became Man
for man's salvation.

Et fragili carne,
Se deitas occultans,
Probra sustinuit patiens:

Hiding his Divinity with
the veil of our frail flesh, he
patiently endured every in-
sult;

Virtutibus, signis ut Deus
emicuit;

But his power and miracles
revealed him as our God.

He subjected himself to all our human wants, and was verily a wayfarer on our earth.

He was tempted by the enemy; but he made not known his Divinity.

Craft by craft was foiled, till the hour came for him to cut the knot of Adam's sin.

For our sake, he offered himself to his Father a victim upon the altar of the Cross: and, by his Death, he put our sins to death.

And now, hell being ravaged and the prince of death enchained, Christ returns from Limbo, in all the pageant of his victory.

This is the Day which has shone upon the world, after the stormy times of the Ethiopian sway.

It is the Day whereon, with the flesh he assumed from the Virgin Mary, Christ rose again, to live for evermore.

With joy, he carried on his shoulders, to his Father, the sheep that had been lost. Amen.

Et corporis nostri necessitate fruens,
Verus terrigena claruit.

Ab hoste tentatus,
Non est agnitus neque divinitas patuit:

Ars artem delusit,
Donec veteris nodum piaculi secuit.

In ara crucis hostiam
Se pro nobis Christus obtulit Deo Patri,
Morte sua nostra mortificans crimina.

Jam victor Christus,
Barathro populato,
Mortis principe vinculato,
Ab inferis pompa regreditur nobili.

Hæc est dies
Quæ illuxit,
Post turbida
Regni Æthiopum tempora;
Christus in qua resurrexit

Ultra victurus,
Cum carne quam sumpsit de Maria virgine.

Qui ovem,
Cum gaudio Patri quam perdiderat,
Humero revexit suo.
Amen.

FRIDAY

OF THE FOURTH WEEK AFTER EASTER.



- | | |
|---|---|
| · V. In resurrectione tua,
Christe, alleluia.
R. Cœli et terra lætentur,
alleluia. | V. In thy resurrection, O
Christ, alleluia.
R. Let heaven and earth re-
joice, alleluia. |
|---|---|

PRAISE be to our Risen Jesus, for his having said to us : *He that believeth and is baptised, shall be saved !*¹ Thanks to his infinite mercy,—we believe and have been baptised ; we are, therefore, in the path of salvation. It is true, that Faith will not save us without good works ; but, on the other hand, good works, without Faith, cannot merit eternal salvation. With what transport of joy ought we not to give thanks to God, for his having produced in us, by his grace, this *unspeakable gift*,² this first pledge of our everlasting happiness ! How carefully ought we not to strive to keep it pure, yea and increase it by our fidelity ! Faith, like other virtues, has its degrees : we should, therefore, frequently use the prayer addressed to Jesus by his Apostles : *Lord ! increase our faith !*³

We are living in an age when Faith is weak amongst the majority of even them that believe ; and it is one of the greatest dangers that could befall us in this world. When Faith is weak, Charity must needs grow cold. Our Saviour one day asked his Disciples,

¹ St. Mark, xvi. 16. ² II. Cor. ix. 15. ³ St. Luke, xvii. 5.

if they thought that he would find Faith upon the earth when he should come to judge mankind?¹ Have we not reason to fear that we are fast approaching that awful time, when the want of Faith will paralyse men's hearts?

Faith proceeds from our will moved by the Holy Ghost. We believe, because we *wish* to believe; and, for this reason, it is a happiness to believe. The blind man, to whom Jesus restored his sight, said to him, when he bade him believe in the Son of God: *Who is he, Lord? that I may believe in him.*² These same dispositions ought to animate us, when there is question of our making an act of faith,—we should believe, in order that we may know that which, without faith, we could not know: then will God manifest himself to both our mind and heart.

You will meet with Christians who seem to make it their business to keep down the Faith of their friends as much as possible. They seem to be jealous of Faith getting too much; are ever talking about the rights of Reason; and will have it that they who are so ready to believe, are guilty of underrating the dignity, range, and divine origin of Reason. Let them that are thus accused, answer: "We are far from denying the existence of that natural light within us, which is called Reason. The teaching of the Church is too express on this point, to admit of any doubt; but she also teaches us, that this light,—even had it retained its primal power, and had not been obscured by original sin,—is incapable of discovering, by itself alone, the end for which man was created, and the means whereby that end is to be gained. Faith alone can enable man to attain to such sublime knowledge as this."

Others, again, maintain that as soon as a Christian comes to the full age of Reason, he has a right to

¹ St. Luke, xviii. 8.

² St. John, ix. 36.

suspend the exercise of his Faith, in order that he may examine for himself whether it be reasonable or not to continue believing. Such an opinion is most false, and has made many an apostate. The Church has ever taught from the days of the Apostles down to our own times, and will so teach to the end of the world,—that the child who has received holy Baptism, has also, and at that same instant, received the gift of infused Faith; that he thereby became a member of Christ, and child of his Church; and that if, when he comes to the age of Reason, he should be tempted with doubts regarding matters of Faith, he receives grace to resist those doubts by Faith, and that he would be risking his salvation were he to suspend his Faith. This does not imply that the Church forbids him to confirm his Faith by study and science; far from it. This is a totally different thing from suspension of one's faith; it is, according to the admirable saying of the great St. Anselm, "Faith seeking understanding," and, we may add, *finding it*, for God gives this recompense to Faith.

You may probably meet with persons who think it right that there should be found among us a class of men, called Free-thinking Philosophers, that is to say, men without Faith, who hold, with regard to God and creatures, doctrines which are wholly independent of Revelation, and who teach a morality that entirely ignores the supernatural element. Is it possible that Catholics can not only countenance and praise such men as these, but even defend them, and be partial towards them?

And what must we say of the sad effects resulting from the living with heretics? Most of us could give instances of the dangerous compromises, and deplorable concessions made in consequence of much intercourse with those who are not of the Faith. The terrible line of demarcation specified by St. John, in

his second Epistle,¹ is being forgotten ; the very mention of it is offensive to modern ears. A strong indication of this is to be found in the frequency of Mixed Marriages, which begin with a profanation of a Sacrament, and often, though it may be imperceptibly, lead the Catholic party to religious indifference. Let us listen to the energetic language of that illustrious ascetical writer, Father Faber: "The old fashioned hatred of Heresy is becoming scarce. "God is not habitually looked at as the sole Truth ; "and so the existence of Heresies no longer appals "the mind. It is assumed that God must do nothing "painful, and his dominion must not allow itself to "take the shape of an inconvenience or a trammel to "the liberty of his creatures. If the world has outgrown the idea of exclusiveness, God must follow "our lead, and lay it aside as a principle in his dealings with us. What the *many* want they must "have at last. This is the rule and the experience "of a Constitutional country. Thus discord in religion, and untruth in religion, have come to be less "odious and less alarming to men, simply because "they are accustomed to them. It requires courage, "both moral and mental, to believe the whole of a "grand nation in the wrong, or to think that an entire "country can go astray. But Theology, with a brave "simplicity, concludes a whole world under sin, and "sees no difficulty in the True Church being able to "claim only a moderate share of the population of the "earth. The belief in the facility of salvation outside the Church is very agreeable to our domestic "loves and to our private friendships. Moreover, "if we will hold this, the world will pardon a whole "host of other superstitions in us, and will do us the "honour of complimenting the religion God gave, as "if it were some literary or philosophical production

¹ II. St. John, 10.

“of our own. Is this such a huge gain? Many seem “amazingly pleased with it, and pay dear for it quite “contentedly. Now it is plain that this belief must “lower the value of the Church in our eyes. It must “relax our efforts to convert others. It must relax “our efforts to convert ourselves. Those who use the “system of the Church least, will of course esteem it “least, and see least in it; and are therefore least “fitted to be judges of it. Yet it is just these men who “are the most forward and the most generous in surrendering the prerogatives of the Church to the “exigencies of modern smoothness and universalism.”¹

Another sign of the decay of the spirit of Faith, even among many of those who do not neglect their Religion, is the disregard for, one might almost say the ignorance of, holy practices recommended by the Church. How many Catholic houses are there not, where there is never to be seen either a drop of Holy Water, or a blessed Candle, or a Palm? These sacred objects, given to us to be a protection, deserve from us that same reverence and love which our forefathers had when they defended them, even at the risk of their lives, against the Protestants of the 16th Century. What a jeering look of incredulity is evinced by many amongst us, when mention is made of any Miracle that is not found in the Bible! With what an air of contemptuous disbelief they hear or read of anything in connection with the Mystic Life, such as ecstasies, raptures, or revelations! How uneasy they seem, when the subject of the heroic acts of penance done by the Saints, or of the simplest practices of bodily mortification, happens to come across them! How loudly and pathetically do they not protest against the noble sacrifices which some favoured souls are inspired to make, whereby they break

¹ *Spiritual Conferences: Heaven and Hell.*

asunder the dearest ties, and shut themselves out of the world, behind the grille of a Monastery or Convent! The spirit of Faith makes a true Catholic appreciate the beauty, the reasonableness, and the sublimity of all these practices and acts; whilst the want of this spirit makes them be condemned as extravagant, unmeaning, and folly.

Faith longs to believe; for believing is its life. It limits not itself to the strict *Creed* promulgated by the Church. It knows that the Spouse of Christ possesses all truths, though she does not solemnly declare them all, nor under the pain of anathema. Faith forestalls the declaration of a dogma; it believes piously, before believing under obligation. A secret instinct draws it towards this as yet veiled truth; and when the dogma *is* published by a Definition of the Supreme Pontiff, then does this same Faith rejoice in the triumph of the truth which was revealed from the very commencement of the Church; and its joy is great in proportion to the fidelity wherewith it honoured the truth, when only generous and loyal hearts embraced it.

Glory, then, be to our Risen Jesus, who requited his Mother's faith, who strengthened that of the Disciples and the holy women, and who, as we humbly pray, will mercifully reward ours. Let us offer him our homage, in the words of a Sequence from the ancient Missals of Saint Gall's.

SEQUENCE.

Let us proclaim the glory of our Creator and Redeemer!	Pangamus Creatoris, Atque Redemptoris glo- riam.
By his grace, he gave a new existence to them whom he	Qui bene creatos, Sed seductos

Astutia callidi serpentis,
Sua refecit gratia.

Prædicens,
Futurum ut germen
Sancta proferret fœmina ;
Quod hostis antiqui
Nociva exsuperaret capita.
Quod primitus perdita,

Serius nostra
Cernunt sæcula.
Quum splendida flosculo
virgula

Novo pollet Maria.

Qui editus
Mire edidit miracula.
Nec juvenis tantum,
Sed statim inter suæ nati-
vitatis primordia.

Per sideris lumen,
Per Simeonis verba
Judaica ad se vel corda,
Vel munera

Attrahens nutu gentilia.
Quem Pater in voce,
Atque Spiritus Sanctus spe-
cie,

Glorificat.
Visentes doctorem, vel
archiatrum,
Docent auctoritate sua.

Qui postquam salutis
Dona dedit inulta,
Doctrinæque perplura verba
Ore suo promulgavit salu-
berima ;

Ad probra, sputa,
Colaphos, et flagella,
Vestem quoque ludo quæsi-
tam,

Et spineum venit sertum
Ad crucis brachia.

Qui hodie triumphali
A mortuis resurgens,
Sprevit victoria, ducens se-
cum primitiva

had created aright, yet who
were seduced by the cunning
of the crafty serpent.

He foretold, that a holy
Woman would, one day, bring
forth a Fruit,

That should crush the bane-
ful head of the old enemy.

Our times have seen ful-
filled these promises that were
long lost sight of.

Mary, the lovely Branch,
put forth a new Flower.

His birth was a prodigy, and
miracles marked his life,

Not only when he had grown
up, but immediately after his
birth.

By the light of the star, and
by Simeon's words, he drew
to himself the heart of the
Jew or the gift of the Gentile.

He was glorified by the
Father's words, and by the
visible form under which the
Holy Ghost appeared.

They that saw this Teacher,
this Physician of men, were
appointed to teach others in
his name.

After bestowing on men
abundant gifts of salvation,
and promulgating, with his
own lips, the doctrine of eter-
nal life,

He came to his Passion, in
which he was insulted, spit
upon, buffeted, scourged, vested
as a mock-king, crowned with
thorns, and nailed to a Cross.

But, to-day, by a glorious
victory, he rises triumphant
from the grave ; he takes them
that belonged to the genera-

tions of old, and leads them,
with himself, to heaven ; he
forms into one fold the then
living, but scattered, sheep.

Yea, and to us, though the
last of his children, he pro-
mises future gifts, and bids us
hope. Amen.

Ad cœlos membra,
Et nuper dispersa
Revocans ovilia.

Quæ et nobis in fine spe-
randa,
Licet ultima membra si-
mus,
Spondet dona.
Amen.

SATURDAY

OF THE FOURTH WEEK AFTER EASTER.



Ÿ. In resurrectione tua,
Christe, alleluia.

R. Coeli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

R. Let heaven and earth re-
joice, alleluia.

SATURDAY brings us once more to the dear Mother of our Jesus. Last Saturday, when closing our week's considerations upon the establishment of the Church, we reverently drew a parallel between these two Mothers,—Mary and the Church. During the present week, we have been considering how our Saviour confided his Doctrine,—that is, the object of our Faith,—to his Apostles; let us devote this last day to a loving remembrance of the dogmas which Jesus revealed to them regarding the dignity and office of Her, whom he chose for his own and our Mother.

Holy Church teaches us several truths concerning Mary; and these truths are the object of our faith, on the same ground as the other articles contained in the Catholic Creed. Now they could not be the object of our faith, except inasmuch as they were revealed by the lips of our Divine Lord himself. The Church of our days has received them from the Church of past ages, just as this last named received them from the Apostles, to whom Jesus first confided them. There has been no new revelation since our Saviour's Ascension; consequently, the manifestation of all the dogmas transmitted to the Church, and promulgated

by her to the world, dates from the teaching given by Jesus to his Apostles. It is on this account that we believe them with theological faith,—a faith which can only be given to truths directly revealed by God to man.

How beautiful is the affection here shown by the Son of God to his Mother! He revealed to his Apostles the impenetrable secrets of the Divine Essence, the Trinity in Unity, the eternal generation of the Word in the Father's bosom, the eternal procession of the Holy Ghost from the Father and the Son, the union of the two Natures in one Person in the Incarnate Word, the Redemption of the world by the Blood of the Man-God, the restoring of fallen man and the elevating him to a supernatural state by grace. But this same Jesus also reveals the prerogatives of his dearest Mother; and we are to believe them, and with the same Faith, as we do the dogmas which relate to God himself! Jesus, the Wisdom of the Father, the Conqueror of death, has revealed to us, Mary's dignity with the same lips that taught us what he himself is; we believe the two revelations with equal faith, because he spoke both.

Jesus said to his Apostles, and they, under the guidance of the Holy Ghost, communicated his teaching to the Church: "Mary, my Mother, is a daughter of Adam and Eve; but the stain of original sin was not upon her. The decree,—that every human being should be conceived in sin,—was suspended in her regard. She was full of grace from the first moment of her Conception. Jeremias and John the Baptist were sanctified in their mother's womb; Mary was Immaculate from the first moment of her existence."

Jesus also said to his Apostles, and commanded them to repeat his words to the Church: "Mary is truly Mother of God, and must be honoured as such by all creatures; for she truly conceived me

"and gave me birth, according to my human nature, "which forms but one Person with my divine nature."

Jesus also said to his Apostles, and commanded them to repeat his words to the Church: "Mary, my "Mother, conceived me in her chaste womb without "ceasing to be a Virgin, and she gave me birth without her Virginity suffering any injury."

Thus, Mary's *Immaculate Conception*,—which prepared her for her sublime office,—her divine *Maternity*, and her perpetual *Virginity*, are three dogmas of our faith, which were revealed to the Apostles directly by our Lord. Holy Church merely repeats them after the Apostles, just as the Apostles repeated them after hearing them from their Divine Master.

But did not Jesus reveal other prerogatives of his august Mother,—prerogatives which are consequences of the three magnificent gifts just mentioned? Let us ask the Church what she believes, on this subject, and what she teaches, both by her doctrinal utterance, and by her equally infallible practice. Every development, which is produced in her by the action of the Holy Ghost, is based upon the Word of God, which was spoken at the beginning. Thus, it is impossible to doubt but what our Saviour made known to his Apostles his intention of raising his Blessed Mother to the dignity of Queen of the universe, of Mediatrix of men, of Mother of grace, of Co-operatrix of our Redemption. Had she not, by the three unparalleled gifts just mentioned, already been raised above all other creatures? Yes, we cannot doubt it;—these glories of the Mother of God were known, revered, and loved by the Apostles; and we, who have received, from the Church, these same sublime and consoling truths, we, too, prize and love our knowledge. Should we not be offering violence to every noble feeling of our nature, were we to believe that Jesus ascended into heaven, without having made known to the world the glories of his

Mother, whom he loved both as her Son and her God!

What must have been thy sentiments, O Mary, thou most humble of creatures, when Jesus unveiled thy glories to the Disciples? They already revered thee, but they could never have known the grand gifts bestowed on thee by God, unless that God himself had revealed them. *What glorious things were said of thee, O City of God!*¹ If thy humility was troubled when the Archangel called *thee full of grace, and blessed among women*; how must thou not have shrunk from the homage paid thee by the Apostles, when they were first told that thou wast the Mother of God, the ever spotless Virgin, Immaculate from thy very Conception! But no, Blessed Mother! thou canst not shun the honours that are richly thy due. The prophecy spoken by thyself, in Zachary's house, must be fulfilled: *All generations shall call thee BLESSED!*² The time is at hand; in a few days hence, the preaching of the Gospel will have commenced. Thy name, thy ministry, thy glories are an essential part of the *Creed* which is to be carried throughout the world. Up to this time, thou hast been shrouded in a veil of mystery; that veil must now be drawn aside,—Jesus will have it so,—and thou must be known as Mother of the God, who, when he came to save us, disdained not to assume our human nature in thy chaste womb. Dearest Mother! Queen of Angels and Men! suffer us to unite our fervent homage with that which the Apostolic College gave thee, when Jesus first revealed to them thy glories!

Let us, in honour of the blessed Mother, recite this Sequence of the Cluny Missal of 1523. It is a graceful imitation of the *Victimæ Paschali*.

¹ Ps. lxxxvi. 3.

² St. Luke, i. 48.

SEQUENCE.

Virgini Mariæ laudes
Intonent Christiani.

O beata domina,
Tua per suffragia
Reconcilientur peccatores.

Fiant per te liberi
A fermento veteri,
Victimæ paschalis
Perceptores.

Da nobis, Maria,
Virgo clemens et pia,
Aspectu Christi viventis,
Et gloria frui
Resurgentis.

Tu prece nos pia,
Christo reconcilia,
Quæ sola Mater intacta,
Es Genitrix
Verbi Dei facta.

Credendum est ex te
Deum
Et hominem natum,
Resurrexisse
Glorificatum.

Scimus Christum surrex-
isse
A mortuis vere ;
Conserva Mater nos et tuere.
Amen.

Let Christians offer to the
Virgin Mary their hymns of
praise.

O Lady ever blessed ! let
sinners be reconciled to God
by thy prayers.

May they that receive the
Paschal Lamb, be, by thy in-
tercession, cleansed from the
old leaven.

Give us, O Mary, thou
merciful and loving Virgin !

To enjoy the sight of the
living and Risen Christ.

Reconcile us with Jesus, by
thy holy prayers,

O thou the spotless Mother
of the Word of God !

We believe that the God-
Man, who was born of thee,
hath risen again in glory.

We know that Christ hath
truly risen from the dead.
Do thou, O Mother ! preserve
and defend us. Amen.

FOURTH SUNDAY AFTER EASTER.



Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth
rejoice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

OUR Jesus has organised his Church, and confided to his Apostles the sacred deposit of the truths which are to form the object of our faith. We must now follow him in another work, of equal importance to the world, and to which he gives his divine attention during these forty days: it is the institution of the Sacraments. It is not enough that we believe; we must, moreover, be made just, that is, we must bear upon us the likeness of God's holiness; we must receive, we must have incorporated within us, that great fruit of the Redemption which is called *Grace*; that thus being made living members of our divine Head, we may be made joint-heirs with him of the Kingdom of heaven. Now, it is by means of the *Sacraments*, that Jesus is to produce in us this wondrous work of our justification; he applies to us the merits of his Incarnation and Sacrifice, but he applies them by certain means, which he himself, in his power and wisdom, has instituted.

Being the sovereign Master of his own gifts, he can select what means he pleases whereby to convey Grace to us; all *we* have to do, is to conform to his wishes. Thus, each of the Sacraments is a law; so that, it is in vain that we hope for a Sacrament to produce its effects, unless we fulfil the conditions specified by our

Redeemer. And here, at once, we cannot but admire that infinite goodness, which has so mercifully blended two such widely distinct operations in one and the same act,—namely, on the one side, the humble submission of man, and, on the other, the munificent generosity of God.

We were showing, a few days back, how the Church, though a spiritual society, is also visible and exterior, because man, for whose sake the Church was formed, is a being composed of body and soul. When instituting the Sacraments, our Lord assigned to each an essential rite; and this rite is outward and sensible. He made the *Flesh*, which he had united to his Divine Person, become the instrument of our salvation by his Passion and Death on the Cross; he redeemed us by shedding his *Blood* for us:—so is it in the Sacraments; he follows the same mysterious plan, taking physical things as his auxiliaries in effecting the work of our justification. He raises them to a supernatural state, and makes them the faithful and all-powerful conductors of his grace, even to the most intimate depths of our soul. It is the continuation of the mystery of the Incarnation, the object of which is,—to raise us, by visible things, to the knowledge of things invisible. Thus is broken the pride of Satan; he despised man because he is not purely a spirit, but is spirit and matter unitedly; and he refused to pay adoration to the Word made Flesh.

Moreover, the Sacraments, being visible signs, are an additional bond of union between the members of the Church: we say *additional*, because these members have the two other strong links of union,—submission to Peter and to the Pastors sent by him and profession of the same faith. The Holy Ghost tells us, in the Sacred Volume, that a *threefold cord is not easily broken*.¹ Now, we have such a one; and

¹ Eccles. iv. 12.

it keeps us in the glorious unity of the Church:—Hierarchy, Dogma, and Sacraments, all contribute to make us One Body. Everywhere, from north to south, and from east to west, the Sacraments testify to the fraternity that exists amongst us; by them, we know each other, no matter in what part of the globe we may be, and by the same we are known by heretics and infidels. These divine Sacraments are the same in every country, how much soever the liturgical formulæ of their administration may differ; they are the same in the graces they produce, they are the same in the signs whereby grace is produced, in a word, they are the same in all the essentials.

Our Risen Jesus would have the Sacraments be Seven. As, at the beginning he stamped the Creation of the visible world with this sacred number,—giving six days to work and one to rest,—so, too, would he mark the great spiritual creation. He tells us, in the Old Testament, that *Wisdom* (that is, himself,—for he is the Eternal Wisdom of the Father,) will *build to himself a House*, which is the Church; and he adds, that he will make it rest on *seven pillars*.¹ He gives us a type of this same Church in the Tabernacle built by Moses, and he orders a superb Candlestick, to be provided for the giving light, by day and night, to the holy place; but there were to be *seven* branches to the Candlestick, and on each branch were to be graven flowers and fruits.² When he raises his beloved Disciple to heaven, he shows himself to him surrounded by *seven* candlesticks, and holding *seven* stars in his right hand.³ He appears to him as a Lamb, bearing *seven* horns, (which are the symbol of strength,) and having *seven* eyes, (which signify his infinite wisdom).⁴ Near him lies a Book, in which is written the future of the

¹ Prov. ix. 1.

² Exod. xxv. 37.

³ Apoc. i. 12, 16.

⁴ *Ibid.* v. 6.

world; the Book is sealed with *seven* seals, and none but the Lamb is able to loose them.¹ The Disciple sees *seven* Spirits, burning like lamps, before the throne of God,² ready to do his biddings, and carry his word to the extremities of the earth.

Turning our eyes to the kingdom of Satan, we see him mimicking God's work, and setting up a *seven* of his own. *Seven* capital and deadly sins are the instruments whereby he makes man his slave; and our Saviour tells us, that when Satan has been defeated, and would regain a soul, he brings with him *seven* of the wickedest spirits of hell. We read in the Gospel, that Jesus drove *seven* devils out of Mary Magdalene. When God's anger bursts upon the world, immediately before the coming of the dread Judge, he will announce the approach of his chastisements by *seven* trumpets, sounded by *seven* Angels;³ and *seven* other Angels will then pour out upon the guilty earth *seven* vials filled with the wrath of God.⁴

We, therefore, who are resolved to make sure our election; who desire to possess the grace of our Risen Jesus in this life, and to enjoy his vision in the next; oh! let us reverence and love this merciful *Seven-fold*, these admirable Sacraments! Under this sacred number, he has included all the varied riches of his grace. There is not a want or necessity, either of souls individually, or of society at large, for which our Redeemer has not provided by these seven sources of regeneration and life. He calls us from death to life by Baptism and Penance; he strengthens us in that supernatural life by Confirmation, the Eucharist, and Extreme Unction; he secures to his Church both Ministry and increase by Holy Orders and Matrimony. The seven Sacraments supply

¹ Apoc. v. 1, 5.

² *Ibid.* iv. 5.

³ *Ibid.* viii. 2.

⁴ *Ibid.* xvi. 1.

everything needed; take one away, and you destroy the harmony. The Churches of the East,—though severed, now for long ages, from Catholic unity,—retain all seven; and when Protestantism broke the sacred number, it showed in this, as in all its other pretended *reformations*, that it was estranging itself from the spirit of the Christian Religion. No: the doctrine of the Sacraments is one that cannot be denied, without denying the true Faith. If we would be members of God's Church, we must receive this doctrine as coming from Him, who has a right to insist on our humble submission to his every word. It is to the soul which thus believes, that the Sacraments appear in all their divine beauty and power: we understand, because we believe, *Credite, et intelligetis!* It is the fulfilment of the text from Isaias, as rendered by the Septuagint: *Unless ye believe, ye shall not understand!*¹

Let us confine our considerations, for to-day, to the first of the Sacraments,—Baptism. It is during Paschal Time that we have it brought before us in all its glory. We remember how, on holy Saturday, it filled the hearts of the Catechumens with joy, giving them a right to heaven. But the great Sacrament had had its preparations. On the feast of the Epiphany, we adored our Emmanuel as we beheld him descending into the river Jordan, and, by this contact with his sacred Body, communicating to the element of Water the power of purifying men's souls from sin. The Holy Ghost, in the form of a dove, rested on Jesus' head, and, by his divine influence, gave fecundity to the life-giving element. The voice of the Eternal Father was heard in a cloud announcing his adoption of all such as should receive Baptism; he adopted them in Jesus, his eternally well-beloved Son.

¹ Is. vii. 9.

During his sojourn on earth, our Redeemer thus explained the mystery of Baptism to Nicodemus, who was a ruler among the Jews, and a master in Israel: *Unless a man be born again of Water and the Holy Ghost, he ca not enter into the Kingdom of God.*¹ Here, as in so many other instances, he foretells what he intends to do at a future time; he prepares us for the mystery, by telling us, that, as our *first* birth was not pure, he is preparing a *second* for us; that this second birth will be holy, and that Water is to be the instrument of so great a grace.

But after his Resurrection, our Emmanuel openly announced his having given to Water the power of producing the sublime adoption to which mankind was invited by the Eternal Father. Speaking to his Apostles, he thus gives them the fundamental law of the Kingdom he had come from heaven to establish: *Going, teach ye all nations: baptising them in the name of the Father, and of the Son, and of the Holy Ghost.*² This is the master-gift bestowed on the world by its Redeemer:—salvation by Water and the invocation of the Blessed Trinity; for he adds: *He that believeth and is baptised, shall be saved.*³ What a revelation was here! It told us of the infinite mercy, wherewith our Creator loved us: it was the inauguration of the Sacraments by the announcement of the first of the Seven,—of that one, which, according to the expression of the Holy Fathers, is the *Gate* to the rest.

Let us love this august mystery of Baptism, to which we are indebted for the life of our souls, and for the indelible character which makes us members of our divine Head, Jesus. The holy King of France, St. Louis, who was baptised in the humble village of Poissy, loved to sign himself “Louis of Poissy.” He looked upon the baptismal font as the mother who

¹ St. John, iii. 5. ² St. Matth. xxviii. 19. ³ St. Mark, xvi. 16.

had given him a life incomparably superior to that which made him the son of an earthly monarch:—she gave him to be the child of God, and heir to the kingdom of Heaven. We should imitate this saintly King.

But observe the exceeding considerateness of our Risen Jesus, when he instituted this the most indispensable of the Sacraments. He chose for its *matter* the commonest that could be, and the most easily to be had. Bread, Wine and Oil are not so plentiful as Water, which is to be found in every place; God made it thus plentiful, that when the appointed time came, the fount of regeneration might be within everyone's reach.

In his other Sacraments, our Saviour would have Priests alone to be the ministers: not so with Baptism. Any one of the Faithful, whatever may be his or her condition, may administer Baptism. Nay more; an Infidel can, by Water and the invocation of the Blessed Trinity, confer upon others the Baptismal Grace, which he or she themselves do not possess, provided only that they really intend to do what holy Church does, when she administers the sacrament of Baptism.

Nor is this all. An unbaptised man or woman may be dying, and no one near them to administer this Sacrament; they are on the brink of eternity, and there is no hand nigh them to pour the Water of regeneration upon them;—our Saviour has lovingly provided for this necessity. Let this man or woman believe in Baptism; let them desire it in all the sincerity of their souls; let them entertain sentiments of compunction and love, such as are required of an adult when receiving Baptism;—they are *Baptised in desire*, and heaven is open to them.

But what if it be a child, that has not come to the use of reason? Our Saviour's words are plain: *He that believeth and is baptised, shall be saved.* How,

then, can this child be *saved*? the guilt of original sin is upon it, and it is incapable of making an act of faith? Fear not: the power of holy Baptism extends even so far as this. The faith of the Church will be imputed to this Child, which the Church is about to adopt as her own: let Water be but poured on the Child, in the name of the three Divine Persons,—and it is a *Christian* for ever. Baptised in the faith of the Church, this Child now possesses, (and, as we say, personally,) Faith, Hope and Charity; the sacramental Water has achieved this wondrous work. If the little innocent die, it goes straight to heaven.

These, O Jesus! are the admirable effects of the first of thy Sacraments. How truly does the Apostle say of thee, that thou *willest all men to be saved*!¹ If this thy *will* be in some without its fulfilment, so that some children die without Baptism, it is because of the consequences which sin produces in the parents, and which thy Justice is not bound to prevent. And yet, how frequently does not thy mercy intervene, and procure the grace of Regeneration for children who, naturally, would have been excluded! Thus, the water of Baptism has been poured upon countless Babes, who were dying in the arms of their pagan parents, and the Angels received these little ones into their choirs. Knowing this, dear Saviour, we are forced to exclaim with the Psalmist: *Let us that live bless the Lord*!²

In the Greek Church, the fourth Sunday after Easter is called the *Sunday of the Samaritan*, because there is then read the passage of the Gospel, which relates the conversion of this woman.

The Roman Church begins, in her Night Office of this Sunday, the *Canonical Epistles*; and continues them till Pentecost Sunday.

¹ 1. Tim. ii. 4.

² Ps. cxlii. 18.

MASS.

In the Introit, the Church makes use of one of the finest *canticles* of the Royal Prophet, in order to celebrate the *wonderful* graces bestowed upon her by her Divine Spouse; she also rejoices at the thought that the *Gentiles* have been called to the knowledge of God, to *justification* and *salvation*.

INTROIT.

Sing to the Lord a new canticle, alleluia: because the Lord hath done wonderful things, alleluia: he hath revealed his justice in the sight of the Gentiles. Alleluia, alleluia, alleluia.

Ps. His right hand, and his holy arm hath saved us.

Ÿ. Glory, &c. Sing, &c.

Cantate Domino canticum novum, alleluia: quia mirabilia fecit Dominus, alleluia: ante conspectum gentium revelavit justitiam suam. Alleluia, alleluia, alleluia.

Ps. Salvavit sibi dextera ejus: et brachium sanctum ejus.

Ÿ. Gloria Patri. Cantate.

Laden with the blessings of God, who, by his divine Sacraments, has made them to be one people, the Faithful should not be satisfied with *observing* the commandments,—they should *love* them; they should also long after the Heaven that is promised them. The Church prays, in the Collect, that her children may receive the grace to do all this.

COLLECT.

O God, who makest the faithful to be of one mind: grant that thy people may love what thou commandest, and desire what thou promisest: that, amidst the uncertainties of this world, we may place

Deus, qui fidelium mentes unius efficis voluntatis: da populis tuis id amare quod præcipis, id desiderare quod promittis; ut inter mundanas varietates ibi nostra fixa sint corda, ubi

vera sunt gaudia. Per our affections where there are
Dominum. true joys. Through, &c.

To this are added two of the Collects given in
page 154.

EPISTLE.

Lectio Epistolæ beati Jacobi
Apostoli.

Cap. I.

Charissimi, omne datum optimum, et omne donum perfectum desursum est, descendens a Patre luminum, apud quem non est transmutatio nec vicissitudinis obumbratio. Voluntarie enim genuit nos verbo veritatis, ut simus initium aliquod creaturæ ejus. Scitis, fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum, et tardus ad iram. Ira enim viri, justitiam Dei non operatur. Propter quod abjicientes omnem immunditiam, et abundantiam malitiæ, in mansuetudine suscipite insitum verbum, quod potest salvare animas vestras.

Lesson of the Epistle of Saint
James the Apostle.

Ch. I.

Dearly beloved: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

The favours bestowed upon the Christian people proceed from the goodness of our Heavenly *Father*. He is the source of everything in the order of nature; and if, in the order of grace, we are become his Children, it is because he sent us his Consubstantial Word,—the *Word of Truth*,—whereby, by means of Baptism, we were made Children of God. Hence, we ought to imitate, as far as our

weakness will permit, the divine calm of our Father who is in heaven; we ought to avoid that state of passionate excitement, which savours of a terrestrial life, whereas *ours* should be of the heaven whither God calls us. The Apostle bids us *receive, with meekness, the Word*, which makes us what we are. He tells us, that this *Word* is a germ of salvation *grafted* into our souls: only let us put no obstacle to its growth, and we shall be *saved*.

In the first Alleluia-Versicle, our Risen Jesus exalts, in the words of the Royal Psalmist, the *power* of his Father, who gave him the victory of his Resurrection. In the second, we ourselves proclaim the praise of the immortal life of our divine Master; we proclaim it in the words of St. Paul.

Alleluia, alleluia.

Ÿ. The right hand of the Lord hath displayed power: the right hand of the Lord hath raised me up.

Alleluia.

Ÿ. Christ rising from the dead, dieth now no more: death shall no longer have dominion over him, alleluia.

Alleluia, alleluia.

Ÿ. Dextera Domini fecit virtutem: dextera Domini exaltavit me.

Alleluia.

Ÿ. Christus resurgens ex mortuis, jam non moritur: mors illi ultra non dominabitur, alleluia.

GOSPEL.

Sequel of the holy Gospel according to John.

Ch. XVI.

At that time: Jesus said to his disciples: I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go:

Sequentia sancti Evangelii secundum Joannem.

Cap. XVI.

In illo tempore: Dixit Jesus discipulis suis: Vado ad eum qui misit me: et nemo ex vobis interrogat me, Quo vadis? Sed quia hæc locutus sum vobis, tristitia implevit cor vestrum. Sed ego veritatem dico vobis: Expedit vobis ut ego

vadam : si enim non abiero, Paraclitus non veniet ad vos : si autem abiero, mit-tam eum ad vos. Et cum venerit ille, arguet mundum de peccato, et de justitia, et de iudicio. De peccato quidem, quia non crediderunt in me : de justitia vero, quia ad Patrem vado, et jam non videbitis me : de iudicio autem, quia princeps hujus mundi jam judicatus est. Adhuc multa habeo vobis dicere : sed non potestis portare modo. Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem : non enim loquetur a semetipso : sed quæcumque audiet loquetur, et quæ ventura sunt annuntiabit vobis. Ille me clarificabit : quia de meo accipiet et annuntiabit vobis.

for if I go not, the Paraclete will not come to you ; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin : because they believed not in me. And of justice : because I go to the Father ; and you shall see me no longer. And of judgment : because the prince of this world is already judged. I have yet many things to say to you : but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself ; but what things soever he shall hear, he shall speak : and the things that are to come he shall show you. He shall glorify me : because he shall receive of mine, and shall show it you.

The Apostles were sad at hearing Jesus say to them : *I go*. Are not *we* so, too ? we, who, thanks to the sacred Liturgy, have been in such close company with him, ever since the day of his Birth at Bethlehem. Yet a few days, and he is to ascend into heaven, and our *Year* is to lose the charm it possessed of following, day by day, the actions and words of our Emmanuel. Still, he would have us moderate our sadness. He tells us, that, in his stead, the Paraclete, the Comforter, is about to descend upon the earth, and abide with us to the end of time, in order that he may give us light and strength. Let us make good use of these last hours with our Jesus : we shall soon have to be preparing for the Divine Guest, who is to take *his* place.

By these words, which were spoken shortly before his passion, our Saviour does more than tell us of

the coming of the Holy Ghost; he also shows us, how terrible this coming will be to them that have rejected the Messiah. His words are unusually mysterious: let us listen to the explanation given of them by St. Augustine, the Doctor of Doctors.—*When the Holy Ghost is come, says our Lord, he will convince the world of Sin, because they believed not in me.* How great must, indeed, be the responsibility of them, that have been witnesses of Jesus' wonderful works, and yet will not receive his teaching! Jerusalem will be told that the Holy Ghost has come down upon the Disciples; and she will receive the news with the same indifference as she did the miracles which proved Jesus to be her Messiah. The coming of the Holy Ghost will serve as a sort of signal of the destruction of the Deicide City. Jesus adds: *The Paraclete will convince the world of Justice, because I go to the Father, and ye shall see me no longer.* The Apostles, and they that believe their word, shall be *just* and holy by faith: they will believe in Him that is *gone to the Father*,—in Him whom they are *to see no longer* in this world. Jerusalem, on the contrary, will remember him only to blaspheme him: the holiness, the faith, the *justice* of them that shall believe, will be her condemnation, and the Holy Ghost will leave her to her fate. Jesus continues: *The Paraclete will convince the world of Judgment, because the prince of this world is already judged.* They that follow not Christ Jesus, follow Satan: he is their *prince*, but his *judgment* is already pronounced. The Holy Ghost warns the followers of the *world*, that their leader is already in eternal torments. Let them reflect well upon this; for, as St. Augustine observes, “the pride of man has no right to reckon upon indulgence; let it but think of the hell into which even the *angels* were cast because they were proud.”¹

¹ *In Joannem, Tract. xcvi.*

In the Offertory, the Christian makes use of the Psalmist's words, to celebrate the favours bestowed by God *upon his soul*. He invites the *whole earth* to join him in his gratitude, and he does well; for the favours received by this Christian are offered to the whole of mankind; Jesus has invited all men to share by means of the Sacraments, in the graces of the Redemption.

OFFERTORY.

Jubilare Deo universa
terra, psalmum dicite no-
mini ejus: venite et audite,
et narrabo vobis, omnes qui
timetis Deum, quanta fecit
Dominus animæ meæ, al-
leluia.

Sing to the Lord all the
earth, sing a psalm to his
name: come and hear, and I
will relate to you, all you who
fear God, what great things
the Lord hath done for my
soul, alleluia.

Holy Church delights on the contemplation of divine *truth*, so profusely communicated to her by our Risen Lord; she prays, in the following Prayer, that her children may lead such good lives in this world, as to merit the eternal enjoyment of the God of all *truth*.

SECRET.

Deus, qui nos per hujus
sacrificii veneranda com-
mercia, unius summæ divi-
nitatis participes effecisti:
præsta quæsumus; ut sicut
tuam cognoscimus verita-
tem, sic eam dignis moribus
assequamur. Per Dominum.

O God, who madest us par-
takers of the one Supreme
Divinity, by the frequent cele-
bration and participation of
this holy sacrifice: grant, we
beseech thee, that as we know
thy truth, so we may live up
to it by a worthy conduct of
life. Through, &c.

To this are added two of the Secrets given in
page 159.

The Communion-Anthem repeats the mysterious words of the Gospel, which we have already explained; they remind us, that the coming of the Holy Ghost may be, either a reward, or a punishment, according to the dispositions of men.

COMMUNION.

When the Comforter, the Spirit of truth, shall come, he will convince the world of sin, and of justice, and of judgment. Alleluia, alleluia.

Cum venerit Paraclitus, Spiritus veritatis, ille arguet mundum de peccato, et de justitia, et de judicio. Alleluia, alleluia.

Whilst giving thanks for the divine mystery just received, the Church, in the Postcommunion, teaches us that the Eucharist has the power of cleansing us from our sins, and preserving us from the dangers to which we are exposed.

POSTCOMMUNION.

Help us, O Lord, our God, that our sins may be forgiven, and that we may be delivered from all dangers by the sacrament, which we have received with faith. Through, &c.

Adesto nobis, Domine Deus noster: ut per hæc quæ fideliter sumpsimus, et purgemur a vitiis, et a periculis omnibus eruamur. Per Dominum.

To this are added two of the Postcommunions given in page 151.

VESPERS.

The Psalms, Hymn and Versicle are given in pages 99-105.

ANTIPHON OF THE *Magnificat*.

ANT. I go to him that sent me: but, because I have spoken

ANT. Vado ad eum qui misit me: sed quia hæc lo-

PASCH: TIME. II.

T

cutus sum vobis, tristitia implevit cor vestrum, alleluia.

these things unto you, sorrow hath filled your heart, alleluia.

OREMUS.

Deus, qui fidelium mentes unius efficis voluntatis : da populis tuis id amare quod præcipis, id desiderare quod promittis ; ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia. Per Dominum.

LET US PRAY.

O God, who makest the Faithful to be of one mind, grant that thy people may love what thou commandest, and, desire what thou promisest : that, amidst the uncertainties of this world, we may place our affections where there are true joys. Through, &c.

We will close the day with the following fine Preface given in the ancient Gothic Missal, which was published by Dom Mabillon, and was formerly used in many of the Churches of Gaul.

CONTESTATIO.

Dignum et justum est ; æquum et salutare est : nos tibi hic et ubique semper gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Sed in hac die Resurrectionis Domini nostri Jesu Christi Filii tui gratulatio major exultat in cordibus nostris. Hic est enim dies, in quo nobis exorta est perpetuæ causæ lætitiæ. Hic est dies resurrectionis humanæ, et vitæ natalis æternæ. Hic est dies, in quo satiati sumus mane misericordia tua : quo nobis ille Benedictus, qui venit in nomine Domini, Deus noster inluxit nobis. Hic enim Dominus noster

It is meet and just, right and available to salvation, that we should, here and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God : but, on this day of the Resurrection of Jesus Christ our Lord, thy Son, a greater gladness is excited within our hearts. For this is the Day, on which there sprang up unto us the cause of perpetual joy. This is the Day of man's resurrection, the birth-day of life everlasting. This is the Day, on which we were filled, in the morning, with thy mercy ; the Day on which he who cometh in the name of the Lord, the Blessed One, our God, shone upon us. For this

our Lord Jesus Christ, thy Son, fulfilling the prophecies in their appointed time, visited us after two days, and rose again on the third. This is the Day enriched with so great a blessing, that it is celebrated with joy by the whole of mankind ; for the death of all men was put to death on the Cross of Christ, and the life of all men had its resurrection in his Resurrection.

Jesus Christus Filius tuus adimplens Prophetias temporibus præstitutis visitavit nos post biduum, die tertia resurrexit. Hic est enim dies tanti muneris benedictione signatus : qui hodierna festivitate gaudentibus in toto orbe mortalibus frequentatur. Quia omnium mors perempta est in cruce Christi ; et in Resurrectione ejus omnium vita surrexit.

MONDAY

OF THE FIFTH WEEK AFTER EASTER.

℣. In resurrectione tua,
Christe, alleluia.

R. Cœli et terra lætentur,
alleluia.

℣. In thy resurrection, O
Christ, alleluia.

R. Let heaven and earth
rejoice, alleluia.

JESUS bestows an inestimable gift upon his Apostles; and from this gift there proceed two Sacraments. On the sixth day of the Creation, the Divine Word infused his breath into Man, whose body he had formed out of the slime of the earth; and immediately this body was animated by a soul, bearing upon it the image of God. On the evening of the day of his Resurrection, the same Divine Word, then made visible in the flesh he had assumed, suddenly appeared in the midst of his Apostles, and said to them: *Peace be to you! As the Father hath sent me, I also send you.*¹ Then breathing upon them, he added, in a tone of command: *Receive ye the Holy Ghost!*² What is this *Breath*, which is not given to all men but only to a few chosen ones? Jesus himself explains it, by the words he speaks: this *Breath* imparts the Holy Ghost to them that receive it. The Holy Ghost is given to the Apostles, because they are *sent* by Jesus, as Jesus is *sent* by the Father.

The Apostles, then, receive this Divine Spirit, in order that they may communicate him to men, just as they themselves have had him given to them by

¹ St. John, xx. 21.

² *Ibid*, 22.

Jesus. The Church's tradition fills up the brief account of the Gospel. Two Sacraments, as we have already stated, take their origin from this act of our Risen Jesus, who, afterwards, instructed his Apostles as to the rites wherewith each of the two was to be administered.

The first of these two Sacraments is Confirmation, for whose institution we will return our humble thanks to-day ; the other is Holy Orders, which we will explain further on in the week ; both of them belong, in their administration, to the Episcopal character, which is the source whence flow the gifts conferred upon the Apostles for man's sanctification.

Such is the importance of the Sacrament of Confirmation, that until such time as we have received it, we cannot be considered as perfect Christians. It is true that, by virtue of our Baptism, we are Children of God, Members of Christ and his Church ; but, as Christians, we are Soldiers :—we have to Confess our faith, sometimes before tyrants, and even to the shedding of our blood ; sometimes before the world, whose false seductive maxims are the occasion of so many apostacies ; sometimes against Satan and his wicked angels, whose power is so justly feared by the servants of Christ. The seal of the Holy Ghost confers on us a degree of strength, which Baptism does not give. Baptism made us citizens of the Church ; Confirmation makes us Soldiers of God and of his Christ. Again, it is true, that we can fight and conquer with the armour of Baptism ; such is God's will, who knows that the Sacrament which perfects the Christian is oftentimes an impossibility ; but, wo to them that neglect to receive the completion of their Baptism ! Hence, after administering the Sacrament of regeneration on Holy Saturday, the Bishop at once proceeded to give the Holy Ghost to all those who had been just born in the Son, and had been adopted by the Father.

Yes, Confirmation is administered by a Bishop, it is for him to say to the Baptised: *Receive ye the Holy Ghost!* It was just that this Divine Spirit should be thus honoured. Even when, in cases of necessity, a Priest is delegated, by the Pope, to administer this Sacrament, he cannot validly do so except on the condition of his using Chrism consecrated by a Bishop: and thus, the Episcopal power is always uppermost in the conferring of the Holy Ghost.

What a solemn moment is that, wherein the Spirit of Power, who strengthened the Apostles, descends upon the Neophytes kneeling before the Bishop! The Pontiff stretches his hands over them; he pours out upon them the Spirit he has received in order to his communicating him to others; and, that he may give all possible solemnity to the gift he is about to bestow, he cites the words of Isaias, which prophesy the descent of the Spirit on the Branch that was to spring up from the root of Jesse,—a prophecy which was fulfilled in our Jesus, when he received Baptism in the river Jordan, from the hands of St. John the Baptist: “O Almighty and Eternal God! who hast vouchsafed to regenerate these thy Servants by water and the Holy Ghost; send forth from heaven upon them thy seven-fold Spirit, the Holy Paraclete: the Spirit of wisdom and understanding; the Spirit of counsel and fortitude; the Spirit of knowledge and godliness; fill them with the Spirit of thy fear, and sign them with the sign of the Cross of Christ.”¹

Then is brought the sacred *Chrism*, of whose virtue we heard so much on Maundy Thursday. Confirmation was anciently called the *Sacrament of Chrism*,—of Chrism in which dwells the power of the Holy Ghost. The Pontiff anoints with it the foreheads of the Neophytes, and, at the same instant, the Holy Ghost imprints on their souls the sign of a perfect

¹ *Pontificale Romanum: De Confirmandis.* Is. xi.

Christian. They are *confirmed*, and for ever. Let them but listen to the voice of the Sacrament which is now within them, and no trial, no danger, can master them. The holy Oil, wherewith the Cross has been signed on their forehead, has imparted to them that firmness of *adamant* which was given to the Prophet Ezechiel, and enabled him to withstand all his enemies.¹

To a Christian, strength is salvation; for *man's life on earth is a warfare*.² Glory, then, be to our Risen Jesus, who, foreseeing the attacks that would be made against us, has armed us for the battle, and, in this admirable Sacrament of Confirmation, has given us the Divine Spirit, who proceeds from himself and the Father, that we might be strong and invincible! Let us thank him, with all our hearts, for his having thus completed the grace already given us in Baptism. The Father, who so graciously adopted us, has delivered up his Only-Begotten Son for us; the Son gives us the Spirit, that he may dwell within us;—oh! how wonderful a creature is Man, who is so loved by the Trinity! And yet Man is a sinner, and unfaithful creature; and, but too frequently, all these graces are rendered fruitless by his negligence or malice! Let us, at least, be faithful, by keeping ourselves closely united to the Holy Church, and by devoutly celebrating, with her, the mysteries of God's goodness, which the Liturgical Year brings successively before us.

Let us adore our Risen Jesus, our Divine Benefactor. In the name of his Church, enriched as she is by such precious gifts, let us offer him this beautiful Paschal canticle, taken from the ancient Missals of Saint Gall's.

¹ Ezechiel, iii. 9.

² Job, vii. 1.

SEQUENCE.

Ecce vocibus
 Carmina comparibus
 Ecclesia dilecto
 Pangat suo,
 Illius gaudens
 Reditus triumpho.
 Et a pulchra
 Tergens gena
 Lacrymulam,
 Læta nunc excipiat
 Regressum,
 Quem nuper flebat
 Ademptum.
 Qui de sursum veniens,
 Hujus et affectu ardens,
 Tersit suo vulnere
 Ab illa nævum
 Parentis primulæ.
 Cujus sponsi radio
 Procul de nuptæ gaudio
 Synagoga pellatur,
 Colore obfuscata niger-
 rimo.
 Namque illius amore
 Alta confixus crucis arbore
 Sacravit lateris
 Illam flumine.
 Hanc præfiguravit Eva,
 Viri cum fabricatur a costa,
 Et Noe arcula
 Aquis levata.
 Hanc Babylonis
 Nuper tyrannus
 Misere afflictam,
 Atque suis a sedibus
 Translatam,
 Tu, Christe,
 Favens ploranti,
 Atque sternens Babylonem,
 Revocasti Sion tuum
 Ad montem.
 Quam hic jocundis
 Ovantem gaudiis

Let the Church, rejoicing in
 the triumphant return of her
 Beloved, sing to him her can-
 ticles, with voices well at-
 tuned.

Let her dry the tears from
 her beautiful cheeks, and
 gladly welcome back her
 Jesus, for whom she wept
 when he was taken from her.

He came from heaven, out
 of burning love for her; and,
 by his Blood, cleansed her
 from the stain of Eve's of-
 fence. The Synagogue clad
 in robes of blackest hue, is
 driven, by the Bridegroom's
 piercing rays, from the Mar-
 riage Feast.

Through love for his Church,
 Jesus was fastened to the
 lofty Tree of the Cross, and
 sanctified her by the stream
 that flowed from his Side.

Eve, formed from Adam's
 rib, was a figure of the Church;
 so, too, was Noah's Ark, when
 it sailed on the waters.

The king of Babylon cruelly
 treated thy Spouse, O Christ,
 and sent her into exile: but
 thou hadst pity on her sorrow,
 and, destroying Babylon,
 broughtest her back to thy
 holy Mount of Sion.

The earth, decked in her
 flowers of Spring, is a figure

of thy Church's triumphant
joy. Make us, O Jesus, to
imitate her loveliness, for thou
redeemedst us by thy Blood.

Thou, for our sakes, and for
our deliverance, didst bring
death upon the princes of
Egypt: grant, that we may
safely walk through the desert
of this life, tread the fiery
serpents beneath our feet,

And, having thee for our
leader, reach the Promised
Land. Amen.

Gratia figurat
Mundi florentis,
Hujus gratiæ
Consortes nos esse
Fac Jesu redemptos
Tuo cruore;

Et qui nostri causa
Canopicos afflixisti
Morte principes,
Ut nos inde solveres,
Præsta in eremo
Hujus vitæ,
Ut muniti pedes
Viperas

Conteramus igneas.
Te duce, promissam
Veniamus ut ad terram.
Amen.

TUESDAY

OF THE FIFTH WEEK AFTER EASTER.

Ÿ. In resurrectione tua.
Christe, alleluia.

R̃. Cœli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

R̃. Let heaven and earth
rejoice, alleluia.

THE third Sacrament,—the Holy Eucharist,—is so intimately connected with our Redeemer's Passion that its institution could not be deferred till the Resurrection had taken place. On Maundy Thursday, we honoured the solemn act whereby our Jesus prepared for the morrow's sacrifice, by instituting the mystery of his Body and Blood, which are really immolated in the Eucharistic Supper. The Apostles were not only admitted, as all future generations were to be, to partake of the Divine Food, *which giveth life to the world*,¹ but they moreover received power from Jesus, the *Priest for ever*,² to do what he himself had just done. The great Mystery was inaugurated; the new Priesthood was instituted: and now that Jesus is risen from the dead, he makes known to his Apostles the whole importance of the gift bestowed upon mankind at the Last Supper; he bids them begin the exercise of the sublime power, conferred on them, as soon as the Holy Ghost, by descending upon the earth, shall give to the Church the signal for her using the prerogatives wherewith she has been

¹ St. John, vi. 33.

² Ps. cix. 4.

endowed; and, finally, he teaches *how* they are to perform this special function of their Priesthood.

At the Last Supper, the Apostles were still carnal-minded men. They were taken up with the sad event that was about to happen, and overcome with grief at their Divine Master's telling them that that was the last Pasch he was to keep with them. They were not, therefore, in a fit state to appreciate what it was that Jesus had done for them, when he uttered those words: *Take ye and eat; this is my Body.— Drink ye all of this; for this is my Blood.* Still less did they understand the greatness of the power they received, of doing what their Lord himself had just done in their presence. Now that Jesus is risen from the grave, he unfolds all these mysteries to them. The Sacrament of the Eucharist was not instituted during these days, but it was made known, explained, and glorified by its Divine Institutor: and this circumstance gives a fresh lustre to the sacred season we are now going through.

Of all the Sacraments, there is not one that can be compared, in dignity, to that of the Eucharist. The others give grace; this gives us the very Author of grace. The others are only Sacraments; this is both a Sacrament and a Sacrifice. We will endeavour to explain it in all its magnificence, when we come to the bright feast of Corpus Christi. Let us for the present, pay the tribute of our loving adorations to our Jesus, the *Living Bread*, that giveth *life to the world*.¹ Let us acknowledge his immense love for his Sheep. He seems to be on the point of leaving them that he may return to his Father, and yet his love retains him amongst them by means of this august mystery, wherein he is truly though invisibly present.

Be thou blessed, then, O Son of the Eternal

¹ St. John, vi. 33, 41.

Father! who, even in the days of the ancient Covenant, didst assure us, that thy *delights are to be with the children of men*.¹ Thou provest it now by this wonderful Sacrament, which reconciles thy two announcements, apparently so contradictory: thy leaving us, and thy abiding ever in our midst.

Be thou blessed for having provided for the nourishment of our souls, as well as for that of our bodies. At Christmas we welcomed thy Birth at Bethlehem, which signifies a *House of Bread*. Thou wast both the Saviour who was born for us, and the Food that came down from heaven to nourish our souls.

Be thou blessed, who, not satisfied with working the greatest of wonders at the Last Supper, by changing bread into thy Body and wine into thy Blood, hast also willed that this same miracle should be renewed, everywhere and to the end of time, for the support and consolation of our souls.

Be thou blessed in that thou hast put no limits to our longing after this Bread of Life. On the contrary, thou biddest us make it our *daily Bread*, and this in order that we may not faint in the way of this our exile.

Be thou blessed for the generosity wherewith, out of thy desire to communicate thyself unto us, thou hast exposed thyself to the blasphemies of heretics, to the sacrileges of bad Christians, and to the indifference of the tepid.

Be thou blessed, O Divine Lamb, who enrichest the new Pasch by the shedding of thy Blood, and invitest the new Israel to a banquet, where thy sacred Body is offered as nourishment to thy Faithful; there do they receive Life at its very source, and share in the ineffable joys of thy Resurrection.

Be thou blessed, O Jesus, for having instituted, in

¹ Prov. viii. 31.

the Holy Eucharist, not only the greatest of the Sacraments, but also a Sacrifice which surpasses all others; a Sacrifice, whereby we are enabled to offer to the Divine Majesty the only homage that is worthy of him, give him thanks in keeping with his favours to us, make him a superabundant atonement for our sins, and finally beg and obtain from him all the graces, of which we stand in need.

Be thou blessed, O Emmanuel, who, having promised to give us this heavenly Food, didst fulfil thy promise on the eve of thy Passion, and gavest us this adorable Sacrament as the Testament of thy love. In the interval between thy Resurrection and Ascension, thou didst reveal to thine Apostles the excellency of thy gift, that so we might receive it with becoming faith.

We offer thee, dear Jesus, this homage of our faith. We confess, that, in this august Mystery, the bread is changed into thy Body, and the wine into thy Blood: and we believe it, because thou hast said it, and because thou canst do all things.

In praise of our Paschal Lamb,—who gives himself to us to be our nourishment,—let us recite the following beautiful canticle, composed by Notker for the Church of Saint Gall's.

SEQUENCE.

That they may be worthy to
partake of the Paschal Lamb,
Let Christians fit them-
selves by holy lives.

Jesus, the High Priest,
offered himself, for their sakes,
as an oblation to the Father.

Agni paschalis
Esu potuque dignas,
Moribus sinceris
Præbeant omnes se chris-
tianæ animæ.
Pro quibus se Deo hostiam
obtulit,
Ipse summus Pontifex.

Quarum frons,
In postis est modum
Ejus illita sacrosancto
cruore,
Tuta a clade Canopica,

Qua crudeles hostes
In mari rubro sunt obruti.

Renes constringant ad
pudicitiam :
Pedes tutentur adversus vi-
peras ;
Baculosque spirituales
Contra canes jugiter manu
bajulent ;

Ut Pascha Jesu merean-
tur sequi,
Quo de barathro victor re-
diit.

En redivivus mundus,
Ornatibus Christo consur-
gens,
Fideles admonet,
Post mortem melius
Cum eo victuros.
Amen.

They are signed, as were
the doors of the Israelite
house, with the most holy
Blood of the Lamb ; they are
protected from the slaughter
that fell upon Egypt,

When the cruel enemies
were engulfed in the Red
Sea.

Let the Faithful gird their
loins with purity ; let them
protect their feet against
vipers ;

And let them ever carry
spiritual staves in their hands,
to defend themselves against
dogs ;

That, thus, they may de-
serve to follow Jesus' Pasch,
whereby he rose again victo-
rious from the Tomb.

Lo ! the earth is come once
more to life, and, by her love-
liness, rises together with
Christ. She teaches us,

That we, after death, are to
share in Jesus' victory. Amen.

WEDNESDAY

OF THE FIFTH WEEK AFTER EASTER.

Ÿ. In thy resurrection, O
Christ, alleluia.

Ry. Let heaven and earth
rejoice, alleluia.

Ÿ. In resurrectione tua,
Christe, alleluia.

Ry. Cœli et terra lætentur,
alleluia.

WE now come to the fourth Sacrament, which may be justly called the Sacrament of Mercy. Jesus knew the weakness of man. He knew, that the great majority of Christians would not persevere in the grace they received at Baptism; and that sin would, in most cases, spoil the beautiful plant, which had been watered by the dew of heaven, and which, after growing and flowering, was to be transplanted into the garden of eternal life. Like grass that lies withered on the field, so would be this once fair plant. How could it ever revive, unless He that made it, gave it life again? Thanks to his infinite mercy!—this is what he has the will to do. Consulting the sinner's salvation rather than his own glory, he prepared, as the holy Fathers express it, a second plank after shipwreck. The first was Baptism; but mortal sin came, and the soul was again plunged into the wild abyss. She had fallen once more into the hands of her enemy; she was fettered by chains, which it was out of her power to break.

During his mortal life on earth, Jesus, who came *not to judge the world, but to save it*,¹ declared that

¹ St. John, xii. 47.

these fetters, forged by the sinner's malice, should be broken by a power which he would one day establish in his Church. Speaking to his Apostles, he told them that *whatsoever they should loosen upon earth, should be loosed also in heaven.*¹ Since making that solemn promise, our Redeemer has offered his sacrifice on the Cross; his infinitely precious Blood has been shed for the superabundant expiation of the sins of the world. He that loved us to such a degree as this, could never forget the promise he had made. On the contrary, he was most anxious to keep it, for he knew the fearful dangers to which our salvation is exposed. On the very day of his Resurrection, he appears to his Apostles, and his first words evince his eagerness to fulfil the promise he had previously made. It seems as though his mercy were impatient to break asunder the humiliating and terrible bonds of sin, which held us captives. No sooner has he breathed the Holy Ghost upon his Apostles, than he adds these words: *Whose sins ye shall forgive, they are forgiven them.*² Observe here, as the holy Fathers have done, the strength of the words spoken by our Lord: *They are forgiven.* He says not, "they shall be forgiven:" it is no longer the promise of a gift, but the gift itself. Before the Apostles have exercised the divine power conferred on them by Jesus, every absolution, which they and their successors in this sacred ministry shall pronounce, even to the end of time, is already confirmed.

Glory, then, be to our Risen Jesus, who has removed the barriers of his Justice, that his Mercy might inundate the world! Let mankind unite, and sing to him the sublime canticle of David, wherein foreseeing the wondrous events that were to take place under the New Law, this Royal Psalmist prophesied the *Forgiveness of sins*, which the Apostles

¹ St. Matth. xviii. 18.

² St. John, xx. 23.

were afterwards to teach us as an Article of our Creed. *Bless the Lord, O my soul ! and let all that is within thee bless his holy Name. Who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction.*

Thy youth shall be renewed like the eagle's. The Lord is compassionate and merciful, long-suffering and plenteous in mercy. He will not always be angry. He hath not dealt with us according to our sins. As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear him ; for he knoweth our frame ; he remembereth that we are dust. Man's days are as grass ; as the flower of the field, so shall he flourish ; for the spirit shall pass in him, and he shall not be, and he shall know his place no more. But the mercy of the Lord is from eternity and unto eternity upon them that fear him. O my soul ! bless thou the Lord.¹

And yet we, the children of the promise, know, even better than David did, the greatness of God's mercy. Jesus was not content with giving us his assurance, that if, after having sinned, we have recourse, with humble repentance, to the Divine Majesty, we shall obtain pardon : as the sentence of God's mercy would thus be without any outward sign, a cruel anxiety would have ever been upon us, leaving us in doubt of our forgiveness. Therefore did this loving Saviour ordain that men should give us pardon, in his name. *That we might know that the Son of Man hath power on earth to forgive sins,*² he gave power to his delegates to pronounce over us a sentence of absolution, which our very ears might hear, and which would convey to our souls the sweet confidence of pardon.

¹ Ps. cii.² St. Luke, v. 24.

O ineffable Sacrament, by whose means heaven is peopled by countless numbers who else had been lost, and who *will for ever sing the mercies of the Lord!*¹ O irresistible power of the words of absolution, which, deriving their efficacy from the Blood of our Redeemer, take away all our iniquities, and plunge them into the abyss of Divine Mercy! The eternity of torments due to these iniquities would never have expiated them; and yet these few words of the Priest: *I absolve thee*, have utterly annihilated them.

Such is the Sacrament of Penance. In return for the humble confession of our sins and the sincere sorrow for having committed them, we receive pardon, and this not for once or twice only, but as often as we approach the sacred tribunal; not for this or that kind of sin only, but for every sin whatsoever. It is not to be wondered at that Satan should envy man this gift, and strive to throw such doubts and difficulties in the way as to prevent his profiting by it. What has not heresy said against this Sacrament? It began by teaching that it takes from the glory of holy Baptism; whereas on the contrary, it honours that first Sacrament, by repairing the injuries done to it by sin. Later on, it exacted, as absolutely necessary for the Sacraments, such perfect dispositions, that Absolution would find the soul already reconciled with God. It was by this dangerous snare of Jansenism that so many were ruined, either by pride or by discouragement. And lastly, it has set up that Protestant dictum: "I confess my sins to God:" just as though God had not the right to lay down the conditions for pardon.

The Sacraments, being, as they are, such divine institutions, demand our faith; without faith, they are simply impossibilities. Though this be true of

¹ Ps. lxxxviii. 2.

all the Seven, yet the Sacrament of Penance is especially welcome to a man of faith, because it so thoroughly humbles human pride. It sends man to ask of his fellow-man what God could have given directly himself. Jesus said to the lepers, whom he wished to cure: *Go, show yourselves to the priests!*¹ Surely, he has a right to act in the same manner, when there is question of spiritual leprosy.

Let us, as a homage to our generous Redeemer, offer him this Easter Hymn; it is the one used by the Church in her Ferial Matins of Paschal Time.

HYMN.

O King Eternal, of the heavenly citizens! Creator of all things! Son co-equal with the Father, before all ages!

When this world first sprang up at thy creating word, thou gavest to Adam a resemblance to thine own divine Face; and, to his body formed from slime, thou joinedst a noble soul.

When the envy and craft of Satan brought degradation upon mankind, thou, our Maker, didst clothe thyself with flesh and reform our lost race.

Thou, that once wast born of a Virgin, art now born from the Sepulchre, and biddest us rise with thee from our death and burial.

Thou art the Eternal Shepherd, who wastest thy sheep in the waters of Baptism: it

Rex sempiternæ coelitus
Rerum creator omnium,
Æqualis ante sæcula
Semper Parenti Filius.

Nascente qui mundo fa-
ber
Imaginem vultus tui
Tradens Adamo, nobilem
Limo jugasti spiritum.

Cum liver et fraus dæmo-
nis
Fœdasset humanum genus,
Tu carne amictus perditam
Formam reformas artifex.

Qui natus olim e Virgine,
Nunc e sepulchro nasceris,
Tecumque nos a mortuis
Jubes sepultos surgere.

Qui pastor æternus gre-
gem
Aqua lavis baptismatis:

¹ St. Luke, xvii. 14.

Hæc est lavacrum mentium, is the laver of our souls, it is
Hæc est sepulcrum crimi- the grave of our sins.
num.

Nobis diu qui debita Thou, our Redeemer, didst
Redemptor affixus cruci, long hang upon the Cross that
Nostræ dedisti prodigus was due to us; thou gener-
Pretium salutis sanguinem. ously gavest us thy Blood, as
the ransom of our salvation.

Ut sis perenne mentibus That thou, O Jesus, mayst
Paschale, Jesu, gaudium, be an endless Paschal joy to
A morte dira criminum our hearts, free us, who have
Vitæ renatos libera. been regenerated unto life,
from the dread death of sin.

Deo Patri sit gloria, Glory be to God the Father,
Et Filio, qui a mortuis and to the Son who rose from
Surrexit, ac Paraclito, the dead, and to the Paraclete,
In sempiterna sæcula. for everlasting ages. Amen.
Amen.

THURSDAY

OF THE FIFTH WEEK AFTER EASTER.

Ÿ. In thy resurrection, O Christ, alleluia. Ÿ. In resurrectione tua, Christe, alleluia.

Ry. Let heaven and earth rejoice, alleluia. Ry. Cœli et terra lætentur, alleluia.

By the first four Sacraments, our Saviour provided for the several spiritual necessities of man during this mortal life. Baptism gives him spiritual birth, Confirmation arms him for the battle, the Eucharist is his food, Penance is his cure. But the last moment of life,—that most important and terrible of all, and on which depends eternity,—does it not seem to require a special sacramental aid? Could it be that our Redeemer, after so lovingly supplying us with a Sacrament to meet our other wants, would leave us unprovided when we are dying, that is, when we are passing from this to another life, and are weighed down with bodily and mental sufferings? No: he has provided a Sacrament for the Dying; the grace of Redemption puts on a new form, that it may visit and fortify us in our last struggle.

Even before his Passion, he gave us some idea of the Sacrament he intended to institute for the help of the Dying. When he sent his Disciples before him, that they might prepare the people for his preaching, he commanded them to anoint the Sick with Oil; they did so, and the result was the cure

of them that were thus anointed.¹ But, after his Resurrection, when our Redeemer was preparing the dowry of his Church, he gave her a Sacrament wherewith this Mother was to administer special grace and consolation to her Children when in danger of death.

Oil is the symbol of strength ; hence, the wrestlers of old used it as a means for acquiring activity and nerve. Our Saviour chose it as the *matter* of the Sacrament of Confirmation, whereby our souls, after being regenerated by Baptism, are strengthened for their future combats. The hour of Death is a combat, but one so terrible that it stands apart by itself. It is then that Satan, seeing how the long-coveted prey is soon to be beyond his reach, redoubles his efforts to make it his own for ever. The dying Christian, standing as he does on the brink of eternity, is exposed to two temptations : presumption and despair. In a few moments he will be before the Judge, whose sentence is irrevocable. The remnants of sin are still upon him, and clog his soul. How will he comport himself, in that last combat, on which depends the final success of all the previous ones of his life ? Is not this an occasion for a special Sacrament, whereby our Jesus may provide his combatant with the help so urgently needed ? Yes ; and here again it is Oil. The first anointing was that of Confirmation, and it gave strength ; and the last, or as it is called, Extreme Unction, is equally rich in power : it is the last application made to mankind of the Redeemer's blood, " which flows in such abundance " with this holy Oil."²

Let us consider the effects of Extreme Unction, of which the Apostle St. James speaks to us in his Epistle. What he there tells us, he had received from

¹ St. Mark, vi. 13.

² Bossuet. *Oraison funebre de Madame Henriette.*

Jesus' own lips. First of all, this Sacrament brings *forgiveness of sins*; ¹ forgiveness of those *sins* which the conscience, however diligent it may have been in its examination, had overlooked; and which, nevertheless, injure the soul: and forgiveness of those *remnants* of sin, which continue after the guilt of sin has been remitted; like wounds which, though cured, are not quite closed, and keep the patient weak. The holy Oil anoints each of the senses; each has been the source of sin; each now receives its special purification. These doors, which, up to this moment had been open to the world, are now closed; so that the soul can be all intent upon eternal things. Let the enemy come now, if he will; his attacks can do no harm. He expected to find his adversary the poor earthly-minded creature of old, on whom he had inflicted hundreds of wounds; but lo! he finds a soldier of Christ, vigorous and brave. It is Extreme Unction that has worked the change.

But the effects of this Sacrament do not stop here. Though primarily instituted for imparting strength to the soul, yet has it the power of restoring health to the body. We learn this from the same Apostle St. James. His words are these: *Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with Oil in the name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up.* ² The sacred formula, which accompanies each anointing in this Sacrament, has therefore the power of restoring bodily health, at the same time that it drives away the remnants of sin, which is the chief cause of all man's miseries, whether of soul or body. Such is the interpretation put by the Church on the words of St. James; and we have continual proofs that our Divine Master has not for-

¹ St. James, v. 15.

² *Ibid.* v. 14, 15.

gotten the promise of two-fold efficacy which he gave to this Sacrament. Hence it is, that after having anointed the several senses of the sick person, the Priest addresses God in earnest prayer, that he would restore strength of body to him, or her, whose soul has received the efficacy of the heavenly remedy. Nay, the Church looks upon the restoration to bodily health as so truly a Sacramental effect of Extreme Unction, that she does not consider as miracles, properly so called, the cures produced by its administration.

Let us, then, offer to the Conqueror of Death, the homage of our thanks for this fresh proof of his compassionate love. He would himself experience all our miseries, not excepting even death or the agony that precedes it. When on his Cross, and enduring every anguish, as though he were a poor dying sinner, and not the Saint of Saints, he thought of *our* deaths, and mercifully blessed our last agony with an outpouring of his precious Blood. This was the origin of the beautiful Sacrament of Extreme Unction, which he gave to his Church, after his Resurrection, and for which we offer him to-day our humble thanks.

The following Hymn,—composed by St. Ambrose, and used, during Paschal Time in the Church of Milan,—celebrates with the Saint's characteristic vigour of style, the thoroughness of the salvation wrought by the Death of Christ, as was made evident in the conversion of the Good Thief.

HYMN.

Hic est dies verus Dei,
Sanctus sereno lumine,
Quo diluit sanguis sacer
Probrosa mundi crimina.

This is indeed God's own
Day, holy with its unclouded
light, whereon the Sacred
Blood washed away the world's
infamous crimes.

It re-animates to confidence them that were lost in despair ; it gives sight to the blind. Oh ! who would not cease to despair, that thought of the pardon given to the Thief ?

His cross was changed into a crown ; he gained Jesus by a brief act of faith ; and, being justified, was the first to enter into the kingdom of God.

The very Angels are bewildered at the change : they behold the criminal suffering bodily tortures, yet, united with Christ, and culling the flower of life everlasting.

O wondrous Mystery ! Jesus takes upon himself the sins of the world, that he may cleanse it from its filth : Flesh washes away the sins of flesh.

What more sublime than this ?—sin seeking for grace ? love expelling fear ? and death giving a new life ?

Let Death swallow the hook he throws out to others ; let him be caught in his own net ! Let Him but die, who is the Life of all, and all will rise to life.

All men pass through death, and all the dead rise again to life : Death's blow falls on himself, and none die but he.

Glory be to thee, O Lord, who didst rise again from the dead ! and to the Father, and to the Holy Ghost, for everlasting ages. Amen.

Fidem refundens perditis,
Cæcosque visu illuminans :
Quem non gravi solvet metu

Latronis absolutio ?
Qui præmio mutans crucem,

Jesum brevi acquirit fide,
Justusque prævio gradu
Pervenit in regnum Dei.

Opus stupent et Angeli,
Pœnam videntes corporis,
Christoque adhærentem reum

Vitam beatam carpere.

Mysterium mirabile,
Ut abluit mundi luem,
Peccata tollit omnium,
Carnis vitia mundans caro.

Quid hoc potest sublimius,
Ut culpa quærat gratiam,
Metumque solvat charitas,
Reddatque mors vitam novam ?

Hamum sibi mors devoret,
Suisque se nodis liget :
Moriatur vita omnium,
Resurgat ut vita omnium.

Cum mors per omnes transeat,
Omnes resurgunt mortui :
Consumpta mors ictu suo
Perisse se solam gemit.

Gloria tibi Domine,
Qui surrexisti a mortuis,
Cum Patre et Sancto Spiritu,
In sempiterna sæcula.
Amen.

FRIDAY

OF THE FIFTH WEEK AFTER EASTER.



Ÿ. In resurrectione tua,
Christe, alleluia.

R̃. Cœli et terra lætentur,
alleluia.

Ÿ. In thy resurrection, O
Christ, alleluia.

R̃. Let heaven and earth re-
joice, alleluia.

WE have reverently followed our Redeemer in his institution of the Sacramental helps, whereby man is placed and kept in the state of sanctifying grace, from his first entrance into this life to his leaving it for the eternal enjoyment of the beatific vision. We must now speak of that sublime Sacrament, which was instituted by Jesus as the source whence mankind is to receive the other Sacraments.

This Sacrament is Holy Orders, and it is so called because of its being conferred, in several distinct degrees, upon those who receive it. As, in heaven, the Angels are arranged in different ranks according as they have been endowed with a greater or less degree of light and power, in such wise, that they who are higher act upon those that are lower: so is it in the Sacrament of Holy Orders; there is *order* in the several ranks, and the higher act upon the lower by the communication of light and power. It is this that constitutes the *Hierarchy* of the Church. *Hierarchy* means *Sacred Government*. It comprises three degrees: the Episcopate, Priesthood, and Diaconate, in which last are included the Orders below it. This

is called the Hierarchy of Order, to distinguish it from the Hierarchy of Jurisdiction. This second, which is intrusted with the government of the Church, is composed of the Pope, of the Bishops, and of the inferior Clergy to whom the Pope and Bishops delegate a part of their power of government. We have already seen, how this Hierarchy takes its origin from that sovereign act, whereby our Lord Jesus, the Shepherd of men, gave to Peter the Keys of the Kingdom of God. The Hierarchy of Order is intimately connected with the second, and its object is the sanctification of men by the administering to them the treasures of grace confided to its keeping.

As we have already said, Jesus appeared to his Apostles on the day of his Resurrection, and said to them: *As the Father hath sent me, I also send you.*¹ Now the Father sent his Son that he might be the Shepherd of men; and we have heard Jesus bidding Peter to feed his lambs and his sheep. The Father sent his Son that he might be the Teacher of men; and we have seen Jesus intrusting to his Apostles the truths which were to be proposed to us as the object of our faith. But the Father sent the Son that he might also be the High Priest of men; Jesus must, therefore, leave this same Priesthood on earth, that it may be continued among us to the end of time. Now, what is a Priest? He is the mediator between heaven and earth; he reconciles man to his God, by offering a Sacrifice that gives infinite honour to God and atones for man's sin; he cleanses the sinner's conscience, and makes him a just man; he, in a word, unites man to his God by the mysteries, of which he is the dispenser.

Jesus exercised all these functions of Priest, agreeably to the mission given him by the Father; but the Father would have them to be continued, even

¹ St. John, xx. 21.

after his Son should have ascended into heaven. For this, it was necessary that Jesus should communicate his Priestly character, by a special Sacrament, to a few chosen men, just as by Baptism he conferred upon all his Faithful the dignity of being his members. Here again, it will be the Holy Ghost that will act, and in each stage or degree of the Sacrament. It was by his divine operation that the Incarnate Word entered into Mary's womb; it is his action that will imprint on the souls of them that are presented the Priestly character of this same Jesus our Lord. Hence, after using the words just cited, Jesus breathed on his Apostles, and said to them: *Receive ye the Holy Ghost!* hereby showing, that it is by a special infusion of Him who is the Spirit of the Father and the Son, that men are fitted for being *sent by the Son, as the Son was sent by the Father.*

And yet, the Apostles and their successors are to confer this Sacrament, not by a Breath,—that is the prerogative of the Word, the author of life,—but by the imposition of hands. It is at the solemn moment of the imposition of the Bishop's hands over them who are to be ordained, that the Holy Ghost comes down upon them. Thus will be transmitted the heavenly gift from generation to generation. It will be conferred in its several degrees, according to the will of the Hierarch, by and with whom the Holy Ghost acts. So that when Jesus comes on the last day, to judge the world, he will find on earth the sacred character which he conferred upon his Apostles when he gave them the Holy Ghost.

Let us attentively and devoutly contemplate the mystic ladder of the Hierarchy, established by our Jesus, whereby we might ascend to heaven. At the very summit is the Episcopate, holding in itself the plenitude of Holy Orders, and having the power to produce other Pontiffs, and Priests, and Deacons.

He has the power of offering up the Holy Sacrifice; he holds the Keys whereof our Lord speaks, when he says: *Whatsoever ye shall bind upon earth, shall be bound also in heaven; and whatsoever ye shall loose upon earth, shall be loosed also in heaven;*¹ he can administer all the Sacraments; the consecration of the Chrism and Holy Oils belongs to his office; he can not only bless, he can also consecrate.

Next comes the Priest, who truly looks upon the Bishop as his spiritual Father, seeing that it was by the imposition of the Bishop's hands that he received the dignity and character of Priesthood. The Priest, however, does not possess the plenitude of Jesus' Priesthood. His hands, though most holy, have not the power to produce other Priests; he blesses, but he does not consecrate;² he must look to the Bishop for holy Chrism, for he himself cannot make it. Notwithstanding this, his dignity is great, for he has power to offer the Holy Sacrifice, and his offering is the same as that of the Bishop. He forgives the sins of those whom the Bishop has put under his care. The solemn administration of Baptism is intrusted to him, when the Bishop himself does not perform it: and as to Extreme Unction, it is essentially a Priest's function.

The next lower Order is that of Deacon, who is, as the Greek name implies, the *servant* of the Priest. Not having the Priesthood, he cannot offer Sacrifice, nor remit sins, nor give Extreme Unction to the dying: but he assists and serves the Priest at the Altar, and stands by his side during the solemn moment of Consecration. He reads the holy Gospel, from the Ambo, to the people. The Blessed Sacrament is intrusted to his care, and, failing a Priest, he is

¹ St. Matth. xviii. 18.

² The exception of the act of *Consecration* in the Mass is, of course, understood.—[T.R.]

allowed to distribute it to the Faithful. In similar circumstances, he could solemnly administer Baptism. He has also the power of preaching the word of God to the people.

These are the three degrees of the Hierarchy of order. They correspond, as the great St. Denis teaches, with the three degrees whereby man attains to union with God: namely, purification, illumination, and perfection. The Deacon prepares the Catechumen and the sinner, by instructing them in the word of God, which will purify their minds from error, and incite them to the repentance of their sins and to a desire of being freed from them. The Priest enlightens these same by the illumination of holy Baptism, by the remission of their sins, and by admitting them to partake of the Body and Blood of Christ. The Bishop pours out upon them the gifts of the Holy Ghost, and raises them, by their seeing his own supereminent prerogatives, to union with Christ. Such is the Sacrament of Holy Orders. It is the essential means established for the salvation of mankind, the channel through which God has ordained that the infinite graces of the Incarnation should flow upon the earth, and the medium whereby is perpetuated among us the presence and action of our Redeemer.

Let us give thanks to our Jesus for this unspeakable blessing. Let us honour the Priesthood of the New Law: it is Jesus who inaugurated it in his own person, and who afterwards intrusted it to men, chosen by him for continuing the mission given to him by his Father. The Sacraments are the true life of the world; but who are the ministers of these Sacraments? The Priests of the Church. Let us pray for those who are in Holy Orders; for their responsibilities are great, their dignity is divine, and yet they themselves are but men. They are not a tribe or a caste, as were the Priests in the Old Law;

but they are taken from every race and family. Finally, a Priest, though inferior to the Angels by nature, is, by the office he holds, superior to these blessed Spirits.

Let us celebrate, to-day, the Resurrection of our Eternal High Priest, by this joyous canticle of the ancient Missal of Liège.

SEQUENCE.

Tell us, O Magdalene! from
what land comest thou, an-
nouncing new joy to the
whole world,

And visiting once more our
country?

She answered with a placid
look, and sweet voice, saying:
"Alleluia!"

"An Angel hath told me of
"the dear prodigies wrought
"by Christ:

"He sang forth with a voice
"of praise, that the Lord hath
"risen from the Tomb.

"Whereupon, I swiftly took
"wing, and joyfully sped my
"way through the thin air:

"I have returned to you,
"Servants of God! that I
"may tell you that the Old
"Law is made void, and the
"New Law of Grace hath
"begun its reign."

Sing then, O Servants of
God! sweetly sing: "This
"day hath Christ delivered
"us from cruel Death.

"The Father hath delivered
"up his Son to his creatures,
"that they might slay him for
"our salvation's sake.

Eia dic nobis
Quibus e terris
Nova cuncto mundo
Nuncias gaudia,
Nostram rursus
Visitans patriam.

Respondens placido vultu,
Dulci voce dixit: Alleluia.

Angelus mihi de Christo
indicavit

Pia miracula.
Resurrexisse Dominum
Cecinit voce laudanda.

Mox ergo pennas
Volucris vacuas
Dirigens læta per auras:
Redii famulis,
Ut dicam vacuatam legem
veterem,
Et novam regnare gratiam.

Itaque plaudite, famuli,
Voce clara:
Christus hodie redemit nos
A morte dira.

Pater Filium tradidit ser-
vis,
Ut interimerent pro salute
nostra.

Sponte subiit Filius mor-
tem,
Ut nos redimeret morte ab
æterna.

Nunc requiem capere licet
ovibus,
Et frui vita perpetua.

Hunc colite pariter mecum
famuli
Celebri laude sanctum Pas-
cha.

Christus est Pax nostra.
Alleluia.

"The Son, of his own free
will, suffered death, that he
might redeem us from eter-
nal death."

Now may the sheep take
their rest, and enjoy never-
ending life.

O ye Servants of God!
unite with me in celebrating
the praise of this holy Pasch.

Christ is our Peace. Alle-
luia.

SATURDAY

OF THE FIFTH WEEK AFTER EASTER.



<p>℟. In thy resurrection, O Christ, alleluia.</p>	<p>℟. In resurrectione tua, Christe, alleluia.</p>
<p>℞. Let heaven and earth rejoice, alleluia.</p>	<p>℞. Cœli et terra lætentur, alleluia.</p>

ON this day, which is sacred to Mary, let us open the holy Gospel, according to St. John. There, in the second chapter, we find these words: *There was a Marriage in Cana of Galilee, and the Mother of Jesus was there.*¹ The sacred text goes on to say that Jesus also and his disciples were among the guests; but the Holy Spirit, who guided the Evangelist's hand, would have him first make mention of Mary. It was to teach us that this our Blessed Mother extends her protection to those who enter upon the married life with worthy dispositions, that is, with such dispositions as to draw down upon themselves the blessing of her divine Son.

Marriage is a sacred state, for it was instituted by God. The first Marriage was celebrated in the earthly Paradise between Adam and Eve, when yet they were innocent. It was God himself who dictated the conditions of Marriage. Unity was to be its very basis; in other words, the wife was to have but one husband, the husband was to have but one wife. It was the type of a still more glorious unity,

¹ St. John, ii. 1.

which was not to be revealed till a later period. The Mystery of Unity typified by Marriage being part of the Christian Revelation, we deem it a duty to put it before our readers by the following considerations.

The Angels were all created at one and the same time : but the members of the human race were to be born, each indeed from their respective parents, but yet so as that Adam and Eve were to be the common parents to whom all were to owe their origin. Such was our Creator's design, and Marriage was the means he selected for its fulfilment. An immense multitude of the Angels having fallen, the places destined for them in heaven were to be filled up by the elect of earth ; again, it was Marriage that was to provide these citizens for heaven. Hence, God blessed Marriage at the very commencement of the world, and with a blessing which was to be permanent, for, as the Church teaches us in the Liturgy, "it was not recalled, either by the punishment inflicted on original sin, or by the sentence which "destroyed the world by the deluge."¹

Even before this second great chastisement came upon the earth, *all flesh had corrupted its way*,² and Marriage had fallen from the elevated dignity given to it by the Creator. The end for which he instituted it was forgotten ; it was debased into a mere sensual gratification ; it lost the sacred Unity, which was its glory. Polygamy and Divorce destroyed its primitive character, and two frightful evils ensued : family ties were at an end, and Woman's position was degraded into that of a being which must minister to man's passions. The lesson intended to be conveyed by the Deluge was soon lost sight of ; the world again became depraved, so much so indeed, that when the Mosaic Law came with its reforms, it had

¹ *Missale Romanum. Prefatio Super Sponsam.*

² Gen. vi. 12.

not power to restore to Marriage the dignity of its first institution.

To effect this, it was requisite that God himself should descend upon the earth. When the miseries of humanity had reached their height, the Word, the second Person of the Blessed Trinity, assumed our human nature, and dwelt amongst us. He called himself the *Bridegroom*.¹ The Prophets and the Canticle of Canticles had foretold that he would take to himself a Spouse from among mortals. This Spouse is the Church, that is, the human race purified by Baptism and enriched with supernatural gifts. As a dowry, he gave her his own precious Blood and Merits; and then united her to himself for ever. This Spouse is One: he affectionately calls her his *Only One*.² On her part, she has no other but him. Here we have revealed to us the divine type on which Marriage was formed, and which, as the Apostle teaches us, derives its holiness and dignity from its resemblance to the union existing between Christ and his Church.³ The two unions are for the same end, and bear a mutual relation to each other. Jesus loves his Church with the tenderest affection; but his Church is the issue of human Marriage, for it is Marriage that provides the Church with her Children, and thus perpetuates her existence upon the earth. Let us not be surprised, therefore, that Jesus restored Marriage to its primitive condition, and that he honours it as being his powerful aid in the accomplishment of his designs.

We have already seen on the second Sunday after the Epiphany, how he selected the Nuptial Feast at Cana as the occasion of his working his first public Miracle. By his accepting the invitation to assist, in company with his Blessed Mother, at the Marriage, it is evident that he wished to honour, by his

¹ St. Matth. ix. 15.

² Cant. vi. 8.

³ Ephes. v. 32.

divine presence, the sacred engagement which was to unite the two spouses ; it is evident that he intended to renew, in their persons, the ancient Blessing given in Paradise. Having, by his miracle at Cana, proved himself to be truly the Son of God, he began his public life and preaching. His object being to reform fallen man to the noble end for which he had been created, he frequently made Marriage the subject of his instructions. He spoke of its being divinely instituted on the basis of unity. He authoritatively repeated the command given at its first institution : *They shall be two in one flesh* :¹ *two*, and only *two*. Speaking of the indissolubility of the marriage tie, he told his hearers that no power on earth, not even the unfaithfulness, however criminal, of the husband or wife, could sever the bond. These were his words : *What God hath joined together, let no man put asunder*.² Thus did he restore Marriage to its normal state ; thus did he abrogate the degrading liberty, or more correctly, the libertinism, of polygamy and divorce,—those sad proofs of the hardness of man's heart,³ and of the need he had of a Redeemer. Thus did the New Law bring back to Marriage its primal blessing, and make it, once more, a holy state, which so far from its being an obstacle, is a means to virtue, and peoples both earth and heaven with Elect.

But our Risen Jesus would do more than repair the injuries brought upon Marriage by human frailty. He raised to the dignity of a Sacrament the solemn and irrevocable contract whereby a man and woman take each other for husband and wife. The moment that two Christians are thus irrevocably united, a Sacramental grace descends upon them, and cements their union, which there and then becomes a sacred thing. The Apostle, speaking of Christian Marriage,

¹ St. Matth. xix. 5. Gen. ii. 24. ² St. Matth. xix. 6. ³ *Ibid.* 8.

says: *It is a great Sacrament ; but I speak in Christ, and in the Church.*¹ The meaning of these words is, that Marriage is the type of the union which exists between Christ and his Spouse the Church. There is one and the same object and end in the two Unions,—in that of Christ with the Church, and in that of the Husband with his Wife: this object, this end, is to people heaven with Elect. Hence it is, that the Holy Ghost puts his Divine seal upon both these unions.

But the grace of the seventh Sacrament does more than cement the indissoluble union of husband and wife. It gives them every help they stand in need of for the fulfilment of their sacred mission. First of all, it infuses into their hearts a mutual love, which is *strong as death*, and which many *waters cannot quench*,² so long as they make Religion the ruling principle of their lives. This love is mingled with a sentiment of chaste respect, which serves as a check upon evil concupiscence. It is a love, which time, far from impairing, makes purer and stauncher. It is a love calm like that which is found in heaven. When sacrifices are to be made, it makes them almost without an effort, and is intensified by the making. The sacramental grace also fits the husband and wife for the great duty of educating their children. It gives them an untiring devotedness for their welfare; an affectionate patience with their faults; a supernatural discernment for treating them according to their age and dispositions; a ceaseless remembrance of these dear ones being created for heaven; and, finally, a deep-rooted sentiment of their belonging to God more truly than to the parents, through whom he gave them life.

Thus was the married state transformed by the grace of the Sacrament of Matrimony. The Christian

¹ Eph. v. 32.

² Cant. viii 6, 7.

Law restored to it the dignity of which the vile egotism of pagan passion had deprived it. After so long a period of degradation, mankind was again brought to the knowledge of what Marriage really is, —namely, Love surrounded by Sacrifice, and Sacrifice prompted and aided by Love. Truly, a Sacrament was needed for the bringing about such a change as this! The change came, and admirable indeed it was. Two centuries had not elapsed since the promulgation of the Gospel, and Paganism was still powerful; and yet we find a Writer of those days giving the following description of a Christian Husband and Wife. "How shall I find words to describe the happiness of a Marriage, whose tie is formed by the hands of the Church, which is confirmed by the sacred Oblation, sealed by the Blessing, proclaimed by the Angels, and ratified by the Heavenly Father? How wonderful a yoke is that which is taken up by two of the Faithful united together in the same hope, in the same law, in the same duty! They have the same God for their Father, they serve the same Master, they are two in one flesh, they are one heart and soul. They pray together, they prostrate together, they fast together; they instruct each other, they exhort each other, they encourage each other. You see them together in the Church, and at the Holy Table. They share in each other's trials, persecutions, and joys. There are no secrets between them; no such thing as shunning each other, or being wearied of each other's company. They have not to hide from each other, in order to visit the sick or the needy. Their alms excite no disputes; they approve of each other's sacrifices; they interfere not with each other's practices of piety. They have no need to make the sign of the Cross stealthily; neither are they afraid to give way, in each other's presence, to feelings of love and gratitude for their

“God. They sing together the Psalms and Canticles: “and if there be any rivalry between them, it is which “of them shall best sing the praises of God. Oh! “these are the Marriages which gladden the eyes “and ears of Christ. These are the Marriages to “which he imparts his blessing of Peace. He has “said, that he would be where two are united together; therefore, he is in such a house as the one we “are describing; and the enemy of man is *not* there.”¹

What a picture! and how great must be the Sacrament, which can bring about such results as this! Here is the secret of the world's regeneration: it was our Lord Jesus Christ himself who created the beautiful existence of a Christian family, and implanted it on our earth. Long ages passed, and this was the type which, in spite of human frailty, was the only one acknowledged either by the conscience of individuals or by the public laws of nations. But, the pagan element,—which may be repressed, but which never dies,—strove to regain what it had lost; and, at length, the time came, when it succeeded in falsifying, in the majority of Christian countries, the notion of Marriage. Faith teaches us, that this Contract, now become a Sacrament, comes under the jurisdiction of the Church, in what regards the bond, which constitutes its very essence: but the modern world looks on the Church as a power incompatible with the progress of *liberty and enlightenment*; and therefore the State takes the Church's place, as often as it is deemed good for society!—and Marriage has been debased into a *Civil Act*. The immediate consequence of this has been, that the State can legalise Divorce, and, therefore, paganise Society. The influence exercised over the world by the long predominance of the Christian spirit has not been entirely removed by this iniquitous secularisation of

¹ Tertullian. *Ad uxorem*. Lib. ii., cap. ix.

Marriage; still, from the principles laid down by our Modern Governments we have this logical and practical result: that a marriage may be indissoluble and sacramental in the eyes of the Church, and null in the eyes of the Civil Power; and again, a Marriage held to be legal by the State, may be counted as invalid by the Church, and therefore not binding on the conscience. The rupture between Church and State is, therefore, consummated.

And yet, that which Christ has appointed cannot be effaced by man. What Jesus has instituted, is to last to the end of time. Therefore, let Christians fear not: let them continue to receive from their mother, the Church, the doctrine of the Sacraments; let them continue to look upon Marriage as a divine institution, such as we have been describing it to be; and thus, they may save Society and re-Christianise it,—or, if that cannot be, they will save their own and their children's souls.

The close of this week, and these reflections upon the divine Sacrament of Matrimony, lead us to think of thee, dear Mother of Jesus! The Marriage-feast at Cana, which was honoured by thy presence and blessing, is one of the great facts of the holy Gospel. Why, O thou the purest of Virgins, who wouldst have refused the dignity of being Mother of God had it called for the sacrifice of the Treasure already conferred on thee,—why wast thou present at these Nuptials, if not to teach a sublime lesson? This lesson is, that holy and perfect Continency is a state far superior to that of Marriage. It is a lesson which exercises an immense influence upon the Married Life, inasmuch as it secures to it its Christian dignity and happiness. Who, then, could have been more appropriately chosen by God, than thou, to bless a union, which is so holy in itself, and instituted for so sublime an end? Shield it with thy protection now more than ever, for the world's laws have legis-

lated for its ruin, and sensualism has destroyed in thousands of Christians the sense of right and wrong. There are exceptions: there are some who receive this sacrament with the holiest of dispositions: upon these, O Mary, lavish thy blessing. They are the inheritance of thy divine Son; they are the salt of the earth, to keep it from universal corruption; they are the pledge of a better future. They are thy Children, sweet Mother! then watch over them, add to their number, that so the world may not perish.

To Mary, the Virgin of virgins, and Protectress of Christian Marriage;—to Mary, Spouse of the Eternal Word before becoming his Mother by the Incarnation;—let us, to-day, offer this beautiful Sequence of the Catholic Germany of the Middle Ages; let us devoutly present it to her as the Ring of her chaste Nuptials.

SEQUENCE.

Hail, O noble Virgin! called to be the Spouse of the great King! Receive, O Mary, this ring as the expression of our loving congratulation.

Tender branch! thou believedst the Angel's word, and conceivedst Jesus, the fresh Flower. The green-coloured Jasper shows thy fervent faith.

Thy hope, like thy truth, was changeless and unwavering. Its emblem is the Sapphire, with its heavenly blue.

The bright Chalcedony, whose beauty doubles in the light of day, signifies the burning flame of charity that glowed within thy heart.

Ave Virgo nobilis,
Desponsari habilis
Summo Regi, annulum,
Arrhabonis titulum,
Suscipe, Maria.

Novum florem virgula,
Paranymphe credula,
Concipis, quam Jaspidis
Color monstrat viridis
Plenam fide pia.

Virtus spei stabilis,
Numquam in te labilis
Fuit neque veritas,
Signat ut serenitas
Cœlica Sapphiri.

Lucens Chalcedonius,
Sed sub divo pulchrius,
Pandit te eximio
Charitatis radio
Fervide igniri.

Ut Smaragdi claritas
Monstrat et viriditas,
Mente cunctis purior
Es, et elegantior

Actu virtuali.

Sardonyx inturbidus
Ruber, niger, candidus,
Te designat limpide
Conversatam placide
Gestu virginali.

Bene rubens Sardius
Indicat apertius,
Mortis Christi gladium
Sauciasse nimium
Spiritus Mariæ.

Exprimit Chrysolithus,
Præ fulgore inclytus,
Flammeis scintillis,
Claram te miraculis
Ac dono sophiæ.

A Beryllo pallido,
Sed nitenti fulgido,
Humilis in animo,
Et benigna proximo

Rite comprobaris.

Tandem pretiosior,
Cunctis gemmis gratior,
Asserit Topazius,
Cunctis quod limpidius
Deum contemplaris.

Ecce nunc, qui rubeas
Guttas jacet aureas
Chrysoprasus, nimii
Æstu desiderii

Refert te fervere.

Ut Hyacinthus celeri
Se conformat ætheri,
Sic fers opem anxiiis,
Tuis quos auxiliis
Cernis indigere.

Insuper te omnibus,
Deo et hominibus,
Prædilectam, roseus
Color et purpureus

Probat Amethysti.
Recte evangelica

The pure green Emerald
tells us that thou surpassest
all creatures in the purity of
thy soul and in the loveliness
of thy holy deeds.

The limpid Sardonyx, with
its veins of red and black and
white, bespeaks thy innocent
and peaceful and modest
bearing.

The deep red Sardius plainly
tells us, that thy soul, O Mary,
was wounded through and
through by the sword of the
death of Christ.

The Chrysolite, with its
sparkling golden rays, denotes
thy admirable miracles, and
the wisdom wherewith thou
wast gifted.

The pale yet shining Beryl
reminds us aptly of thy hu-
mility, and of thy love of thy
neighbour.

The Topaz,—that richest
and loveliest of gems,—tells
us, that no creature enjoyed
so clearly, as thou, the contem-
plation of our God.

See, now, the Chrysoprasus !
What say its red golden drops,
but that thy soul burned with
exceeding love ?

As the Hyacinth, which
adapts its colour to the air
around it, thou helpest them
that are in trouble, and need
thy aid.

The Amethyst, with its
ruddy and purple colour,
symbolises thy being beloved
by God and Man.

Truly art thou the spiritual

Pearl of the gospel, after which all are in search. Oh! happy they that find the merchandise of Christ!

The Agate, a large black stone with white veins, speaks to us of thy humility, which makes thee so dear to God.

The very sight of the many-coloured Onyx tells us that God enriched thee with every virtue, O thou whom the Prophets longed to behold!

The Diamond, which is proof against every blow, loudly proclaims thy courage and patience in all adversities.

The cool transparent Crystal makes us think of thee, who wast a Virgin in mind and body, and the commencement of our hope.

The beautiful amber-like Ligurius reminds us of the grace of temperance and fear that beautified thy soul.

The Loadstone attracts iron to itself; so thou, O Virgin! touchest with the wand of devotion the heart-strings of them that repent.

The Carbuncle, like a bright eye glistening in the gloom, tells us that, far and wide, thy praise is loudly and ever proclaimed.

O Queen of heaven! O rich in every virtue! cleanse us from vice, and give us to rejoice in thy Nuptials.

Arabia and Ophir, Saba and Tharsis, yield an abundance of Gold.

Margarita coelica
Es mercantum omnium;

Felix qui commercium
Consequitur Christi!
Grandis niger dicitur,

Venis albis cingitur,
Qui te vere humilem
Hinc et acceptabilem
Reseret Achates.

Illico Onychinus
Mixtus fert, quod Dominus
Piis te virtutibus
Adornavit omnibus,

Quam optarunt vates.
Nunc te prodit largiter
Adamas, qui firmiter
Cunctis obstat ictibus,
In adversis omnibus

Fortem, patientem.
Indicat perlucida
Te Crystallus frigida
Mente, carne virginem,
Nostræque originem

Spei existentem.
Sic te temperantia,
Ac timoris gratia
Ornant, ut egregius
Aperit Ligurius

Similis Electro.
Magnes ferrum propius
Attrahit celerius:
Virgo pœnitentium
Chordas tangit mentium

Pietatis plectro.
Approbat Carbunculus,
Lucens nocte oculus,
Longe, late, largiter
Laudis tuæ jugiter

Famam dilatari.
Regnans in cœlestibus,
Ornata virtutibus,
Munda nos a vitiis,
Et de tuis nuptiis

Facias lætari.
Insuper in copia
Exsultat Arabia,
Ophir, Saba pariter,

Tharsis dat similiter

Aurum affluenter.

Ex quo præsens parvulus

Sit gemmatus annulus,

Quem oblatum hodie

Per nos, sponsa gloriæ

Suscipe clementer.

Amen.

From which we form this
our humble gift,—this jew-
elled Ring. O glorious Spouse
of Jesus! deign to accept the
offering we this day present
unto thee. Amen.

PROPER OF SAINTS.

APRIL 2.

SAINT FRANCIS OF PAULA,

CONFESSOR.

THE heavenly life of the Saint, whose name is brought before us to-day, teaches us that, aided by divine grace, man may imitate his Risen Lord. Francis of Paula lived in this world as though he were above the ordinary laws of mortals. His mortifications were severe; but his soul enjoyed peace and liberty. He had the gift of miracles to an extent, which has rarely been surpassed. Louis XI., King of France, obtained the sanction of the Holy See that Francis should come and live near him: he gave him a Convent at Plessis-les-Tours, and died assisted by the Saint's presence and prayers.

Francis of Paula died on the Good Friday of the year 1507. This resemblance to his Crucified Saviour was a reward for his love of the Cross. But God would show the world how close was the union existing between his faithful servant and our Risen Jesus:—Leo X. celebrated the Saint's Canonization during the Easter of 1518. Low Sunday was the day chosen by the Pontiff for the Canonization, which took place in the Vatican Basilica. Thus the

glory of the humble man, who would have his disciples be called *Minims*, was raised above that of the Cæsars of ancient Rome.

Let us read the abridged account of his life given us in the Liturgy.

Franciscus Paulæ, quod est Calabriae oppidum, loco humili natus est: quem parentes, cum diu prole caruissent, voto facto, beati Francisci precibus suscepunt. Is adolescens divino ardore succensus, in eremum secessit: ubi annis sex victu asperam, sed meditationibus coelestibus suavem vitam duxit: sed cum virtutum ejus fama longius manaret, multique ad eum pietatis studio concurrerent, fraternæ charitatis causa e solitudine egressus, ecclesiam prope Paulam ædificavit, ibique prima sui Ordinis fundamenta jecit.

Erat in eo mirifica loquendi gratia: perpetuam virginitatem servavit: humilitatem sic coluit, ut se omnium minimum diceret, suosque alumnos *Minimos* appellari voluerit. Rudi amictu, nudis pedibus incedens, humi cubabat. Cibi abstinentia fuit admirabili: semel in die post solis occasum reficiebatur, et ad panem et aquæ potum vix aliquid ejusmodi obsonii adhibebat, quo vesci in Quadragesima licet: quam consuetudinem ut fratres sui

Francis was born at Paula, an unimportant town of Calabria. His parents, who were for a long time without children, obtained him from heaven, after having made a vow, and prayed to St. Francis. When very young, being inflamed with the love of God, he withdrew into a desert, where, for six years, he led an austere life, but one that was sweetened by heavenly contemplations. The fame of his virtues having spread abroad, many persons went to him, out of a desire to be trained in virtue. Out of a motive of fraternal charity, he left his solitude, built a Church near Paula, and there laid the foundation of his Order.

He had a wonderful gift of preaching. He observed virginity during his whole life. Such was his love for humility, that he called himself the last of all men, and would have his disciples named *Minims*. His dress was of the coarsest kind; he always walked barefooted, and his bed was the ground. His abstinence was extraordinary: he ate only once in the day, and that not till after sunset. His food consisted of bread and water, to which he scarcely ever added those viands which are

permitted even in Lent: and this practice he would have kept up by his Religious, under the obligation of a fourth vow.

God bore witness to the holiness of his Servant by many miracles, of which this is the most celebrated; that when he was rejected by the sailors, he and his companion passed over the straits of Sicily on his cloak, which he spread out on the water. He also prophesied many future events. Louis the Eleventh, king of France, had a great desire to see the Saint, and treated him with great respect. Having reached his ninety-first year, he died at Tours, in the year of our Lord one thousand five hundred and seven. His body, which was left unburied for eleven days, so far from becoming corrupt, yielded a sweet fragrance. He was canonized by Pope Leo the Tenth.

toto anni tempore retinere-
rent quarto eos voto ad-
strinxit.

Multis miraculis servi sui
sanctitatem Deus testari vo-
luit, quorum illud in primis
celebre, quod a nautis re-
jectus, Siciliæ fretum strato
super fluctibus pallio, cum
socio transmisit. Multa
etiam futura prophetico spi-
ritu prædixit. A Ludovico
Undecimo Francorum rege
expetitus, magnoque in ho-
nore est habitus. Denique
annum primum et nonagesi-
mum agens, Turonis mi-
gravit ad Dominum, anno
salutis millesimo quingen-
tesimo septimo: cujus cor-
pus, dies undecim insepul-
tum, ita incorruptum per-
mansit, ut sauvem etiam
odorem efflaret. Eum Leo
Papa Decimus in sanctorum
nummerum retulit.

Apostle of Penance! thou enteredst into eternal happiness by the Cross, and during thy whole life thou hadst in mind the words spoken by Jesus, after his Resurrection, to the Disciples of Emmaus: *Ought not Christ to have suffered, and so to have entered into his glory?*¹ It seemed to thee, that the law of the Master should be also the disciple's; and the day at length came, when the disciple was glorified, as his Master had been before him. Thy earthly triumph was celebrated amidst the splendours of the feast of Jesus' Resurrection, and thou art one of our pro-

¹ St. Luke, xxiv. 26.

tectors during Paschal Time, Deign, then, to bless the faithful who beg thy prayers, and strengthen within them, by thy powerful intercession, the new life they have received at the Paschal banquet of the Lamb. Bless and preserve the Order thou hast founded. Thy holy relics have been destroyed by the fury of heretics; avenge the injury thus offered to thy name, by praying for the conversion of heretics and sinners, and drawing down upon the world those heavenly graces, which will revive among us the fervour of the Ages of Faith.

APRIL 4.

SAINT ISIDORE,

BISHOP AND DOCTOR OF THE CHURCH.



THE Church presents to us, to-day, for our devout admiration, the memory of one of the holiest of her Bishops,—Isidore, the Bishop of Seville, the most learned man of his age, and what is a still greater praise, the most zealous patriot and friend of his noble country. He comes to speak to us upon the glories of our Risen Jesus. The Gothic, or Mozarabic Liturgy, which has given us such admirable prayers for this Season, was drawn up mainly by St. Isidore; and the explanation we have offered to our readers, regarding the mystery of Paschal Time, was partially taken from the celebrated treatise wherein the Saint has so learnedly summed up the ancient traditions in reference to the Liturgy.

Among Christian lands, there is one that has gained for herself the glorious name of *The Catholic Kingdom*. Towards the close of the 7th century Divine Providence subjected her to a most severe trial, by permitting the Saracen hordes to invade her: so that her heroic children had to struggle, for eight hundred years, for the recovery of their country. Contemporaneously with Spain, Asia, also, and Africa fell under the Mussulman yoke, and have continued in their slavery up to the present day. Whence comes it, that Spain has triumphed over her oppressors,

PASCH : TIME. II.

Y

and that tyranny has never been able to make her children degenerate? The answer is easily given: Spain, at the period of her invasion, was Catholic, and Catholicity was the very spirit of the land: whereas those other nations, that yielded themselves slaves to the Saracens, were already separated from the Christian Church by heresy or schism. God abandoned them, because they had rejected both the truth of Faith, and unity with the Church; they fell an easy prey to the infidel conqueror.

Nevertheless, Spain had incurred an immense risk. The race of the Goths, by their long invasion of her territory, had sowed the seeds of heresy: Arianism had set up its sacrilegious altars in Iberia. But God did not permit this privileged country to be long under the yoke of error. Before the Saracens came upon her, she had been reconciled to the Church; and God had chosen one family to be the glorious instrument in the completion of this great work. Even to this day; the traveller through Andalusia will find the squares of its cities adorned with four statues: they are those of three brothers and a sister: St. Leander, Bishop of Seville; St. Isidore, whose feast we are keeping to-day; St. Fulgentius, Bishop of Carthagen; and their sister St. Florentina, a Nun. It was by the zeal and eloquence of St. Leander that King Reccared and his Goths were converted from Arianism to the Catholic Faith, in the year 589; the learning and piety of our glorious Isidore consolidated the great work; Fulgentius gave it stability by his virtues and erudition; and Florentina co-operated in it by her life of sacrifice and prayer.

Let us unite with the *Catholic Kingdom* in honouring this family of Saints; and to-day, in a special manner, let us pay the tribute of our devotion to St. Isidore. The holy Liturgy thus speaks of him.

Isidore, by birth a Spaniard, was an illustrious Doctor of the Church. He was born at Carthagera, and his father, whose name was Severianus, was governor of that part of the country. He was solidly trained to piety and learning by his two brothers, Leander, Bishop of Seville, and Fulgentius, Bishop of Carthagera. He was taught Latin, Greek, and Hebrew; he was put through a course of canon and civil law; and there was no science or virtue in which he did not excel. Whilst yet a youth, he so courageously combated the Arian heresy, which had long before infested the Goths, who had entered Spain, that he with difficulty escaped being put to death by the heretics. After the death of Leander, he was, in spite of himself, raised to the episcopal See of Seville, by the influence of King Reccared, and with unanimous consent of both clergy and people. His election was not only confirmed by Apostolic authority, but St. Gregory the Great, when sending him, as usual, the Pallium, is said to have appointed him his own vicar, and that of the Apostolic See throughout all Spain.

It would be impossible to describe the virtues of Isidore as Bishop; how firm, humble, patient, and merciful; how zealously he laboured for the restoration of Christian morals and ecclesiastical discipline,

Isidorus natione Hispanus, doctor egregius, ex nova Carthagine, Severiano patre provinciæ duce natus, a sanctis episcopis Leandro Hispalensi, et Fulgentio Carthaginensi fratribus suis pie et liberaliter educatus, latinis, græcis et hebraicis litteris, divinisque et humanis legibus instructus, omni scientiarum, atque christianarum virtutum genere præstantissimus evasit. Adhuc adolescens hæresim arianam, quæ gentem Gothorum Hispaniæ latissime dominantem jam pridem invaserat, tanta constantia palam oppugnavit, ut parum abfuerit quin ab hæreticis necaretur. Leandro vita functo ad Hispalensem cathedram invitatus quidem, sed urgente in primis Recaredo rege, magnoque etiam cleri, populi que consensu assumitur, ejusque electionem sanctus Gregorius Magnus nedum autoritate Apostolica confirmasse, sed et electum transmissio de more pallio decorasse, quin etiam suum, et Apostolicæ Sedis in universa Hispania vicarium constituisse perhibetur.

In Episcopatu quantum fuerit constans, humilis, patiens, misericors, in christiana et ecclesiastica disciplina instauranda sollicitus, eaque verbo, et scriptis stabilienda indefessus, at-

que omni demum virtutum ornamento insignitus, nullius lingua enarrare sufficeret. Monastici quoque instituti per Hispaniam promotor et amplificador eximius, plura construxit monasteria; collegia itidem ædificavit, ubi studiis sacris, et lectionibus vacans plurimos discipulos, qui ad eum confluebant, erudit; quos inter sancti Ildephonsus Toletanus, et Braulio Cæsar-augustanus episcopi emicerunt. Coacto Hispali concilio, Acephalorum hæresim Hispaniæ jam minitantem, acri et eloquenti disputatione fregit atque contrivit. Tantam apud omnes sanctitatis et doctrinæ famam adeptus est, ut elapso vix ab ejus obitu sextodecimo anno universa Tole-tana synodo duorum supra quinquaginta episcoporum plaudente, ipsoque etiam S. Ildephonso suffragante, doctor egregius, Catholicæ Ecclesiæ novissimum decus, in sæculorum fine doctissimus, et cum reverentia nominandus, appellari meruerit; eumque S. Braulio non modo Gregorio Magno comparaverit, sed et erudiendæ Hispaniæ loco Jacobi Apostoli cœlitus datum esse censuerit.

and how untiring he was in his efforts, both by word and writing, to establish them among his people; and, finally, how he excelled in every virtue. He was a fervent promoter of the Monastic Life in Spain, and built several Monasteries. He also built Colleges, in which he himself applied himself to the teaching the sacred sciences to the many disciples that flocked to him; among whom may be mentioned those two glorious Pontiffs, Ildephonsus, Bishop of Toledo, and Braulio, Bishop of Saragossa. In a Council held at Seville, he spoke with such power and eloquence, that he may be said to have destroyed the heresy of the Acephali, who were threatening to destroy the true faith in Spain. So great, indeed, was the universal reputation he had gained for piety and learning, that he had scarcely been dead sixteen years, when, in a Council held at Toledo, and at which fifty-two Bishops were present, St. Ildephonsus himself among them, he was called the Illustrious Doctor, the new Glory of the Catholic Church, the most learned man who had been seen in those ages, and one whose name should never be mentioned but with great respect. St. Braulio not only compared him to St. Gregory the Great, but said that he looked on him as having been sent by heaven, as a second St. James the Apostle, to instruct the people of Spain.

Isidore wrote a book *On Etymologies*, and another *On Ecclesiastical Offices*, and several others, of such importance to Christian and ecclesiastical discipline, that Pope St. Leo the Fourth hesitated not to say in a letter addressed to the Bishops of Britain, that one ought to adhere to the words of Isidore with that same respect as is shown to those of Jerome and Augustine, as often as a difficult case should arise, which could not be settled by Canon Law. Several sentences of his works have been inserted into the body of the Canon Law. He presided over the Fourth Council of Toledo, which is the most celebrated of all those that have been held in Spain. At length, after having driven the Arian heresy out of Spain, he publicly foretold the day of his death, and the devastation of the country by the Saracens; and having governed his See for about forty years he died at Seville, in the year 636. His body was first buried, as himself had requested, between those of his brother and sister, Leander and Florentina. Afterwards, Ferdinand the 1st, King of Castille and Leon, purchased it, for a large sum of money, from Enetus, the Saracen governor of Seville, and had it translated to Leon. Here, a Church was built in his honour, and the miracles that are wrought by his intercession, have led the people to honour him with great devotion.

Scriptis Isidorus libros Etymologiarum, et de Ecclesiasticis officiis, aliosque quamplurimos Christianæ et ecclesiasticæ disciplinæ adeo utiles, ut S. Leo Papa IV. ad episcopos Britanniae scribere non dubitaverit, sicut Hieronymi et Augustini, ita Isidori dicta retinenda esse, ubi contingerit inusitatum negotium, quod per Canones minime definiri possit. Plures etiam ex ejusdem scriptis sententiæ inter canonicas Ecclesiæ leges relatæ conspiciuntur. Præfuit Concilio Toletano IV. omnium Hispaniæ celeberrimo. Denique cum ab Hispania arianam hæresim eliminasset, morte sua, et regni vastatione a Saracenorum armis publice prænuntiata, postquam quadraginta circiter annos suam rexisset Ecclesiam, Hispali migravit in cælum anno sexcentesimo trigesimo sexto. Ejus corpus inter Leandrum fratrem, et Florentinam sororem, ut ipse mandaverat, primo conditum, Ferdinandus primus Castellæ, et Legionis rex ab Eneto Saraceno Hispali dominante magno pretio redemptum, Legionem transtulit; et in ejus honorem templum ædificatum est, ubi miraculis clarus, magna populi devotione colitur.

Faithful Pastor! the Christian people honour thy virtues and thy services; they rejoice in the recompense wherewith God has crowned thy merits; hear the prayers that are offered to thee during these the days of salvation. When on earth, thy vigilance over the flock intrusted to thy care was untiring; consider us as a part of it, and defend us from the ravenous wolves that cease not to seek our destruction. May thy prayers obtain for us that fulness of graces needed for our persevering in the new life bestowed on us by our Risen Lord. Obtain for us, that the Mystery of the Pasch, of which thou hast told us such grand things, may ever abide within us. Thy Paschal blessing, given to the Christian world, will bring it help and protection, as in times gone by. Look down from heaven on thy beloved Spain, which honours thee with such earnest devotion. Revive her ancient ardour of Faith; restore to her the vigour of Christian morality; remove from her the tares that have sprung up among the good seed. The whole Church reveres thy noble Country for her staunch adhesion to the truths of Faith;—pray for her, that she may come unhurt from the ordeal she is now being put through, and ever prove herself worthy of that glorious title of *The Catholic Kingdom*, which thou didst help her to gain.

APRIL 5.

SAINT VINCENT FERRER.

CONFESSOR.



TO-DAY, again, it is *Catholic* Spain that offers one of her Sons to the Church, that she may present him to the Christian world as a model and a patron. Vincent Ferrer, or, as he was called, *the Angel of the Judgment*, comes to us proclaiming the near approach of the Judge of the living and the dead. During his life time, he traversed almost every country of Europe, preaching this terrible truth; and the people of those times went from his sermons striking their breasts, crying out to God to have mercy upon them,—in a word, converted. He now sees, from his throne in heaven, the Faithful regnated by Penance, fortified by the Bread of Life, and risen again with Christ Jesus. True, all have not obeyed the call of grace; but, if we recommend them that have, so far, remained obstinate in their sins to the great Apostle of to-day, he may perhaps speak to their hearts, in the name of the Master of the Vineyard, and prepare the labourers of the eleventh hour to receive their hire.

St. Vincent has treated of the mystery of Easter in sixteen of his Sermons still extant. He there develops, with the learning and simplicity of his time, the glories and wonders of Christ's Resurrection. We offer our readers a passage from the second of these Sermons; it was preached on the very day of

Easter. The Saint speaks of our Lord's first apparition, which, in common with the Saints and the most esteemed Theologians, he unhesitatingly asserts to have been made to our Blessed Lady.

"That Jesus' first visit was to the Virgin Mary, his Mother, is expressly taught by St. Ambrose, in his Book *De Virginibus*, where he says: 'Mary saw the Resurrection of Christ, and she was the first to see it.' If the Evangelists have not mentioned the fact, it was because they would only adduce disinterested witnesses, and a Mother is surely not to be counted as such. As to the reasons in support of such teaching, they are three. The first is the divine commandment given to children with regard to their parents. Mary had suffered more than any one else in the Passion of her Son; he, therefore, was sure to give her consolation in preference to all others, he, who, out of filial regard for her, had spared her the pains of child-birth, and, at a future period, would not allow her to suffer those of death. The second reason is the merit of Mary's faith. During the Passion, the Apostles and Disciples lost their faith; they doubted their Master's being the true God and Messiah; they looked upon him as nothing more than a great Prophet. Mary was the only one, who firmly believed in him during the whole of the Saturday, which has led the Faithful to consecrate that day of the week to her honour. Jesus, therefore, would fulfil, in her favour, that which is written: *The Lord sheweth himself to them that have faith in him.*¹ The third reason is the greatness of the love that burned in her heart, for most certainly, never did mother love her child, as Mary did hers. Now, Jesus has said: *He that loveth me, shall be loved of my Father: and I will love him,*

¹ Wisd. i. 2.

"and will manifest myself to him.¹ Jesus must, therefore, have appeared to Mary first of all.

"And now let us speak of the manner in which this apparition was effected. Mary had no doubt as to her Son's rising again on the third day, for he had said that it would be so; but, perhaps, she did not know the hour when his Resurrection would take place. The night seemed long to her. She began to recite the Psaltery; and having reached the 56th Psalm, she came upon the words, spoken by the Father, *Arise, O my glory! Arise, psaltery and harp!* The Son answers: *I will arise early.* Further on, in the same book of Psalms, she found the same words.² She then interrupted her prayer, to see if day-break was approaching; but finding that there was as yet no appearance of it, she returned to her Psaltery, and finished it. Anxious to find some prophecy clearer than David's, she opened Osee, and read these words: *He will revive us, after three days: on the third day, he will raise us up, and we shall live in his presence. We shall know; and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light.*³ Then Mary stood up and said: "Three testimonies are enough!"—and she prepared a seat for Jesus. 'Here,' said she, 'shall my Son sit! here will I speak to him!' She turned towards the window, and saw that day-break had begun, and exclaimed with joy: 'My Son will soon arise!' Then falling on her knees, she thus prayed: *Rise up thou to meet me, O Lord! open thine eyes, even thou, O God of Hosts! O God of Israel!*⁴ Straightway, Jesus sent the Angel Gabriel to her, saying: "Go! and, as thou didst announce to her mine Incarnation, announce to her my Resurrection!"

¹ St. John, xiv. 21.

² Ps. cvii. 3.

³ Osee, vi. 3.

⁴ Ps. lviii. 6.

"The glad Angel appeared to the Virgin, and said to
 "her: 'Rejoice, O Queen of heaven, alleluia! for he
 "'whom thou deservedst to bear, alleluia! hath risen,
 "'as he said, alleluia!' At that instant, her Blessed
 "Son entered, and thousands of the elect with him.
 "Jesus greeted his Mother with these words: 'Peace
 "be with thee!' The Virgin threw herself on her
 "knees; she wept for joy; she adored him, and,
 "kissing his feet and hands, said: 'O dear Wounds,
 "'which made me suffer so much on Friday!' Jesus
 "threw his arms round her, and said: 'My Mother!
 "'rejoice! joy and gladness must alone now fill thy
 "'heart!' He wiped away her tears, sat on the seat she
 "had prepared for him, and conversed with her most
 "affectionately. In the course of their conversation,
 "Mary said to Jesus: 'Hitherto, my Son, I have
 "kept holy the Saturday, in remembrance of God's
 "rest after the creation; henceforth, I will celebrate
 "the Sunday, in remembrance of thy resurrection,
 "'rest and glory.' Jesus approved of the change.
 "He related to his Mother what he had done in
 "Limbo, and how he had chained Satan down. He
 "then presented to her the holy Fathers, whom he
 "had set free; they saluted Mary with great respect.
 "We may imagine Adam and Eve addressing her in
 "some such words as these: 'Blessed art thou, our
 "'Daughter and our Lady! for it was of thee God
 "'spoke when he said to the serpent: *I will set*
 "'*enmities between the woman and thee.*' Eve
 "added: 'By my sin, I caused heaven's gate to be
 "'shut; thou, by grace, hast opened it.' Each of the
 "Prophets said to her: 'It is of thee I spoke in such
 "'and such a passage of my book.' Finally, turning
 "towards her, and wishing her farewell, they said:
 "'*Thou art the glory of Jerusalem! Thou art the joy*
 "'*of Israel! Thou art the honour of our people!*'¹

¹ Judith, xv. 10.

"The Blessed Mother answered them in these words: '*Ye are a chosen generation, a kingly Priesthood, a holy Nation, a purchased People; that ye may declare the virtues of Him that hath called you out of darkness into his marvellous light!*'"¹ After Jesus had consoled his Mother, our Lady of Consolation then besought her Son to go and console Mary Magdalene, who loved him so devotedly, and who was heart-broken at his death. "The Apostles," she said, "were much grieved by thy Passion; but Magdalene's grief surpassed theirs. "Deign to console her, as also my sisters, who set out, this morning, for the Sepulchre, in order to embalm thy Body.'"²

The Roman Liturgy gives us, in the Matins of to-day, the following abridged account of the Life of this holy Servant of God.

Vincent was born at Valencia, in Spain, of respectable parents. He showed the gravity of old age, even when quite a child. Considering within himself, as far as his youthful mind knew it, the dangers of this dark world, he received the Habit in the Order of Preachers when he was eighteen years of age. After his solemn profession, he diligently applied himself to sacred studies, and gained, with much applause, the degree of Doctor of Divinity. Shortly after this, he obtained leave from his superiors to preach the word of God. He

Vincentius honesta stirpe Valentia in Hispania natus, ab ineunte ætate cor gessit senile. Qui dum caliginosi hujus sæculi labilem cursum pro ingenii sui modulo consideraret, Religionis habitum in Ordine Prædicatorum decimo octavo ætatis suæ anno suscepit; et emissæ solemnī professione, sacris litteris sedulo incumbens, Theologiæ lauream summa cum laude consecutus est. Mox obtenta a superioribus licentia, verbum Dei prædicare, Judæorum perfidiam arguere, Saracenorum errores confu-

¹ I. St. Peter ii. 10.

² *Sermones S. Vincentii. Pars æstivalis. In die sancto Paschæ. Serm. II.*

tare, tanta virtute et efficacia cœpit, ut ingentum ipsorum infidelium multitudinem ad Christi fidem perduxerit, et multa Christianorum millia, a peccatis ad pœnitentiam, a vitiis ad virtutem revocarit. Electus enim a Deo, ut monita salutis in omnes gentes, tribus et linguas diffunderet, et extremi tremendique judicii diem appropinquare ostenderet, omnium auditorum animos terrore concussos, atque a terrenis affectibus avulsos, ad Dei amorem excitabat.

In hoc autem apostolico munere hic vitæ ejus tenor perpetuus fuit. Quotidie Missam summo mane cum cantu celebravit, quotidie ad populum concionem habuit, inviolabile semper jejunium, nisi urgens adesset necessitas, servavit; sancta, et recta consilia nullis denegavit, carnes numquam comedit, nec vestem lineam induit, populorum jurgia sedavit, dissidentia regna pace composuit; et cum vestis inconsutilis Ecclesiæ diro schismate scinderetur, ut uniretur, et unita servaretur, plurimum laboravit. Virtutibus omnibus claruit, suosque detractores et persecutores, in simplicitate, et humilitate ambulans, cum mansuetudine recepit, et amplexus est.

Per ipsum divinæ virtus,

exposed the perfidy of the Jews, and refuted the false doctrines of the Saracens, but with so much earnestness and success, that he brought a great number of infidels to the faith of Christ, and converted many thousand Christians from sin to repentance, and from vice to virtue. God had chosen him to teach the way of salvation to all nations, and tribes, and tongues; as also to warn men of the coming of the last and dread Day of Judgment. He so preached, that he struck terror into the minds of all his hearers, and turned them from earthly affections to the love of God.

His mode of life, whilst exercising this office of apostolic preaching, was as follows: he every day sang Mass early in the morning, delivered a sermon to the people, and, unless absolutely obliged to do otherwise, observed a strict fast. He gave holy and prudent advice to all who consulted him. He never ate flesh meat, or wore linen garments. He reconciled contending parties, and restored peace among nations that were at variance. He zealously laboured to restore to, and maintain in, union the seamless garment of the Church, which, at that time, was rent by direful schism. He shone in every virtue. He was simple and humble, and treated his revilers and persecutors with meekness and affection.

Many were the signs and

miracles which God wrought through him, in confirmation of the holiness of his life and preaching. He very frequently restored the sick to health, by placing his hands upon them. He drove out the unclean spirits from the bodies of such as were possessed. He gave hearing to the deaf, speech to the dumb, sight to the blind. He cured lepers, and raised the dead to life. At length, worn out by old age and bodily infirmities, after travelling through many countries of Europe, and reaping an abundant harvest of souls, this untiring herald of the Gospel terminated his preaching and life at Vannes, in Brittany, in the year of our Lord 1419. He was canonized by Pope Calixtus the Third.

in conformationem vitæ et prædicationis ejus, multa signa et miracula fecit. Nam frequentissime super ægros manus imposuit, et sanitatem adepti sunt: spiritus immundos e corporibus expulit; surdis auditum, mutis loquelam, cæcis visum restituit; leprosos mundavit, mortuos suscitavit. Senio tandem et morbo confectus infatigabilis Evangelii præco, plurimis Europæ provinciis cum ingenti animarum fructu peragratis, Venetiæ in Britannia minori, prædicationis et vitæ cursum feliciter consummavit, anno salutis millesimo quadringentesimo decimo nono, quem Calixtus Tertius Sanctorum numero adscripsit.

The Dominican Breviary contains the following Responsories and Antiphons in honour of this illustrious Preacher.

R. The heavenly Father, the Ruler of all nations, sent, when the evening of the world came on, a new Prophet, Vincent, the teacher of Christian people. He announces to men the approach of God's judgment, * which all men shall see with their eyes.

V. Fear God: this is his favourite exclamation: the time is at hand for his judgment, * which all men shall see with their eyes.

R. Summus Parens, ac rector gentium, in vespere labentis sæculi, novum vatem misit Vincentium, christiani magistrum populi: refert instare Dei judicium. * Quod spectabunt cunctorum oculi.

V. Timete Deum, clamat sæpius: venit hora judicii ejus. * Quod spectabunt cunctorum oculi.

R. Treading in the arduous

R. Christi viam secutus.

arduam, a terrenis procul illecebris; veritatem reddit conspicuam, profligatis errorum tenebris: * Oram illuminat occiduam, toto factus in orbe celebris.

Ÿ. Cujus doctrina sole gratior, sermo erat flammis ardentior. * Oram illuminat occiduam, toto factus in orbe celebris.

Rγ. Nocte sacris incumbens litteris, contemplatur vigil in studio: mane pulchri ad instar sideris, miro lucet doctrinæ radio: * Morbos omnis vespere generis salutari pellens remedio.

Ÿ. Nulla præterit hora temporis, quo non recti quid agat operis. * Morbos omnis vespere generis salutari pellens remedio.

Rγ. Verba perennis vitæ proferens, animos inflamat adstantium: pectoribus humanis inserens amorem donorum cœlestium, de virtutibus alta disserens; * Frænare docet omne vitium.

Ÿ. Illum avida turba sequitur, dum hoc ore divino loquitur. * Frænare docet omne vitium.

ANT. Qui prophetico fre-

path of Christ, and shunning earthly pleasures, he convinced men of the truth, and put to flight the darkness of error. * He gave light to the countries of the West, and his name was proclaimed throughout the whole world.

Ÿ. His doctrines were more welcome than sun-light, his word was more ardent than fire. * He gave light to the countries of the West, and his name was proclaimed throughout the whole world.

Rγ. He spent the night in the sacred scriptures, wakeful to contemplation and study: in the morn, like to a fair star, he shines with a wondrous ray of wisdom: * At evening, he has a saving remedy for every kind of disease.

Ÿ. There passes not an hour of his day, wherein he does not some good deed. * At evening, he has a remedy for every kind of disease.

Rγ. He inflames the minds of his hearers by his words of eternal life: he inspires the hearts of men with a love of heavenly gifts: sublimely does he treat of virtues, * Teaching men how to bridle every vice.

Ÿ. Eager crowds follow him, when he preaches his divine doctrines. * Teaching men how to bridle every vice.

ANT. Vincent, blessed with

light prophetic, spoke admirably upon the end of the world : he set, as the sun, in the western world, and, surrounded by a troop of Angels, he ascended to the bright mansions of heaven.

tus lumine, mira de mundo fine docuit ; in occidua terræ cardine, ut sol Vincentius occubuit : et septus Angelorum agmine, lucidas cœli sedes tenuit.

How grand must have been thine eloquence, O Vincent, that could rouse men from their lethargy, and give them to feel all the terrors of the awful Judgment. Our forefathers heard thy preaching, and returned to God, and were pardoned. We, too, were drowsy of spirit when, at the commencement of the holy season of Lent, the Church awakened us to the work of our salvation, by sprinkling our heads with ashes, and pronouncing over us the sentence of our God, whereby we are condemned to die.

During Lent, we meditated upon our last end ; and the thought of God's judgments has enlightened us. We next saw our Redeemer carrying his Cross ; our hearts were excited to compassion, and we were converted. His Death was our Life, and we have been made partakers of his Resurrection. Pray for us, O Vincent, that we may die no more ; so that when we hear the trumpet of the Angel of Judgment, we may be well prepared for the second coming of our Emmanuel. We began with fear ; obtain for us, that the hope, which is now in our hearts, may be kept up within us, and be ever justified by our lives.

O zealous lover of souls ! we put into thy hands the great work of our perseverance. Pray for Spain, the country that gave thee life and faith, thy Religious Profession and thy Priesthood. Pray, too, for France where thou didst preach the Gospel with so much success. Aid her by thy powerful protection, for the trial, through which she is now going, is greater than those she had when thou wast her Apostle.

APRIL 11.

SAINT LEO THE GREAT,

POPE AND DOCTOR OF THE CHURCH.



ONE of the grandest Saints in the Church's Calendar is brought before us to-day. Leo, the Pontiff and Doctor, rises on the Paschal horizon, and calls for our admiration and love. As his name implies, he is the *Lion* of holy Church; thus representing, in his own person, one of the most glorious of our Lord's titles. There have been twelve Popes who have had this name, and five of the number are enrolled in the catalogue of Saints; but not one of them has so honoured the name as he, whose feast we keep to-day: hence he is called "Leo the Great."

He deserved the appellation by what he did for maintaining the faith regarding the sublime mystery of the Incarnation. The Church had triumphed over the heresies that had attacked the dogma of the Trinity, when the gates of hell sought to prevail against the dogma of God having been made Man. Nestorius, a Bishop of Constantinople, impiously taught that there were two distinct Persons in Christ,—the Person of the Divine Word, and the Person of Man. The Council of Ephesus condemned this doctrine, which, by denying the unity of Person in Christ, destroyed the true notion of the Redemption. A new heresy, the very opposite of that of Nestorianism, but equally subversive of Christianity,

soon followed. The monk Eutyches maintained, that, in the Incarnation, the Human Nature was absorbed by the Divine. The error was propagated with frightful rapidity. There was needed a clear and authoritative exposition of the great dogma, which is the foundation of all our hopes. Leo arose, and, from the Apostolic Chair, on which the Holy Ghost had placed him, proclaimed with matchless eloquence and precision the formula of the ancient faith,—ancient, indeed, and ever the same, yet ever acquiring greater and fresher brightness. A cry of admiration was raised at the General Council of Chalcedon, which had been convened for the purpose of condemning the errors of Eutyches. “Peter,” exclaimed the Fathers, “Peter has spoken by the mouth of “Leo!” As we shall see further on, the Eastern Church has kept up the enthusiasm thus excited by the magnificent teachings given by Leo to the whole world.

The Barbarian hordes were invading the West; the Empire was little more than a ruin: and Attila, “the Scourge of God,” was marching on towards Rome. Leo’s majestic bearing repelled the invasion, as his word had checked the ravages of heresy. The haughty king of the Huns, before whose armies the strongest citadels had fallen, granted an audience to the Pontiff on the banks of the Mincio, and promised to spare Rome. The calm and dignity of Leo,—who thus unarmed confronted the most formidable enemy of the Empire, and exposed his life for his flock,—awed the barbarian, who afterwards told his people, that, during the interview, he saw a venerable person standing, in an attitude of defence, by the side of Rome’s intercessor:—it was the Apostle St. Peter. Attila not only admired, he feared the Pontiff. It was truly a sublime spectacle, and one that was full of meaning;—a Priest, with no arms save those of his character and virtues, forcing a

king, such as Attila was, to do homage to a devotedness which he could ill understand, and recognise, by submission, the influence of a power which had heaven on its side. Leo, single-handed, and at once, did what it took the whole of Europe several ages to accomplish later on.

That the aureola of Leo's glory might be complete, the Holy Ghost gifted him with an eloquence, which on account of its majesty and richness, might deservedly be called *Papal*. The Latin language had, at that time, lost its ancient vigour; but we frequently come across passages in the writings of our Saint, which remind us of the golden age.

In exposing the dogmas of our holy Faith, he uses a style so dignified and so impregnated with the savour of sacred antiquity, that it seems made for the subject. He has several admirable Sermons on the Resurrection; and speaking of the present Season of the Liturgical Year, he says: "The days that intervened between our Lord's Resurrection and Ascension, were not days on which nothing was done: on the contrary, great were the Sacraments then confirmed, and great were the mysteries that were revealed."¹

Let us now read the sketch of the Saint's life given by the Church in the Matins of the Feast.

Leo Primus, Etruscus, eo tempore præfuit Ecclesiæ, cum rex Hunnorum Attila, cognomento Flagellum Dei, in Italiam invadens, Aquileiam triennii obsidione captam diripuit et incendit: unde cum Roman ardentis furore raperetur, jamque copias ubi Mincius in Pa-

Leo the First, a Tuscan by birth, governed the Church at the period when Attila, the king of the Huns, surnamed the Scourge of God, was invading Italy. Attila pillaged and burned the city of Aquileia, which he took after a three years' siege. This done, he rushed on towards Rome as

¹ Sermo lxxiii.

a wild firebrand. He had reached the place where the Mincio joins the Po, and was on the point of ordering his troops to pass the river, when he was met by Leo, who was moved with compassion at the misfortunes that were threatening Italy. Such was his superhuman eloquence, that he induced Attila to retrace his steps. When asked by his people, how it was, that, contrary to his custom, he had yielded such ready obedience to the demands of the Roman Pontiff, the king answered, that he beheld whilst Leo was speaking, a personage clad in priestly robes, who stood near, with a naked sword in his hand, and threatened him with death unless he obeyed the Pontiff. Whereupon he returned to Pannonia.

Leo was welcomed back to Rome amidst the exceeding joy of all. A short time after, when the City was invested by Genseric, the Pontiff's eloquence and reputation for sanctity had such influence on the barbarian, that he abstained from setting fire to the buildings, and forbade his troops to insult or massacre the inhabitants. Seeing the Church attacked by several heresies, and mainly by the followers of Nestorius and Eutyches, he called the Council of Chalcedon, in order to remove error and vindicate the Catholic faith. Six hundred and thirty Bishops assisted at this Council, in which Eutyches, and Dioscorus, and

dum influit, trajicere pararet, occurrit ei Leo, malorum Italiæ impendentium misericordia permotus : cujus divina eloquentia persuasum est Attilæ, ut regrederetur. Qui interrogatus a suis, quid esset quod præter consuetudinem tam humiliter romani Pontificis imperata faceret, respondit se astantem quemdam alium, illo loquente, sacerdotali habitu veritum esse, sibi stricto gladio minitantem mortem nisi Leoni obtemperaret. Quare in Pannoniam reversus est.

Leo autem Romæ singulari omnium lætitia exceptus, paulo post invadenti Urbem Genseric, eadem eloquentiæ vi et sanctitatis opinione persuasit, ut ab incendio, ignominii, ac cædibus abstineret. Sed cum Ecclesiam a multis hæresibus oppugnari, maximeque a Nestorianis, et Eutychianis exagitari videret; ad eam purgandam, et in fide Catholica confirmandam, Concilium Chalcedonense indixit. Ubi sexcentis triginta coactis Episcopis, Eutyches, et Dioscorus, et iterum Nestorius condemnati sunt : ejusdemque Concilii decreta sua auctoritate confirmavit

His actis, sanctus Pontifex se ad reficiendas et ædificandas Ecclesias convertit. Cujus suasu Demetria, pia femina, sancti Stephani Ecclesiam construxit in suo fundo via Latina, tertio ab Urbe milliario; ipse via Appia sub nomine sancti Cornelli alteram condidit. Multas præterea et sacras ædes et sacra earum vasa restituit. In tribus basilicis Petri, Pauli, et Constantiniana, cameras extruxit: ædificavit monasterium vicinum basilicæ sancti Petri: sepulchris Apostolorum custodes adhibuit, quos Cubicularios appellavit. Statuit, ut in actione mysterii diceretur, *Sanctum sacrificium immaculatam hostiam*. Sancivit ne Monacha benedictum capitis velamen reciperet, nisi quadraginta annorum virginitatem probasset. His et aliis præclare gestis, cum multa sancte et luculenter scripsisset, tertio Idus Aprilis obdormivit in Domino. Sedit in Pontificatu annos viginti, menses decem, dies viginti octo.

Nestorius were condemned, (this last a second time.) The Decrees of the council were confirmed by the authority of Leo.

The holy Pontiff then turned his attention to the reparation and building of Churches. It was through his persuasion, that a pious lady, called Demetria, built the Church of Saint Stephen on her own land on the Latin Way, three miles out of the City. He himself built one on the Appian Way, and dedicated it to Saint Cornelius. He repaired several others, and refurnished them with all the sacred vessels needed for the divine service. He built vaults under the Basilicas of Saint Peter, Saint Paul, and Saint John Lateran. He appointed guards, to whom he gave the name of *Cubicularii*, to watch at the Tombs of the Apostles. He ordered that these words should be added to the Canon of the Mass: *Holy Sacrifice, spotless Host*. He decreed that a Nun should not receive the blessed veil, unless she had observed virginity for forty years. After these and other similar admirable acts, and after writing much that was replete with piety and eloquence, he slept in the Lord, on the third of the Ides of April (April 11th). He reigned as Sovereign Pontiff twenty years, ten months, and twenty-eight days.

The Greek Church, in her *Menæa*, has an office in honour of St. Leo : we take from it the following stanzas. As they were composed before the Schism, they show us that the ancient Church of Constantinople believed the Supremacy of the Roman Pontiff, and that it is not the Latins that have changed the Faith. The Greeks keep the Feast of St. Leo on the 18th of February.

HYMN.

(*Die XVIII Februarii.*)

O happy Pontiff ! glorious Leo ! thou hast been made companion of the faithful Priests and martyrs ; for thou wast most invincible in battle, and immovable as a tower and fortress of religion. Thou proclaimedst, with most perfect orthodoxy and wisdom, the unspeakable generation of Christ.

O ruler of Orthodoxy, teacher of religion and holiness, light of the whole earth, divinely inspired glory of true believers, wise Leo ! thou enlightenest all men by thy teachings, O harp of the Holy Ghost !

Heir of the See of Peter, the Prince of the Apostles, thou presidedst over the Church : thou hadst his spirit, and wast inflamed with zeal for the Faith.

Beaming with most bright light, thou, O holy Leo, didst admirably preach the ineffable and divine incarnation, teaching the two Natures, and the two Wills of the Incarnate God.

Resplendent with the knowledge of divine truths, thou

O felix Pontifex, Leo inclyte, fidelibus Sacerdotibus et Martyribus consors effectus es ; invictus enim in præliis apparuisti, et immobilis ut turris et arx pietatis ; orthodoxissime et sapientissime Domini ineffabilem generationem prædicasti.

Orthodoxiæ rector, pietatis magister et sanctitatis, universæ terræ lumen, orthodoxorum Deo inspirata gloria, sapiens Leo, tuis doctrinis omnes illuminasti, lyra Spiritus Sancti.

Principis Apostolorum Petri cathedræ hæres factus, Ecclesiæ præfuiisti ; illius mente præditus, et zelo pro fide inflammatus.

Splendidissimo lumine refulgens, sancte Leo, ineffabilis et divinæ incarnationis sermonem clarescere fecisti, duplicem prædicans naturam, et duplicem incarnati Dei voluntatem.

Divinis resplendens dogmatibus, fulgorem ortho-

doxiæ undique sparsisti, et hæreseos tenebras dispulisti; et vita discedens, o beate, lumen quod vesperam nescit inhabitas.

Filium unicum Christum et Dominum, ante sæcula ex Patre genitum, et propter nos ex Virgine natum et nobis similem in terris apparentem, mirabiliter prædicasti, o minister mysteriorum Deo inspirate.

Super thronum pontificatus sedens gloriose, et ora leonum obturans, divinis venerandæ Trinitatis dogmatibus, ovili tuo lumen Dei cognitionis splendescere fecisti. Ideo glorificatus fuisti, ut divinus Dei gratiæ initiatus Sacerdos.

Velut sol omnisplendens ex occidente ortus es, mixtionem et confusionem Eutychetis sapienter dissipans, et Nestorii divisionem rejiciens; unum Christum in duabus substantiis indivisibiliter, immutabiliter, inconfuse venerari docens.

A Deo inspiratus, pietatis præcepta velut in tabulis descriptis figurasti, ut alter Moyses apparens divino populo; et in venerabilium conventu magistrorum exclamasti: Laudate, Sacerdotes, benedicite; superexaltate Christum in sæcula.

scatteredst on all sides the brightness of orthodoxy, and dispelledst the darkness of heresy. Departing this life, thou, O blessed one! now dwellest in the Light that knows no setting.

O inspired Minister of God's mysteries, thou admirably preachedst that Christ is the Only Son and Lord, begotten of the Father before all ages, born for us of the Virgin, and dwelling on earth like unto us.

Seated with glory upon the throne of the Pontificate, thou didst stop the mouths of lions, and madest to shine upon thy flock the light of the knowledge of God, by proclaiming the divine dogma of the adorable Trinity. Therefore hast thou been glorified as a holy Pontiff initiated in the grace of God.

Thou, as a dazzling sun, didst rise in the west: thou wisely dispelledst the error of Eutyches, who mingled and confused the two Natures, and that of Nestorius, who divided them as though they were two Persons. Thou taughtest us to adore one Christ in two Natures, inseparably, unchangeably, unconfusedly united.

Inspired of God, thou appearedst to the people of God as another Moses, showing them the commandments of religion written, as it were, on tables. Thou exclaimedst in the assembly of the venerable Masters: "Praise, O ye Priests! and bless, and extol Christ for ever."

Now, O Priest of Christ ! thou art brightly decked with a crown of beauty. As a faithful Priest, thou hast put on justice. Pray unceasingly for thy flock, now that thou hast entered into the admirable joy of the Paradise of delights.

Thou, O most blessed Leo ! hast worthily entered the abode where are the seats and thrones and ranks of the Patriarchs ; thou hast entered as a true Patriarch, all resplendent with faith and grace. Therefore do we all celebrate thy name for ever.

Nunc coruscas, Sacerdos Christi, pulchritudinis corona decoratus, et ut fidelis sacerdos, justitiam induisti, et in paradiso voluptatis mirabiliter exsultans, pro ovili tuo Dominum incessanter deprecare.

Nunc ubi sunt cathedræ, throni et ordines Patriarcharum, beatissime Leo, tu etiam Pater dignanter intrasti ut verus Patriarcha, et fide et gratia circumspiciens : ideo omnes te semper beatificamus.

Glory be to thee, O Jesus, Lion of the Tribe of Juda ! that hast raised up in thy Church a Lion to defend her in those dark times, when holy Faith was most exposed to danger. Thou chargedst Peter to *confirm his Brethren*¹ ; and we have seen Leo, in whom Peter lived, fulfil this office with sovereign authority. We have heard the acclamation of the holy Council, which, in admiration at the heavenly teachings of Leo, proclaimed the signal favour thou conferredst on thy Flock, when thou badest Peter feed both Sheep and Lambs.

O holy Pontiff Leo ! thou worthily representedst Peter in his Chair, whence thy apostolic teaching ceased not to flow, ever beautiful in its truth and majesty. The Church of thine own day honoured thee as the great Teacher of Faith ; and the Church of every succeeding age has recognised thee as one of the most learned Doctors and preachers of the divine Word. From thy throne in heaven, where now thou reignest, pour forth upon us the understanding of the great Mystery which thou wast called on to defend. Under thy inspired pen, this mystery grows

¹ St. Luke, xxii. 32.

clear; we see how sublimely it harmonises with all other mysteries; and Faith delights at gaining so close a view of the divine object of its belief. Oh! strengthen this Faith within us. The Incarnate Word is blasphemed in these our own times; avenge his glory, by sending us men of thy zeal and learning.

Thou triumphedst over barbarian invaders: Attila acknowledged the influence of thy sanctity and eloquence, by withdrawing his troops from the Christian land they infested. In these our days, there have risen up new barbarians,—civilised barbarians, who would persuade us, that religion should be eliminated from Education, and that the State, in its laws and institutions, should simply ignore our Lord Jesus Christ, the King to whom *all power has been given*, not only *in heaven* but on EARTH also.¹ Oh! help us by thy powerful intercession, for our danger is extreme. Many are seduced, and are apostates whilst flattering themselves that they are still Christians. Pray that the light, that is left within us, may not be extinguished, and that the public scandals, which now exist, may be brought to an end. Attila was but a pagan; our modern statesmen and Governments are, or, at least, call themselves, Christians: have pity on them, and gain for them light to see the precipice to which they are hurrying society.

These days of Paschal Time must remind thee, O holy Pontiff! of the Easters thou didst once spend, here on earth, when, surrounded by the Neophytes, thou gavest them the nourishment of thy magnificent Discourses:—pray for the Faithful, who have this Easter, risen to a new life with Christ. What they most stand in need of is, a fuller and better knowledge of this their Saviour, in order that they may cling more closely to him, and persevere in his holy

¹ St. Matth. xxviii. 18.

service. Thy prayers must get them this knowledge; by thy prayers, thou must teach them what he is both in his Divine and Human Nature: that, as God, he is their Last End, and their Judge after death; as Man, their Brother, their Redeemer, their Model. Bless, O Leo! and help the Pontiff who is now thy successor on the Chair of Peter. Show now thy love for that Rome, whose sacred and eternal destinies were so frequently the subject of thy glowing and heavenly eloquence.

APRIL 13.

SAINT HERMENEGILD,

MARTYR.



It is through a Martyr's palm-branch that we must to-day see the Paschal Mystery. Hermenegild, a young Visigoth Prince, is put to death by his heretical father, because he courageously refused to receive his Easter Communion from an Arian Bishop. The Martyr knew that the Eucharist is the sacred symbol of Catholic unity; and that we are not allowed to approach the Holy Table in company with them that are not in the true Church. A sacrilegious consecration gives heretics the real possession of the Divine Mystery, if the priestly character be in him who dares to offer Sacrifice to the God whom he blasphemes; but the Catholic, who knows that he may not so much as pray with heretics, shudders at the sight of the profanation, and would rather die than share, by his presence, in insulting our Redeemer in that very Sacrifice and Sacrament, which were instituted that we might all be made one in God.

The blood of the Martyr produced its fruit: Spain threw off the chains of heresy that had enslaved her, and a Council, held at Toledo, completed the work of conversion begun by Hermenegild's sacrifice. There are very few instances recorded in history of a whole Nation rising up in a mass to abjure heresy; but Spain did it, for she seems to be a country on which heaven lavishes exceptional blessings. Shortly

after this she was put through the ordeal of the Saracen invasion; she triumphed here again by the bravery of her children; and ever since then, her Faith has been so staunch and so pure, as to merit for her the proud title of *The Catholic Kingdom*.

St. Gregory the Great, a contemporary of St. Hermenegild, has transmitted to us the following account of the martyrdom. The Church has inserted it in her Lessons of to-day's Matins.

From the book of the Dialogues of Saint Gregory, Pope

Ex libro Dialogorum sancti Gregorii Papæ.

King Hermenegild, son of Leovigild, king of the Visigoths, was converted, from the Arian heresy, to the Catholic faith, by the preaching of the venerable Leander, Bishop of Seville, one of my oldest and dearest friends. His father, who continued in the Arian heresy, did his utmost, both by promises and threats, to induce him to apostatise. But Hermenegild returned him ever the same answer, that he never could abandon the true faith, after having once known it. The father, in a fit of displeasure, deprived him not only of his right to the throne, but of everything he possessed. And when even this failed to break the energy of his soul, he had him put into close confinement with chains on his neck and hands. Hereupon the youthful king Hermenegild began to despise the earthly, and ardently to long for the heavenly, kingdom. Thus fettered, and wearing a hairshirt, he besought the

Hermenegildus rex, Leovigildi regis Visigothorum filius, ab ariana hæresi ad fidem catholicam, viro reverendissimo Leandro Hispalensi Episcopo, dudum mihi in amicitia familiariter juncto, prædicante, conversus est. Quem pater arianus, ut ad eandem hæresim rediret, et præmiis suadere, et minis terrere conatus est. Cumque ille constantissime responderet, numquam se veram fidem posse relinquere, quam semel agnovisset: iratus pater eum privavit regno, rebusque expoliavit omnibus. Cumque nec sic virtutem mentis illius emollire valuisset; in arcta illum custodia concludens, collum manusque illius ferro ligavit. Cœpit itaque Hermenegildus rex juvenis terrenum regnum despiceret, et forti desiderio cœleste quærens, in ciliciis vinculatus jacens, omnipotentî Deo, ad confortandum se, preces effun-

dere; tantoque sublimius gloriam transeuntis mundi despiciere, quanto et religatus agnoverat nihil fuisse, quod potuerit auferri.

Superveniente autem Paschalis festivitatis die, in tempestas noctis silentio, ad eum perfidus pater arianum Episcopum misit, ut ex ejus manu sacrilegæ consecrationis communionem perciperet, atque per hoc ad patris gratiam redire mereretur. Sed vir Deo deditus, ariano Episcopo venienti exprobravit ut debuit, ejusque a se perfidiam dignis increpationibus repulit: quia etsi exterius jacebat ligatus, apud se tamen in magno mentis culmine stabat securus. Ad se itaque reverso Episcopo, arianus pater infremuit, statimque suos apparitores misit, qui constantissimum confessorum Dei, illic ubi jacebat, occiderent; quod et factum est. Nam mox ut ingressi sunt, securim cerebro ejus infigentes, vitam corporis abstulerunt, hocque in eo valuerunt, perimere, quod ipsum quoque qui peremptus est, in se constiterat despexisse. Sed pro ostendenda vera ejus gloria, superna quoque non defuere miracula. Nam coepit in nocturno silentio psalmodiæ cantus ad corpus ejusdem regis et martyris audiri, atque ideo veraciter regis, quia et martyris.

Omnipotent God to support him. As to the glory of this fleeting world, he nobly looked on it with disdain, the more so as his captivity taught him the nothingness of that which could thus be taken from him.

It was the Feast of Easter. At an early hour of the night, when all was still, his wicked father sent an Arian Bishop to him, with this message, that if he would receive Communion from his hands, (the Communion of a sacrilegious consecration!) he should be restored to favour. True to his Creator, the man of God gave a merited reproof to the Arian Bishop, and, with holy indignation, rejected his sinful offer; for though his body lay prostrate in chains, his soul stood on ground beyond the reach of tyranny. The Bishop therefore, returned whence he had come. The Arian father raged, and straightway sent his lictors, bidding them repair to the prison of the unflinching Confessor of the Lord, and murder him on the spot. They obeyed; they entered the prison; they cleft his skull with a sword; they took away the life of the body, and slew what he, the slain one, had sworn to count as vile. Miracles soon followed, whereby heaven testified to the true glory of Hermenegild; for during the night, there was heard sweet music nigh to the body of the King and Martyr,—King indeed, because he was a Martyr.

It is said that lights were seen at the same time burning in the prison. The Faithful were led, by these signs, to revere the body, as being that of a martyr. As to the wicked father, he repented for having imbrued his hands in his son's blood; but his repentance was not unto salvation, inasmuch as, whilst acknowledging the Catholic Faith to be the true one, he had not the courage to embrace it, for he feared the displeasure of his subjects. When in his last sickness, and at the point of death, he commended his son Reccared, a heretic, to the care of Leander, the Bishop, whom he had hitherto persecuted, but from whom he now asked, that he would do for this son what he had, by his exhortations, done for Hermenegild. Having made this request, he died, and was succeeded, on the throne, by Reccared, who taking, not his wicked father, but his martyred brother, as his model, abandoned the impious Arian heresy, and led the whole Visigoth nation to the true Faith. He would not allow any man to serve in his armies, who dared to continue the enemy of the God of hosts by heresy. Neither is it to be wondered at, that being the brother of a Martyr, he should have become a propagator of the true Faith, for it was by Hermenegild's merits that he has succeeded in reconciling so many thousands to the great God of heaven.

Quidam etiam ferunt, quod illic nocturno tempore accensæ lampades apparebant. Unde et factum est, quatenus corpus illius, ut videlicet martyris, jure a cunctis Fidelibus venerari debuisset. Pater vero perfidus et Parracida commotus pœnitentia, hoc fecisse se doluit, nec tamen usque ad obtinendam salutem pœnituit. Nam quia vera esset Catholica fides agnovit, sed gentis suæ timore perterritus, ad hanc pervenire non meruit. Qui oborta ægritudine, ad extrema perductus est, et Leandro Episcopo, quem prius vehementer afflixerat, Reccaredum regem filium suum, quem in sua hæresi relinquebat, commendare curavit, ut in ipso quoque talia faceret, qualia et in fratre suis exhortationibus fecisset. Qua commendatione expleta, defunctus est. Post cuius mortem, Reccaredus rex non patrem perfidum, sed fratrem martyrem sequens, ab arianæ hæreseos pravitate conversus est, totamque Visigothorum gentem ita ad veram perduxit fidem, ut nullum in suo regno militare permetteret, qui regni Dei hostis existere per hæreticam pravitatem non timeret. Nec mirum quod veræ fidei prædicator factus est, qui frater est martyris: cujus hunc quoque merita adjuvant, ut ad omnipotentis Dei gremium tam multos reducat.

Pope Urban the Eighth composed the two following Hymns for the Feast of the holy Martyr : we unite them under one conclusion.

HYMN.

Regali solio fortis Iberiæ
Hermenegilde jubar, gloria
Martyrum,
Christi quos amor almīs
Cœli cœtibus inserit.

The royal throne of heroic
Iberia counts thee, Hermene-
gild, as one of its glories : so,
too, do the Martyrs, whose
love of Christ has numbered
them among the Blessed of
heaven.

Ut perstas patiens, polli-
citur Deo
Servans obsequium ! quo
potius tibi
Nil proponis, et arces
Cautus noxia, quæ placent.

How courageously didst
thou keep thy promised alle-
giance to God ! He was dear
to thee above all things else ;
and as to the dangerous plea-
sures of this world, thou warily
didst reject them.

Ut motus cohibes, pabula
qui parant
Surgens vitii, non dubios
agens
Per vestigia gressus
Quo veri via dirigit !

Thou restrainedst the pas-
sions, which excite and foster
vice. Thou marchedst onwards,
with unfaltering step, to where
the path of truth directs.

Nullis te genitor blandi-
tiis trahit,
Non vitæ caperis divitis
otio,
Gemmarumve nitore,
Regnandive cupidine.

Thy father's promises could
not seduce thee. The luxu-
ries of a life of ease and wealth,
the glitter of diamonds, the
prospect of a throne,—they
could not allure thee.

Diris non acies te gladii
minis,
Nec terret perimens carni-
ficis furor :
Nam mansura caducis
Præfers gaudia cœlitum.

Thou wast not affrighted by
the threat of a cruel death, or
by the executioner's merciless
rage ; for the everlasting joys
of heaven were dearer to thee
than those of time.

Nunc nos e superum pro-
tege sedibus,
Clemens, atque preces, dum
canimus tua
Quæsitam nece palmam,
Fronis auribus excipe.

Do thou now kindly protect
us from thy heavenly throne,
and graciously receive the
prayers we present to thee
whilst celebrating the palm
made thine by martyrdom.

Sit rerum Domino jugis
honor, Patri,

To the Father, the Lord of
all things, be eternal honour !

Let the Faithful assembled	Et natum celebrent ora pre-
here in prayer, glorify the Son ;	cantium,
let them sing forth endless	Divinumque supremis
praise to the Holy Ghost.	Flamen laudibus efferant.
Amen.	Amen.

We offer thee, O brave witness to the truth of holy Faith ! our admiration and gratitude. Thy courageous death was proof of the love thou hadst for Christ ; and thy contempt of earthly honours teaches us to despise them. Heir to a throne, a prison was thy abode here below. It was from thy prison that thou ascendedst to heaven, wearing on thy brow the laurels of Martyrdom,—a crown far brighter than that which was offered thee on condition of thy apostatising from the Faith. Pray now for us : the Church asks it of thee, by inserting thy name in the Calendar of her Saints. The Pasch was the day of thy triumph ; obtain for us that this may be a true Pasch to us,—a real resurrection, which may lead us to the heaven above, where we may enjoy, with thee, the sight of our Risen Jesus. Intercede for us, that we may be firm in the Faith obedient to the teachings of holy Church, and enemies to every error and innovation. Protect Spain, thy fatherland, which owes to thy Martyrdom long centuries of loyalty to the true Faith. Pray for her, that she may ever continue to merit her glorious title of *Catholic Kingdom*.

APRIL 14.

STS. TIBURTIUS, VALERIAN, AND MAXIMUS,
MARTYRS.

LET us affectionately welcome the brave triumvirate of martyrs, presented to-day to our risen Jesus by the Roman Church of the second century. The first is Valerian, the chaste and noble spouse of Cecily; he wears on his brow a wreath of roses and lilies. The second is Tiburtius, Valerian's brother, and, like him, a convert of Cecily's; he shows us the triumphant palm he so speedily won. Maximus is the third; he witnessed the combat and the victory of the two brothers, imitated their example, and followed them to heaven. The immortal Cecily is the queen of this holy group; she taught them to be martyrs; she has a right to our remembrance on this day of their feast. She herself shared in their glorious privilege of suffering and dying for the name of Christ. She won her crown five months later, on September 16, according to the most ancient calendars; her feast, however, is no longer kept on that day. The solemnity of November 22, formerly preceded by a vigil, is marked in the Roman breviary as the day of her martyrdom; it is, in reality, the anniversary of the dedication of her magnificent basilica in Rome.

The Church now makes a commemoration only of our three great Martyrs.

The two following Lessons are extremely short. The reason is, that this Feast is very ancient; and in the early ages of the Church, *Simple Offices*, as they are called, were extremely frequent; and it was only for great Feasts, that three Nocturns were said, each with three Lessons.

Valerian, a Roman by birth, and of a noble family, was married to the blessed Cecily, who was of equal nobility. By the advice of this virgin, he and his brother Tiburtius were baptised by the holy Pope Urban, under the reign of the Emperor Alexander Severus. Almachius, the City Prefect, having been informed that they had become Christians, had distributed their patrimony among the poor, and were burying the bodies of the Christians,—he summoned them before him, and severely rebuked them. Finding, however, that they persevered in confessing Christ to be God, and in proclaiming the gods to be but vain images of devils,—he ordered them to be scourged.

But they were not to be induced, by this scourging, to adore the idols of Jupiter; they continued firm in the profession of the true Faith: they were, therefore, beheaded four miles out of Rome. One of the Prefect's officials, by name Maximus, who had been appointed to lead them to execution, was filled with admiration at seeing the courage

Valerianus Romanus, nobili genere ortus, Alexandro Severo Imperatore, hortatu beatæ Cæcilie, Virginis, quam sibi pari nobilitate uxorem desponderat, una cum Tiburtio fratre a sancto Urbano papa baptizatur. Quos ubi præfectus Urbis Almachius christianos esse cognovit, et patrimonio pauperibus distributo, Christianorum corpora sepelire, accersitos graviter reprehendit: atque ubi Christum Deum constanter confitentes, deos autem demoniorum inania simulacra prædicantes videt, virgis cædi jubet.

Sed cum verberibus cogi non possent, ut Jovis simulacrum venerarentur, imo fortes in fidei veritate permanerent, ad quartum ab Urbe lapidem securi feriuntur. Quorum virtutem admiratus Maximus præfecti cubicularius, qui eos ad supplicium perduxerat, Christianum se esse professus est, cum multis præ-

fecti ministris : qui paulo
post plumbatis contusi,
omnes ex diaboli ministris
Christi Domini martyres
evaserunt.

wherewith they suffered, and
professed himself to be a
Christian, as did likewise
several other servants of the
Prefect. Not long after, they
were all beaten to death with
whips loaded with plummets
of lead ; and thus, from being
slaves of the devil, they be-
came Martyrs of Christ our
Lord.

Holy and precious fruits of the great Cæcilia's apostolate ! we this day unite with the blessed Spirits in celebrating your entrance into the court of heaven. Thou, O Valerian, wast led to Faith, and to the sublimest of all virtues, by thy noble spouse ; thou wast the first to enter into the joy of the Lord ; but, in a few days, thy Cecily followed thee, and the love, begun on earth, was made eternal in heaven. Speaking of thee and her, an Angel said, that your Roses and Lilies should never fade ; their fragrance of love and purity is sweeter by far now, than when they bloomed here below. Thou, O Tiburtius !—brother of these two angels of earth !—thou owest to them thy beautiful Martyr's palm ; thou art a sharer in their eternal happiness, and the three names, *Cæcilia*, *Valerian*, and *Tiburtius*, are to be for ever united in the admiration of Angels and men. The sight of the two brothers suffering so bravely for Christ, inflamed thy ambition, O Maximus, to imitate them ; the God of Cæcilia became thine ; thou sheddest thy blood for him ; and he, in return, has put thee in heaven near Cæcilia, Valerian and Tiburtius, to whom, whilst on earth, thou wast so inferior by birth and position.

Now, therefore, O holy Martyrs, be our protectors, and hear the prayers we address unto you. Speak in our favour to the Immortal King, for whom you so bravely fought and died ; ask him to fill our hearts with his love, and make us generous like you. You

despised this fleeting life ; we, too, must despise it, if we would share in the happiness you now enjoy,—the sight of our Risen Lord. The battle we have to fight may, perhaps, be different from yours ; but the reward that awaits us is, like your own, everlasting. Rather than betray Christ, you laid down your lives ; our duty is the same,—we must die rather than sin. Pray for us, O holy Martyrs, that our lives may, henceforward, be such as will honour this year's Pasch. Pray, also, for the Church of Rome, your Mother ; her days of trial have returned ; she has a right to count upon your intercession, for obtaining the help she needs.

APRIL 17.

SAINT ANICETUS,

POPE AND MARTYR.

A POPE and Martyr of the second century appears on the Calendar to-day. The Martyrs stand in clusters near our Risen Lord; they are the *Eagles*, of which he speaks in his Gospel, as *gathering together* around their longed-for object.¹ Anicetus is not the only Pope, whose Martyrdom has to be celebrated during Paschal Time; others will come, adding to our Easter joy. The Saint who claims our attention to-day, is one of those whose holy actions are shrouded in the venerable gloom of the Church; and yet, his memory will be held in veneration to the end of time, not only as being the eleventh successor of St. Peter, in the See of Rome, but as having imitated him also in holiness of life. St. Polycarp, whose Feast we kept on the twenty-sixth of January, came from Smyrna to Rome, in order to visit him and receive his advice. There have also been transmitted to us one or two instances of the zeal, wherewith he defended the Church against the heresiarchs, Valentine and Marcion. In a word, we know that he was a Martyr; and that is enough to immortalise his name.

The Church makes the following commemoration of the holy Pontiff.

¹ St. Matth xxiv. 28.

Anicetus, a Syrian by birth, governed the Church during the reign of Marcus Aurelius Antoninus. He passed a decree, which forbade Clerics to nourish their hair. The ordinations, which he held in five Decembers, gave seventeen Priests, four Deacons, and nine Bishops for divers places. His Pontificate lasted eight years, eight months, and twenty-four days. He was crowned with Martyrdom for the Christian Faith, and was buried, on the fifteenth of the Kalends of May (April 17th), in the Cemetery, (afterwards called the Cemetery of Callixtus,) which is on the Appian Way.

Anicetus Syrus, imperatore Marco Aurelio Antonino, præfuit Ecclesiæ. Decevit, ne clerici comam nutrent. Quinques mense decembri ordinavit presbyteros decem et septem, diaconos quatuor, episcopos per diversa loca novem. Vixit in Pontificatu annos octo, menses octo, dies viginti quatuor. Propter Christi fidem Martyrio coronatus, sepultus est via Appia in cæmeterio, quod postea Callisti appellatum est, decimo quinto kalendas maii.

Holy Pontiff! who so many long ages ago wast made partaker of the glory of Him whose Vicar and Martyr thou hadst the privilege to be,—we this day celebrate thy blessed memory with filial affection. In thee we venerate one of the pillars of the early Church; and though thy name has been handed down to us, without the history of those holy deeds, which merited for thee a Martyr's palm,—we at least know that it was dear to the Faithful of the age in which thou livedst. Now that thou art in heaven, thy zeal for the glory of God is greater than it was when thou wast on this earth; pray, then, for the Church of these sad times. Upwards of two hundred Pontiffs have followed thee upon the Chair of Peter; and Christ has not yet come to judge the world. Assist thy Successor who is our Father; assist the Flock intrusted to his charge, for the dangers that now threaten us are extreme. Thy Pontificate was during a stormy period; pray to our Risen Jesus, that he would quell the tempest that is

now howling round the Bark of Peter. Beseech him to give us perseverance and courage. Obtain for us that we may fix our hearts on our heavenly country ; so that when God calls us hence, we may be prepared as thou wast. We are the descendants of the Martyrs ; their Faith is *ours* ; the hope that cheered them, must be *our* consolation.

APRIL 21.

SAINT ANSELM,

BISHOP, AND DOCTOR OF THE CHURCH.

A MONK, a Bishop, a Doctor of the Church,—such was the Saint whose feast comes gladdening us on this twenty-first day of April. He was a Martyr, also, at least in desire, and we may add, in merit too,—for he did enough to earn the glorious palm. When we think of Anselm, we picture to ourselves a man, in whom are combined the humility and meekness of the Cloister with the zeal and courage of the Episcopal dignity ; a man who was both a sage and a saint ; a man whom it was impossible not to love and respect.

He left his native country of Piedmont for the Monastery of Bec in France, where he became a Benedictine Monk. Being elected Superior, he realised in himself the type of an *Abbot*, as drawn by Saint Benedict in his *Rule* : “ He that is made “ Abbot,” says the holy Patriarch, “ should study to “ give help rather than to give commands.”¹ We read, that the love entertained for Anselm by his Brethren was beyond description. His whole time was devoted to them, either in giving them spiritual direction, or in communicating to them his own sublime knowledge of the sacred sciences. After governing them for several years, he was taken from them, and compelled to accept the dignity of Archbishop of Canterbury. He was a worthy successor of Augustine, Dunstan, Elphege, and Lanfranc ; and

¹ *The Holy Rule*, cap. 64.

by his own noble example of courage, he prepared the way for the glorious Martyr Thomas, who succeeded him in less than a century.

As Bishop, his whole life was spent in fighting for the Liberty of the Church. Though gentle as a lamb by nature, he was all energy for this great cause. He used to say : " Christ would not have his Spouse "be a slave ; there is nothing in this world that " God loves more than the Liberty of his Church." There was a time when the Son of God allowed himself to be fettered with bonds, in order that he might loosen us from the chains of our sins ; but now that he has risen in triumph from the dead, he wills that his Spouse should be, like himself, free. She cannot otherwise exercise the ministry of salvation confided to her by her Divine Lord ; and yet there is scarcely a single hundred years of her existence, in which she has not had to fight for this holy Liberty. The rulers of this earth, with a very few exceptions, have ever been jealous of her influence, and have sought to lessen it by every possible means. In our own times, there are numbers of her children, who do not even know that she has any rights or privileges ; they would be at a loss to understand you, if you told them that she is the Spouse of Christ, and therefore a Queen ; they think it quite enough for her, if she enjoy the same amount of Freedom and *Toleration* as the Sects she condemns ; and they cannot see how, under such conditions as these, the Church is not the *Kingdom* he wished her to be, but a mere slave. St. Anselm would have abominated all such theories as these ; so does every true Catholic. He is not driven into disloyalty to the Church by the high-sounding words,—*Progress*, and *Modern Society* ; he knows that there is nothing on earth equal to the Church ; and when he sees the world convulsed by Revolutions, he knows that all comes from the Church having been deprived of her rights. One of

these is, that she should not only be recognised, in the secret of our conscience, as the one only true Church, but that, as such, she should be publicly confessed and outwardly defended against every opposition or error. Jesus, her Divine Founder, promised to give her all nations as her inheritance; he kept his promise, and she was once the Queen and Mother of them all. But, now-a-days, a new principle has been asserted, to the effect that the Church and all Sects must be on an equal footing as far as the protection of the State goes. The principle has been received with acclamation, and hailed as a mighty Progress achieved by modern enlightenment: even Catholics, whose previous services to Religion had endeared them to our hearts and gained our confidence, have become warm defenders of the impious theory.

Trying as were the times when St. Anselm governed the See of Canterbury, they were spared the humiliation of producing and ratifying such doctrine as this. The tyrannical interference of the Norman Kings was an evil far less injurious than the modern system, which is subversive of the very idea of a *Church*. Open persecution would be a boon, compared to the fashionable error of which we are speaking. A winter torrent brings desolation in its track: but in the summer, when the flood is over, nature brings back her verdure and flowers. The errors which now prevail are like a great sea that gradually sweeps over the whole earth: and when the Church can find no spot whereon to rest, she will take her flight to heaven, and men must expect the speedy Coming of the judge.

Anselm was not only the zealous and heroic defender of the rights and privileges of the Church; he was also a light to men by his learning. The contemplation of revealed truths was his delight. He studied them in their bearings one upon the other;

and his writings occupy a distinguished place in the treatises of Catholic Theology. God had blessed him with extraordinary talent. Amidst all the troubles and anxieties and occupations of his various duties, he found time for study. Even when passing from place to place, as an exile, he was intent on the meditation of the Mysteries of Religion, thus preparing those sublime reflections which he has left us on the Articles of our Faith.

The Church gives us, in her Liturgy, the following sketch of our Saint's Life.

Anselmus, Augustæ Prætoris in finibus Italiæ, Gundulpho, et Ermemberga nobilibus, et catholicis parentibus natus, a teneris annis assiduo litterarum studio, atque perfectioris vitæ desiderio, non obscurum futuræ sanctitatis, et doctrinæ specimen dedit. Et licet juvenili ardore aliquando ad sæculi illecebras traheretur, brevi tamen in pristinam viam revocatus, patria, et bonis omnibus derelictis, ad monasterium Beccense Ordinis sancti Benedicti se contulit: ubi emissa regulari professione sub Herluino abbate observantissimo, et Lanfranco viro doctissimo, tanto animi fervore, et jugi studio in litteris, et virtutibus assequendis profecit, ut mirum in modum tantam sanctitatis, et doctrinæ exemplar ab omnibus haberetur.

Anselm was born at Aosta, a town on the confines of Italy, of noble and Catholic parents, by name Gondolphe and Hermemberga. From his early childhood he gave great promise of future holiness and learning by his love of study and his longing after a life of perfection. The ardour of youth made him indulge, for a while, in worldly pleasures; but he speedily returned to his former virtuous life; and then, leaving his country and all that he possessed, he repaired to the Monastery of Bec, of the Order of St. Benedict. There he made his religious profession, under the Abbot Herluin, a most zealous lover of monastic discipline, and (Prior) Lanfranc, a man of great repute for learning. Such was the fervour of his piety, his application to study, and his desire to advance in virtue, that every one held him in the highest veneration as a model of holiness and learning.

So mortified was he in eating and drinking, and so frequent were his fasts, that he seemed to have lost the sense of taste. He spent the day in the performance of monastic duties, and in giving answers, both by word of mouth and by letters, to the several questions proposed to him concerning matters of religion. He passed a considerable portion of the time allotted to sleep in nourishing his soul with holy meditations, during which he shed abundant tears. Being made Prior of the Monastery, certain of his Brethren were jealous at his promotion; but he so far gained them over by charity, humility, and prudence, that their jealousy was changed into love both of their Prior and their God, to the great advantage of regular discipline. At the death of the Abbot, Anselm was chosen to succeed him, and reluctantly accepted the office. It was then that his reputation for learning and virtue began to spread far and wide, and secured him the respect of Kings and Bishops. Not only so, but even Gregory the Seventh, who, at that time, was suffering much from persecution, honoured him with his friendship, and wrote to him letters full of affection, begging of him to pray for him and the Church.

At the death of Lanfranc, Archbishop of Canterbury, who had been his former master, Anselm was compelled, much against his own

Abstinentiæ, et continentiæ tantæ fuit, ut assiduitate jejunii omnis pene ciborum sensus in eo videretur extinctus. Diurno enim tempore in exercitiis monasticis docendo, et respondendo variis de religione quæsitis, emenso, quod reliquum erat noctis, somno subtrahebat, ut divinis meditationibus, quas perenni lacrymarum imbre fovebat, mentem recrearet. Electus in Priorem monasterii, invidos fratres ita charitate, humilitate, et prudentia lenivit, ut quos æmulos acceperat, sibi, et Deo amicos, maximo cum regularis observantiæ emolumento redderet. Mortuo abbate, et in ejus locum licet invitatus susceptus, tanta doctrinæ et sanctitatis fama ubique refulsit, ut non modo regibus, et Episcopis venerationi esset, sed sancto Gregorio Septimo etiam acceptus, qui tunc magis persecutionibus agitatus, litteras amoris plenas ad eum dedit, quibus se, et Ecclesiam catholicam ejus orationibus commendabat.

Defuncto Lanfranco Archiepiscopo Cantuariensi, ejus olim præceptore, Anselmus, urgente Wilhelmo Angliæ rege, et instantibus

Clero, ac populo, ipso tamen repugnante, ad ejusdem Ecclesiæ regimen vocatus, statim (ut corruptos populi mores reformaret) verbo et exemplo prius, dein scriptis, et conciliis celebratis, pristinam pietatem, et Ecclesiasticam disciplinam reduxit. Sed cum mox idem Wilhelmus rex vi, et minis Ecclesiæ jura usurpare tentasset, ipse sacerdotali constantia restitit; bonorumque direptionem, et exilium passus, Romam ad Urbanum Secundum se contulit, a quo honorifice exceptus et summis laudibus ornatus est, cum in Barensi Concilio Spiritum Sanctum etiam a Filio procedentem contra Græcorum errorem innumeris Scripturarum, et sanctorum Patrum testimoniis propugnasset. E vivis Wilhelmo sublato, ab Henrico rege ejus fratre in Angliam revocatus, obdormivit in Domino: famam non solum miraculorum, et sanctitatis (præcipue ob insignem devotionem erga Domini nostri Passionem, et beatam Virginem ejus Matrem) assecutus, sed etiam doctrinæ, quam ad defensionem christianæ religionis, animarum profectum, et omnium Theologorum, quisacræ litteras scholastica methodo tradiderunt, normam cœlitus hausisse ex ejus libris omnibus apparet.

will, to accept the government of that See. William, king of England, the Clergy and the people, all urged him to it. He immediately set himself to reform the corrupt morals of the people. By word and example, first, and then by his writings, and by the holding Councils, he succeeded in restoring ancient piety and Ecclesiastical discipline. But it was not long before King William attempted, both by violence and threats, to interfere with the rights of the Church. Then did Anselm resist him with priestly courage, for which his property was confiscated, and he himself banished from the country. He turned his steps towards Rome, where Urban the Second received him with great marks of honour, and passed a high encomium upon him at the Council of Bari, where Anselm proved against the Greeks, by innumerable quotations from the Scriptures and the Holy Fathers, that the Holy Ghost proceeds also from the Son. After William's death, he was recalled to England by King Henry, William's brother. Shortly after his return, he slept in the Lord. He was justly venerated on account of his miracles, and his virtues, among which latter, may be mentioned his great devotion to the Passion, and to the Holy Mother of Jesus. He moreover acquired a high reputa-

tion by his learning, which he used in the defence of the Christian Religion, and for the good of souls. He first set the example to those Theologians who have followed the scholastic method in treating on the sacred sciences. The Works he has written prove that his wisdom was a gift bestowed on him by heaven.

We take the following Responsories and Antiphons from an office approved by the Holy See.

R. This is Anselm, the renowned Doctor formed under Lanfranc's care; who, when he was the beloved father of the monks, was called to wear a Bishop's mitre; * And nobly did he fight for the Liberty of holy Church, alleluia.

Ÿ. He boldly asserted, that the Spouse of Christ was not a slave, but free. * And nobly did he fight for the Liberty of holy Church, alleluia.

R. Blessed Anselm said sorrowing to the Bishops: You would yoke together to the plough a wild bull and a weak lamb: the bull will cruelly drag the lamb through thorns and briars; * And your joy shall soon be changed into mourning, alleluia.

Ÿ. Afflictions await me; but I fear none of them, so that I may consummate my course.* And your joy shall soon be

R. Hic est Anselmus, Doctor præclarus, sub disciplina Lanfranci institutus: qui cum esset monachorum pater amabilis, ad pontificales infulas vocatus est; * Et pro libertate sanctæ Ecclesiæ strenue decertavit, alleluia.

Ÿ. Non ancillam, sed liberam esse Christi sponsam, invicta voce asserebat. * Et pro libertate sanctæ Ecclesiæ strenue decertavit, alleluia.

R. Beatus Anselmus dixit mœrens ad episcopos: Indomitum taurum et ovem debilem ad aratrum conjungere disponitis; ovem per spinas et tribulos raptatam taurus misere dilacerabit; * Et gaudium vestrum mox in mœstítiam convertetur, alleluia.

Ÿ. Tribulationes me manent; sed nihil horum vereor, dummodo consummem cursum meum. * Et

gaudium vestrum mox in
mœstitiam convertetur, alle-
luia.

changed into mourning, alle-
luia.

R̃y. Cum essent Patres in
synodo congregati Urbanus
pontifex exclamavit: Pater
et Magister Anselme, An-
glorum archiepiscopo, ubi
es? Ascende usque ad nos,
et pugnans pro matre tua
et nostra, adjuva nos, alle-
luia.

R̃y. When the Fathers were
assembled in Council, Urban,
the Pope, cried out: Where
art thou, Father, and Master
Anselm, Archbishop of the
English? Come up here to
us; fight for thine own and
our Mother, and help us,
alleluia.

Ÿ. Benedictus sit sensus
tuus, et sermo oris tui sit
benedictus. * Ascende us-
que ad nos; et pugnans
pro matre tua et nostra,
adjuva nos, alleluia.

Ÿ. Blessed be thy wisdom,
and blessed the word of thy
mouth! * Come up here to
us; fight for thine own and
our Mother, and help us,
alleluia.

ANT. Anselmus mansue-
tudine agnus, fortitudine
leo, cœlesti doctrina super-
effluens, mentes hominum
illustravit, alleluia.

ANT. Anselm was a lamb
in meekness, and a lion in
courage. He was filled to over-
flowing with heavenly wisdom,
and he enlightened the minds
of men, alleluia.

ANT. Beatus Anselmus
sæculi principes docebat,
dicens: Nihil amplius di-
ligit Deus in hoc mundo,
quam Ecclesiæ suæ liberta-
tem, alleluia.

ANT. Blessed Anselm taught
the princes of the earth, say-
ing: There is nothing in this
world that God loves more
than the Liberty of his
Church, alleluia.

The following Hymn is from the same Office.

HYMN.

Fortis en præsul, mona-
chus fidelis,
Laurea doctor redimitus
astat:
Festus Anselmo chorus
æmuletur

Lo, here is Anselm,—a
courageous Pontiff, a true
Monk, a Doctor with his
laurel wreath upon him. Let
our festive choir sing fervently
a hymn in his praise.

Dicere carmen.
Ante maturos sapiens hic
annos,

He had not reached the
years of manhood, and yet

was wise; so wise, indeed, that he trampled on the flower of this perishable world, and fled to solitude, that he might receive instruction from Lanfranc.

Borne on the wing of firmest faith, he entered into the mysteries of the Word. Did any mortal drink more fully than he of the limpid fount of Truth?

Taking upon thee, loved Father, the office of Abbot, thou tenderly caredst thy dear flock. Thou carriedst the weak upon thy shoulders; thou encouragedst the fervent by thine own example.

The king would have thee Primate: O fear not the combat! Triumph shall be thine. When he sends thee into exile, thou wilt shine, as a generous light, upon lands beyond the sea.

The sacred Liberty, dear to Jesus above all things, and which he won for us by redeeming us, excited Anselm's zeal. Never had it a braver defender than he.

Thy name was held in veneration at Rome. The Supreme Pontiff showed thee great honour, when, in the presence of the Fathers, he said to thee: "Fight for the Faith! Defend 'our dogmas!'"

We pray thee, be mindful of the holy Flock! Intercede for us to the Blessed Three, to whom be worthy praise from all for ever. Amen.

Sæculi florem pereuntis horret;

Atque Lanfranci documenta quærens,

Intrat eremum.

Intimum pulsans penetrale Verbi,

Fertur immotæ fidei volatu :
Dogmatum puros latices an ullus

Altius hausit?

Munus Abbatis, pater alme, sumens,

Te voves charæ soboli : benignis

Debiles portas humeris, alacres

Prævius hortans.

Præsulum defert tibi rex cathedram ;

Quid times luctam ? prope- rant triumphi ;

Exteras gentes, generosus exsul,

Lumine reples.

Sacra libertas, ovibus redemptis

Parta, cui Christus nihil anteponit,

Urget Anselmum : studic quis æquo

Vindicat ipsam ?

Clara fit Romæ tua fama, Præsul :

Pontifex summus tibi fert honores ;

Te fides poscit : siluere Patres :

Dogma tuere.

Sis memor sancti gregis, et patronus

Sis ad æternam Triadem, precamur,

Cuncta cui dignas resonent per orbem

Sæcula laudes.

Amen.

O holy Pontiff Anselm! beloved of God and men! the Church, whose cause thou so zealously defendedst on earth, celebrates, this day, thy praise, and honours thee as one of her dearest Saints. Thy meekness, condescension, and charity, gave thee a resemblance to Jesus, the Good Shepherd. Like him, thou couldst truly say: *I know my Sheep, and my Sheep know me.*¹ Thou watchedst over them day and night, lest the wolf should come, and find them unprotected. Far from fleeing at his approach, thou didst go forth to meet him, and nothing could induce thee to yield to his sacrilegious tyranny. Heroic Champion of the Church's Liberty! protect it in these our days, when there is not a country left where it is not insulted or ignored. Raise up, in every place, Pastors with a spirit of holy independence such as thou hadst; that thus the Faithful may take courage and that every Christian may boldly and proudly confess, that he himself is a member of the Church, and that the interests of this our spiritual mother are far more deserving of our solicitude than those of the whole world besides.

God had gifted thee, O Anselm, with that Christian philosophy, which bows down to the teachings of Faith, and which, being thus purified by humility, is elevated to the intelligence of the sublimest truths. The Church, in acknowledgment of the benefits she derived from thy learning, has conferred upon thee the title of Doctor, which for a long time was confined to those great men who lived in the early Christian Ages, and whose writings are the reflex of the preaching of the Apostles. Thy teaching has been deemed worthy of being numbered with that of the ancient Fathers, for it came from the same Divine Spirit, and was the result of prayer rather than of study. Obtain for us, O holy Doctor, that "our faith," like

¹ St. John, x. 14.

thine, "may seek understanding." Now-a-days, there are many who *blaspheme what they know not*;¹ but there are many also who know little or nothing of what they believe. Hence, a deplorable confusion of ideas, compromises made between truth and error, and the only true doctrines despised, scouted, or, at least, undefended. Pray to our heavenly Father, O Anselm, that he would bless the world with holy and learned men, who may teach the path of truth, and dispel the mists of error; that thus the children of the Church may not be led astray.

Look down with affection, O holy Pontiff, on the venerable Order, which, when God called thee from the vanities of the world, received thee, made thee one of her children, gave thy soul its life, and to thy mind the light of wisdom. She claims thy protection. Thou art a son of the great Patriarch Benedict: forget not thy Brethren. Bless them in France, where thou first embracedst the Monastic Life; bless them in England, where thou wast Primate, and yet still the humble Monk. Pray for the two countries, for both are dear to thee. Faith is weak in one; and Heresy reigns supreme in the other. Beseech our Lord to show his mercy to both: he is all-powerful, and he turns not a deaf ear to the prayers of his Saints. If, in his justice, he have decreed not to restore to these two countries their ancient Catholic Constitution,—pray that, at least, the number of souls saved may be great, that conversions may be frequent, and that the labourers sent at the eleventh hour to the Vineyard may emulate the zeal of them that were the first called!

¹ St. Jude, 10.

APRIL 22.

SAINTS SOTER AND CAIUS,

POPES AND MARTYRS.



THE Palms of two martyred Popes are intertwined and grace this day of the Calendar. Soter suffered for Christ in the second, and Caius in the third century; a hundred years separate them, and yet we have the same energy of faith, the same jealous fidelity to keep intact the *depositum* left by Christ to his Church. What *human* society ever existed, that produced heroes for century after century? The Society, however, which was founded by Christ,—in other words, the Church,—is based on that traditional devotedness, which consists in laying down one's life for the Faith. And if so, we may be sure that the spirit of Martyrdom would show itself in them that were the Heads and Fathers of this Society. The first thirty Successors of St. Peter paid dearly for the honour of the Supreme Pontificate;—they were Martyrs. How grand the Throne of our Risen Jesus, surrounded as it is by all these Kings clad in their triumphant scarlet robes!

Soter was the immediate successor of Anicetus, whose feast we kept on the 17th of this month. Time has effaced the details of his life. Eusebius, however, gives us a fragment of a Letter written by St. Dionysius, Bishop of Corinth, wherein thanks are expressed to the Pontiff for the alms he sent to the

Faithful of that Church, during a famine. An Apostolic Letter was sent with these alms; and St. Dionysius tells us, that it was read in the assemblies of the Faithful, together with the one addressed to the same Church, in the preceding century, by St. Clement. The Roman Pontiffs have ever united charity to their fidelity in preserving pure the Deposit of our Faith. With regard to Caius, he suffered death in the terrible Persecution under Dioclesian: and little more than a mere mention of his name is given in the annals of Christian Rome. We cannot, therefore, be surprised at the brevity wherewith the Liturgy speaks of these two martyred Popes. We subjoin the Lessons given in the Breviary.

Soter was born at Fondi, in Campania. He passed a decree, forbidding Virgins consecrated to God to touch the sacred Vessels and Palls, or to exercise the office of Thurifer in the Church. He also decreed, that, on Maundy Thursday, the Body of Christ should be received by all, excepting those who were forbidden to do so by reason of some grievous sin. His Pontificate lasted three years, eleven months, and eighteen days. He was crowned with Martyrdom under the reign of the Emperor Marcus Aurelius, and was buried in the Cemetery, which was afterwards called the Cemetery of Callixtus. In the month of December, according to the custom observed by his predecessors, he ordained eighteen Priests, nine Deacons, and eleven Bishops for divers places.

Soter, Fundis in Campania natus, sancivit, ne sacræ virgines vasa sacra et pallas attingerent, neve thuris ministerio in Ecclesia uterentur. Idem statuit ut Christi corpus in Cœna Domini sumeretur ab omnibus, iis exceptis, qui propter grave peccatum id facere prohiberentur. Sedit in Pontificatu annos tres, menses undecim, dies decem et octo: martyrio coronatur sub Marco Aurelio imperatore, et in cœmeterio, quod postea Callisti dictum est, sepelitur, more majorum, mense decembri, creatis presbyteris decem et octo, diaconis novem, episcopis per diversa loca undecim.

Caius Dalmata, et genere Diocletiani imperatoris, constituit ut his Ordinum et honorum gradibus in Ecclesia ad episcopatum ascenderetur : ostiarii, lectoris, exorcistæ, acolythi, subdiaconi, diaconi, presbyteri. Hic Diocletiani crudelitatem in Christianos fugiens, aliquandiu in spelunca delituit : verum octo post annis una cum Gabino fratre martyrii coronam consecutus est, cum sedisset annos duodecim, mensis quatuor, dies quinque, creatis mense decembri presbyteris viginti quinque, diaconis octo, episcopis quinque. Sepultus est in cœmeterio Callisti, decimo Kalendas maii. Ejus memoriam Urbanus Octavus in Urbe renovavit, dirutam ecclesiam restituit, Titulo, Statione et ipsius reliquiis decoravit.

Caius was a native of Dalmatia, and a relation of the Emperor Dioclesian. He decreed that the following ecclesiastic Orders or honours should precede the ordination of a Bishop : Door-keeper, Lector, Exorcist, Acolyte, Subdeacon, Deacon, Priest. He, for some time, concealed himself in a cave, in order to escape the cruelty exercised against the Christians by Dioclesian : but after eight years, he, together with his brother Gabinus, received the crown of Martyrdom. He governed the Church twelve years, four months, and five days. He ordained in the month of December, twenty-five Priests, eight Deacons, and five Bishops. He was buried in the Cemetery of Callixtus, on the 10th of the Kalends of May (April 22nd). Urban the Eighth revived his memory in Rome, restored his Church, which was in ruins, and honoured it with a Title, a Station, and the relics of the Saint.

O holy Pontiffs ! you are of the number of those who went through *the great tribulation*,¹ and *passed through fire and water*,² to the eternal shores of heaven. The thought of Jesus' victory over death gave you courage : you remembered how his Passion was followed by a glorious Resurrection. By imitating him in laying down your lives for your sheep, you have taught us how we, also, should think no sacrifice too great to be made for our Faith.

¹ Apoc. vii. 14.

² Ps. lxxv 12

Get us this heroic courage. Baptism has numbered us among the soldiers of Christ; Confirmation has given us the Spirit of Fortitude;—we must, then, be ready for battle. It may be that, even in our own times, a persecution may rage against the Church; at all events, we have to fight against ourselves, the spirit of the world, and Satan: support us by your prayers. You were once the *Fathers* of the Christian people; you are still animated with the pastoral charity which then filled your hearts. Protect us, and make us loyal to the God, whose cause was so dear to you when here on earth.

APRIL 23.

SAINT GEORGE,
MARTYR.

CLAD in his bright coat of mail, mounted on his war-steed, and spearing the dragon with his lance,—George, the intrepid champion of our Risen Jesus, comes gladdening us to-day with his Feast. From the East,—where he is known as *The Great Martyr*,—devotion to St. George soon spread in the Western Church, and our Christian Armies have always loved and honoured him as one of their dearest Patrons. His martyrdom took place in Paschal Time; and thus, he stands before us as the Guardian of the glorious Sepulchre, just as Stephen, the Protomartyr, watches near the Crib of the Infant God.

The Roman Liturgy gives no Lessons on the life of St. George; but, in their stead, reads to us a passage from St. Cyprian, on the sufferings of the Martyrs. This derogation from the general rule dates from the 5th century. At a celebrated Council held in Rome, in the year 496, Pope St. Gelasius drew up, for the guidance of the Faithful, a list of books, which might or might not be read without danger. Among the number of those that were to be avoided, he mentioned the "*Acts of St. George*," as having been compiled by one, who besides being an ignorant man, was also a heretic. In the East, however, there were other "*Acts*" of the holy Martyr, totally different from those current in Rome;

but they were not known in that City. The *cultus* of St. George lost nothing, in the Holy City, by this absence of a true Legend. From a very early period, a church was built in his honour; it was one of those that were selected as Stations, and gave a Title to a Cardinal; it exists to this day, and it is called *Saint George in Velabro* (the Veil of Gold). Still the Liturgy of to-day's Feast, by the exclusion of the Saint's Life from the Office, perpetuates the remembrance of the severe Canon of Gelasius.

The Bollandists were in possession of several copies of the forbidden "*Acts*;" they found them replete with absurd stories, and, of course, they rejected them. Father Papebroke has given us other and genuine "*Acts*," written in Greek, and quoted by St. Andrew of Crete. They bring out the admirable character of our Martyr, who held an important post in the Roman army, during the reign of the Emperor Dioclesian. He was one of the first victims of the great Persecution, and suffered death at Nicomedia. Alexandra, the Emperor's wife, was so impressed at witnessing the Saint's courage, that she professed herself a Christian, and shared the crown of martyrdom with the brave soldier of Christ.

As we have already said, devotion to St. George dates from a very early period. St. Gregory of Tours gives us several proofs of its having taken root in Gaul. St. Clotilde had a singular confidence in the holy Martyr, and dedicated to him the Church of her dear Abbey of Chelles. But this devotion became more general and more fervent during the Crusades, when the Christian armies witnessed the veneration in which St. George was held by the Eastern Church, and heard the wonderful things that were told of his protection on the field of battle. The Byzantine historians have recorded several remarkable instances of the kind; and the Crusaders returned to their respective countries publishing their

own experience of the victories gained through the Saint's intercession. The Republic of Genoa chose him for its Patron; and Venice honoured him as its special Protector, after St. Mark. But nowhere was St. George so enthusiastically loved as in England. Not only was it decreed in a Council held at Oxford, in the year 1222, that the Feast of the Great Martyr should be observed as one of Obligation; not only was devotion to the valiant Soldier of Christ encouraged, throughout Great Britain, by the first Norman Kings;—but there are documents anterior to the invasion of William the Conqueror, which prove that St. George was invoked as the special Patron of England even so far back as the 9th century. Edward III. did but express the sentiment of the country when he put the Order of the Garter, which he instituted in 1330, under the patronage of the Warrior Saint. In Germany, King Frederic III. founded the Order of St. George in the year 1468.

St. George is usually represented as killing a Dragon; and where the representation is complete, there is also given the figure of a Princess, whom the Saint thus saves from being devoured by the monster. This favourite subject of both sacred and profane Art is purely symbolical, and is of Byzantine origin. It signifies the victory won over the devil, by the Martyr's courageous profession of faith; the *Princess* represents Alexandra, who was converted by witnessing the Saint's heroic patience under his sufferings. Neither the "*Acts*" of St. George nor the Hymns of the Greek Liturgy, allude to the Martyr's having slain a Dragon and rescued a Princess. It was not till after the 14th century, that this fable was known in the West; and it arose from the putting a material interpretation on the emblems wherewith the Greeks honoured St. George, and which were introduced among us by the Crusaders.

Let us, in honour of our glorious Patron, recite the following stanzas, taken from the Menæa of the Greek Church.

HYMN.

(*Die XXIII Aprilis.*)

Faithful friend of Christ,—
Prince of his soldiers,—most
brilliant luminary of earth,—
star of fairest light,—
watchful guardian of such as
honour thee! be thou our
guardian, O Martyr George.

Blessed George! we celebrate
thy combat, whereby thou
didst destroy the Idols, and
bring to nought the manifold
errors that were spread by
the demons, O most glorious
Martyr of Christ.

Thou hast been made a
member of the heavenly army,
O Blessed George! Thou now
contemplatest, as far as may
be, the Divine Nature. Vouch-
safe to protect all us who
venerate thee.

Out of ardent love for
Christ, his King,—who gave
his life for the world's salva-
tion,—the great Soldier George
longed to suffer death for his
sake. He delivered himself up,
for his heart was inflamed with
divine zeal. Let us, therefore,
full of faith, celebrate his
praise in our hymns, as our
earnest defender, as the
glorious servant of Christ, as
the faithful imitator of his
Lord, as he that is ever be-
seeching God to grant to us
the forgiveness and pardon of
our sins.

Fidelis amice Christi,
princeps athletarum ejus,
splendidissimum luminare
terræ, astrum lucidissi-
mum vigilans honoran-
tium te custos, custodi nos,
martyr Georgi.

Beate Georgi, tua cele-
bramus certamina, quibus
idolorum simulacra de-
struxisti, et omnem dæmo-
niorum errorem ad nihilum
redegisti, gloriosissime mar-
tyr Christi.

Cœlestis exercitus parti-
ceps effectus, beate Georgi,
et divinam substantiam in
quantum possibile est, con-
templans, omnes nos te
cum fide venerantes, pro-
tegere digneris.

Magnus miles Georgius,
desideranter diligens Chris-
tum regem, qui animam
suam pro mundi salute
posuit, mortem propter
ipsum subire festinat. Di-
vino enim zelo inflam-
matus in corde, seipsum
tradidit. Hunc ergo nos
etiam cum fide hymnis
celebremus, ut ardentem
defensorem nostrum, ut
gloriosum Christi mini-
strum, ut fidelem Domini
sui imitorem, et apud
Deum semper interceden-
tem, ut omnibus largiatur
remissionem et veniam pec-
catorum.

Certamina tua angelorum exercitus admiratur, princeps militiæ; et rex angelorum admiratione percussus, tuam concupivit pulchritudinem, martyr; ideo dignatus est te regno suo in æternum consociare.

Dominum tuum imitatus, martyr, libens et sponte tua ad certamina temetipsum tradidisti; et victoriam reportans, Ecclesiæ Christi custos effici meruisti; illam semper defensione tua et protectione custodiens.

Ut martyr invictus, ut præmia ferens, ut insuperabilis fidei propugnator, nunc esto turris inconcussa pro celebrantibus te, sapientis Georgi, illos undique tuis supplicationibus protegens.

Corona radiante redimitus, et regio diademate et sceptro decoratus, et veste purpurea tuo sanguine rubicunda indutus, beate martyr, nunc in cœlis regnas cum rege angelicarum virtutum.

Venite omnes, festive splendidam, gloriosam resurrectionem Domini hymnis celebrantes; iterum etiam splendidam festive celebremus memoriam Georgii martyris; et illum vernis coronemus floribus, ut invictum athletam; ut ejus precibus tribulationum simul et peccatorum liberationem accipere mereamur.

The angelic host is in admiration at thy combat, O thou Prince of Warriors! The very King of Angels, struck with admiration, desired thy beauty, O Martyr!—therefore did he deign to make thee his companion for ever in his kingdom.

Imitating thy Lord, O Martyr, thou cheerfully and willingly deliveredst thyself up to the battle. Thou didst gain the victory, and didst merit to become the guardian of the Church of Christ, which thou unceasingly defendest and protectest.

As the invincible Martyr,—as the prize-bearing victor,—as the unconquerable defender of the faith,—be now an impregnable tower to them that celebrate thy praise, O wise George! and protect them from all dangers by thy intercession.

Decked with a brilliant crown, beautified with a royal diadem and sceptre, and clad in a purple robe reddened with thy blood, thou, O happy Martyr, now reignest in heaven with the King of the angelic hosts.

Come, all ye people, let us celebrate in festive song the bright and glorious Resurrection of the Lord; let us also festively celebrate the bright memory of George the Martyr: let us crown him, as the invincible soldier, with the flowers of Spring; that by his prayers, we may deserve to be freed from tribulation and sin.

Spring is come; let us exult with joy: the Resurrection of Christ hath shone upon us; let us rejoice in gladness: the Feast of the prize-bearing Martyr George hath appeared, gladdening the Faithful with its brightness; come, then, let us, who love his Feast, celebrate it with our spiritual canticles. For, like a brave Soldier, George stood with manly courage before the tyrants, and covered them with confusion, being an imitator of the Passion of our Saviour Jesus Christ. He had no pity on the clayey vessel of his body, but wholly transformed it by delivering it to torments, as brass is melted by fire. Thus, then, let us cry out unto him: O prize-bearing Martyr! beseech God that he save our souls.

Ver advenit nobis, gaudio exsulemus; resurrectio Christi illuxit nobis, lætæbundi gaudeamus; memoria martyris Georgii præmia ferentis, fideles suo splendore lætificans apparuit; ideo omnes festivitatis amantes, venite, illam mysticis celebremus canticis. Ipse enim Georgius, velut fortis miles, contra tyrannos virilem ostendit fortitudinem; et illos confusione perfudit, imitator factus passionis Salvatoris nostri Jesu Christi. Pro vase corporis lutoso non est misericordia commotus; sed illud in tormentis velut æneum fundens, penitus transformavit. Illi ergo clamemus; Martyr præmia ferens, Deum deprecare ut salvet animas nostras.

Thou, O George, art the glorious type of a Christian Soldier. Whilst serving under an earthly Monarch, thou didst not forget thy duty to the King of heaven. Thou didst shed thy blood for the faith of Christ; and he, in return, appointed thee Protector of Christian Armies. Be their defender in battle, and bless with victory them that fight in a just cause. Protect them under the shadow of thy standard; cover them with thy shield; make them the terror of their enemies. Our Lord is the God of Hosts; and he frequently uses War as the instrument of his designs, both of justice and mercy. They alone win true victory, who have heaven on their side; and such soldiers, when on the battle-field, seem to the world to be doing the work of man, whereas it is the work of God they are furthering. Hence are they

more generous, because more religious, than other men. The sacrifices they have to make, and the dangers they have to face, teach them unselfishness. What wonder, then, that Soldiers have given so many Martyrs to the Church !

But there is another warfare, in which we Christians are all enlisted, and of which St. Paul speaks, when he says: *Labour as a good Soldier of Christ ; for no man is crowned, save he that striveth lawfully.*¹ That we have thus to strive and fight during our life, the same Apostle assures us of it in these words: *Take unto you the Armour of God, that ye may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the Breastplate of justice, and your feet shod with the preparation of the Gospel of peace. In all things taking the Shield of Faith, wherewith ye may be able to extinguish all the fiery darts of the most wicked one. And take unto you the Helmet of the hope of salvation, and the Sword of the spirit, which is the word of God.*² We, then, are Soldiers, as thou wast, O holy Martyr ! Before ascending into heaven, our divine Leader wishes to review his troops ; do thou present us to him. He has loaded us with honours, notwithstanding our past disloyalties ; we must, henceforth, prove ourselves worthy of our position. In the Paschal Communion which we have received, we have a pledge of victory ; how can we ever be so base, as to permit ourselves to be conquered ! Watch over us, O sainted Warrior ! Let thy prayers and example encourage us to fight against the dragon of hell. He dreads the Armour we wear ; for it is Jesus himself that prepared it for us, and tempered it in his own precious Blood : oh ! that, like thee, we may present it to him whole and entire, when he calls us to our eternal rest.

¹ II. Tim. ii. 5.

² Eph. vi. 13, 17.

There was a time, when the whole Christian world loved and honoured thy memory with enthusiastic joy : but, now, alas ! this devotion has grown cold, and thy Feast passes by unnoticed by thousands. O holy Martyr ! avenge this ingratitude, by imitating thy divine King, who maketh his sun to rise upon both good and bad ;—take pity on this world, perverted as it is by false doctrines, and tormented at this very time by the most terrible scourges. Have compassion on thy dear England, which has been seduced by the Dragon of hell, and by him made the instrument for effecting his plots against the Lord and his Christ. Take up thy Spear, as of old ; give the Monster battle, and emancipate the Isle of Saints from his slavish yoke. Heaven and earth join in this great prayer !—in the name of our Risen Jesus, aid thine own and once devoted people, to a glorious resurrection !

APRIL 24.

SAINT FIDELIS OF SIGMARINGEN,
MARTYR.

OUR Risen Lord would have around him a bright phalanx of Martyrs. Its privileged members belong to the different centuries of the Church's existence. Its ranks open to-day to give welcome to a brave combatant, who won his palm, not in a contest with paganism,—as those did whose feasts we have thus far kept,—but in defending his mother, the Church, against her own rebellious children. They were heretics that slew this day's Martyr, and the century that was honoured with his triumph was the seventeenth.

Fidelis was worthy of his beautiful name. Neither difficulty nor menace could make him fail in his duty. During his whole life, he had but the glory and service of his divine Lord in view : and when the time came for him to face the fatal danger, he did so, calmly but fearlessly, as behoved a disciple of that Jesus who went forth to meet his enemies. Honour, then, be to-day to the brave son of St. Francis ! truly he is worthy of his seraphic Patriarch, who confronted the Saracens, and was a Martyr in desire !

Protestantism was established and rooted by the shedding of torrents of blood ; and yet Protestants count it as a great crime, that, here and there, the children of the true Church made an armed resistance against them. The heresy of the 16th century was the cruel and untiring persecutor of men, whose only crime was their adhesion to the old Faith,—the Faith

that had civilised the world. The so-called *Reformation* proclaimed liberty in matters of Religion, and massacred Catholics who exercised this liberty, and prayed and believed as their ancestors had done for long ages before Luther and Calvin were born. A Catholic, who gives heretics credit for sincerity when they talk about *Religious Toleration*, proves that he knows nothing of either the past or the present. There is a fatal instinct in error, which leads it to hate the Truth; and the True Church, by its unchangeableness, is a perpetual reproach to them that refuse to be her children. Heresy starts with an attempt to annihilate them that remain faithful; when it has grown tired of open persecution, it vents its spleen in insults and calumnies; and when these do not produce the desired effect, hypocrisy comes in with its assurances of friendly forbearance. The history of Protestant Europe, during the last three centuries, confirms these statements; it also justifies us in honouring those courageous servants of God, who, during that same period, have died for the ancient Faith.

Let us now respectfully listen to the account given us, in the Liturgy, of the Life and Martyrdom of St. Fidelis; we shall find that the Church has not grown degenerate in her Saints.

Fidelis was born at Sigmaringen, a town of Swabia. His Parents were of a respectable family, by name Rey. He was remarkable, even when a child, for his extraordinary gifts both of nature and grace. Blessed with talent of a high order, and trained to virtue by an excellent education, he received at Friburg the well-merited honours of Doctor

Fidelis in oppido Sueviæ Sigmaringa ex honesta Reyorum familia natus, ab ineunte ætate singularibus naturæ, et gratiæ donis ornatus præfulsit. Egregiam quippe sortitus indolem, morumque optima imbutus disciplina, dum Friburgi Philosophiæ, et juris utriusque lauream, emeruit, in schola etiam Christi ad perfectionis apicem sedulo vir-

tutum exercitio contendere cœpit. Nobilium exinde virorum, varias Europæ provincias lustrantium comes adscitus, eos ad christianam pietatem sectandam tam verbis quam operibus excitare non destitit. Quinimo in eodem itinere crebris austeritatibus desideria carnis mortificare, ac ita se ipsum regere studuit, ut in tanta rerum vicissitudine nullo unquam visus fuerit iræ motu perturbari. Juris præterea, et justitiæ strenuus propugnator, post reditum in Germaniam celebre sibi nomen acquisivit in advocati munere: in quo tamen, cum fori pericula esset expertus, tutiorem æternæ salutis viam ingredi deliberavit, et superna vocatione illustratus, paulo post Ordini Seraphico inter fratres minores Capucinos adscribi petiit.

Piæ petitionis compos reditus, mundi, suique contemptor insignis, in ipso statim tyrocinio, magisque cum solemnibus professionis vota in gaudio spiritus Domini nuncupasset, in regulari observantia omnibus admirationi fuit, ac exem-

in Philosophy and in Civil and Canon Law, at the same time that, in the school of Christ, he strove to attain the height of perfection, by the assiduous practice of all virtues. Being requested to accompany several noblemen in their travels through various countries of Europe, he lost no opportunity of encouraging them, both by word and example, to lead a life of Christian piety. In these travels, he moreover mortified the desires of the flesh by frequent austerities; and such was the mastery he gained over himself, that, in the midst of all the trouble and excitement, he was never seen to lose his temper in the slightest degree. He was a strenuous upholder of law and justice, and, after his return to Germany, he acquired considerable reputation as an Advocate. But finding that this profession was replete with danger, he resolved to enter on the path that would best lead him to eternal salvation. Thus enlightened by the divine call, he shortly afterwards asked to be admitted into the Seraphic Order, among the Capuchin Friars-Minors.

His pious wish being granted, he, from the very commencement of his Novitiate, showed how thoroughly he despised the world and himself; and, when, with spiritual joy, he had offered to God the vows of solemn profession, his regu-

lar observance was such as to make him the admiration and a model to all around him. He devoted himself to prayer and to sacred studies ; as also to preaching, for which he had a special grace, and by which he not only converted Catholics from a life of wickedness to one of virtue, but he also drew heretics to a knowledge of the truth. He was appointed superior in several convents of his Order, and fulfilled his office with admirable prudence, justice, meekness, discretion, and humility. His zeal for strict poverty was so great, that he would allow nothing to be in the convent which was not absolutely necessary. He practised severe fasting, watching and disciplines, out of holy hatred against himself ; whereas, his love towards others was that of a mother for her children. A contagious fever having broken out among the Austrian soldiers, causing frightful mortality, he devoted his whole energies to untiring acts of charity in favour of the sick, whose sufferings were extreme. So admirable was he, both in advice and action, in settling disputes, and relieving everyone in trouble or trial, that he won for himself the name of the *Father of his country*.

He was extremely devout to the Virgin Mother of God, and a zealous promoter of the Rosary. He besought of God,

plo. Orationi maxime, et sacris litteris vacans, in verbi quoque ministerio singulari gratia excellens, nedum Catholicos ad meliorem frugem, verum etiam heterodoxos ad veritatis cognitionem attraxit. Pluribus in locis cœnobii præfectus constitutus, prudentia, justitia, mansuetudine, discretione et humilitatis laude, munus sibi demandatum exercuit. Arctissimæ paupertatis zelator egregius, quidquid vel minus necessarium videretur, e cœnobio penitus eliminavit. Inter austera jejunia, vigiliis et flagella, salutari seipsum prosequens odio, in alios amorem, quasi mater in filios, ostendit. Cum pestifera febris Austriacas militares copias dire affligeret, ipse in extremis infirmorum indigentis ad assidua charitatis officia toto spiritu incubuit. In componendis etiam animorum dissidiis, aliisque proximis necessitatibus sublevandis, consilio, et opere adeo pæclare se gessit, ut Pater patriæ meruerit appellari.

Deiparæ Virginis, et Rosarii cultor eximius, illius præcipue, aliorumque sanctorum patrocinis a Deo

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PASCH : TIME. II.

postulavit, ut in catholicæ fidei obsequium, vitam sibi et sanguinem fundere liceret. Cumque ardens hoc desiderium in quotidiana Sacri devota celebratione magis accenderetur, mira Dei Providentia factum est ut fortis Christi athleta præses eligeretur illarum missionum quas Congregatio de Propaganda fide pro Rhætia tunc temporis instituerat. Quod arduum munus prompto hilarique animo suscipiens, tanto fervore executus est, ut pluribus hæreticis ad orthodoxam fidem conversis, spes non modica effulserit totius illius gentis Ecclesiæ et Christo reconciliandæ. Prophetiæ dono præditus, futuras Rhætiæ calamitates sui que necem ab hæreticis inferendam sæpius prædixit. Postquam vero, insidiarum probe conscius impendenti agoni se præparasset, die vigesima quarta aprilis anno millesimo sexcentesimo vigesimo secundo, ad ecclesiam loci Sevicium nuncupati se contulit: ubi ab hæreticis, qui, pridie conversionem simulantes, eum dolose ad prædicandum invitaverant, concione tumultuarie interrupta, per verbera et vulnera eidem crudeliter inflicta, gloriosam mortem magno et alacri corde perpassus, primitias martyrum memoratæ Congregationis proprio sanguine consecravit; pluribus signis et miraculis exinde clarus,

through the intercession of this Blessed Mother firstly, and then through that of all the Saints, that he might be allowed to shed his blood and lay down his life for the Catholic Faith. This ardent desire was increased by the daily and devout celebration of the Holy Sacrifice; and, at length, by the wonderful providence of God, this valiant soldier of Christ was placed at the head of the Missions recently established among the Grisons, by the Congregation of the Propagation of the Faith. Fidelis undertook this arduous task with a ready and cheerful heart, and laboured in it with such earnestness, that he converted many heretics to the true Faith, and inspired the hope that the whole of that people would be reconciled to the Church and to Christ. He had the gift of Prophecy, and frequently predicted the calamities that were to befall the Grisons, as also his own death by the hands of the heretics. Being fully aware of the plot laid against him, he prepared himself for the combat, and, on the twenty-fourth day of April, in the year 1622, he repaired to the Church of a place called Sevis. Hither had the heretics, on the previous day, invited him to come and preach, pretending that they wished to be converted. Whilst he was preaching, he was interrupted by their clamours. They rushed upon him, cruelly struck and

wounded him even to death. He suffered it with courage and joy, thus consecrating by his blood the first-fruits of the Martyrs of the Congregation of the Propagation of the Faith. His name was rendered illustrious by many miracles, especially at Coire, and Weltkirchen, where his Relics are kept, and honoured with exceeding great veneration of the people.

præsertim Curiaë et Veldkirchii, ubi summa populi veneratione illius reliquiæ asservantur.

How truly couldst thou, O Fidelis! say with the Apostle: *I have finished my course!*¹ Yea, thy death was even more beautiful than thy life, holy as that was. How admirable the calmness wherewith thou receivedst death! how grand the joy wherewith thou didst welcome the blows of thine enemies,—thine, because they were those of the Church! Thy dying prayer, like Stephen's, was for them; for the Catholic, while he hates heresy, must love the heretics who put him to death. Pray, O holy Martyr, for the children of the Church. Obtain for them an appreciation of the value of Faith, and of the favour of God bestowed on them when he made them members of the true Church. May they be on their guard against the many false doctrines, which are now current through the world. May they not be shaken by the scandals which abound in this our age of effeminacy and pride. It is Faith that is to bring us to our Risen Jesus: and he urges us to it by the words he addressed to Thomas: *Blessed are they that have not seen and have believed!*² Of this number we wish to be: and therefore is it, that we cling to the Church, the sovereign mistress of Faith. We wish to believe *her*, and not Human Reason,

¹ II. Tim. iv. 7.² St. John, xx. 29.

which has neither the power to fathom the Word of God, nor the right to sit in judgment over it. Jesus has willed, that this holy Faith should come down to us bearing on itself the strengthening testimony of the Martyrs ; and each age has had its Martyrs. Glory to thee, O Fidelis, who didst win thy palm by combating the errors of the pretended Reformation ! Take a Martyr's revenge, and pray without ceasing, to our Jesus, that he would bring all heretics back to the Faith and to union with the Church. They are our Brethren by Baptism ; pray for them, that they may return to the Fold, and that we may one day celebrate with them the true Paschal Banquet, wherein the Lamb of God gives himself to be our food, not figuratively, as in the Old Law, but really and truly, as becometh the New Covenant.

APRIL 25.

SAINT MARK,

EVANGELIST.



THE Cycle of holy mother Church brings before us to-day, the Lion, who, together with the Man, the Ox, and the Eagle, stands before the Throne of God.¹ It was on this day, that Mark ascended from earth to heaven, radiant with his triple aureola of Evangelist, Apostle, and Martyr.

As the preaching made to Israel had its four great representatives,—Isaias, Jeremias, Ezechiel, and Daniel: so, likewise, would God have the New Covenant to be embodied in the four Gospels, which were to make known to the world the Life and teachings of his divine Son. The Holy Fathers tell us, that the Gospels are like the four streams which watered the Garden of pleasure,² and that this garden was a figure of the future Church. The first of the Evangelists,—the first to register the actions and words of our Redeemer,—is Matthew, whose star will rise in September; the second is Mark, whose brightness gladdens us to-day; the third is Luke, whose rays will shine upon us in October; the fourth is John, whom we have already seen in Bethlehem, at the Crib of our Emmanuel.

Mark was the beloved disciple of Peter; he was the brilliant satellite of the Sun of the Church. He wrote his Gospel at Rome, under the eyes of the Prince of the Apostles. The Church was already in

¹ Ezechiel, i. 10.² Gen. ii. 10.

possession of the history given by Matthew ; but the Faithful of Rome wished their own Apostle to narrate what he had witnessed. Peter refused to write it himself, but he bade his disciple take up his pen, and the Holy Ghost guided the hand of the new Evangelist. Mark follows the account given by Matthew ; he abridges it, and yet he occasionally adds a word, or an incident, which plainly prove to us that Peter, who had seen and heard all, was his living and venerated authority. One would have almost expected, that the new Evangelist would pass over in silence the history of his master's fall, or, at least, have said as little as possible about it ; but no,—the Gospel written by Mark is more detailed on Peter's denial than is that of Matthew ; and as we read it, we cannot help feeling, that the tears, elicited by Jesus' look, when in the house of Caiphas, were flowing down the Apostle's cheeks, as he described the sad event. Mark's work being finished, Peter examined it, and gave it his sanction ; the several Churches joyfully received this second account of the mysteries of the world's redemption, and the name of Mark was made known throughout the whole earth.

Matthew begins his Gospel with the human genealogy of the Son of God, and has thus realised the prophetic type of the *Man* ; Mark fulfils that of the *Lion*, for he commences with the preaching of John the Baptist, whose office as precursor of the Messias, had been foretold by Isaias, where he spoke of the *Voice of one crying in the wilderness*,—as the Lion that makes the desert echo with his roar.

Mark having written his Gospel, was next to labour as an *Apostle*. Peter sent him, first, to Aquileia, where he founded an important Church : but this was not enough for an Evangelist. When the time designed by God came, and Egypt,—the source of countless errors,—was to receive the truth, and the haughty and noisy Alexandria was to be raised to the

dignity of the second Church of Christendom,—the second See of Peter,—Mark was sent by his master to effect this great work. By his preaching, the word of salvation took root, grew up, and produced fruit in that most infidel of nations; and the authority of Peter was thus marked, though in different degrees, in the three great Cities of the Empire: Rome, Alexandria and Antioch.

St. Mark may be called the first founder of the Monastic life, by his instituting, in Alexandria itself, what were called the *Therapeutes*. To him, also, may be justly attributed, the origin of that celebrated Christian school, of Alexandria, which was so flourishing, even in the 2nd Century.

But glorious as were these works of Peter's disciple,—the Evangelist and Apostle Mark was also to receive the dignity of *Martyr*. The success of his preaching excited against him the fury of the idolaters. They were keeping a feast in honour of Serapis; and this gave them an opportunity which they were not likely to lose. They seized Mark, treated him most cruelly, and cast him into prison. It was there that our Risen Lord appeared to him, during the night, and addressed him in these words, which afterwards formed the Arms of the Republic of Venice: "Peace be to thee, Mark, my Evangelist!" To which the disciple answered: "Lord"—for such were his feelings of delight and gratitude, that he could say but that one word, as it was with Magdalene, when she saw Jesus on the morning of the Resurrection. On the following day, Mark was put to death by the pagans. He had fulfilled his mission on earth, and heaven opened to receive the Lion, who was to occupy near the throne of the Ancient of days the place allotted to him, as shown to the Prophet of Patmos, in his sublime vision.¹

¹ Apoc. iv.

In the 9th Century, the West was enriched with the Relics of St. Mark. They were taken to Venice; and, under the protection of the sacred Lion, there began for that City a long period of glory. Faith in so great a Patron achieved wonders; and from the midst of islets and lagoons there sprang into existence a City of beauty and power. Byzantine Art raised up the imposing and gorgeous Church, which was the palladium of the Queen of the Seas; and the new Republic stamped its coinage with the Lion of St. Mark. Happy would it have been for Venice, had she persevered in her loyalty to Rome, and in the ancient severity of her morals.

SAINT MARK'S PROCESSION.

This day is honoured in the Liturgy by what is called *Saint Mark's Procession*. The term, however, is not a correct one, inasmuch as a Procession was a privilege peculiar to the 25th of April previously to the institution of our Evangelist's feast, which, even so late as the 6th Century, had no fixed day in the Roman Church. The real name of this Procession is, *The Greater Litanies*. The word *Litany* means Supplication, and is applied to the religious rite of singing certain chants whilst proceeding from place to place, and this in order to propitiate heaven. The two Greek words *Kyrie eleison* (*Lord have mercy on us*) were also called *Litany*, as likewise were the invocations which were afterwards added to that cry for Mercy, and which now form a Liturgical prayer used by the Church on certain solemn occasions.

The *Greater Litanies*, (or Processions,) are so called to distinguish them from the *Minor Litanies*, that is, Processions of less importance as far as the solemnity and concourse of the Faithful were concerned. We gather from an expression of St. Gregory the Great, that it was an ancient custom in the Roman

Church to celebrate, once each year, a *Greater Litany*, at which all the Clergy and people assisted. This holy Pontiff chose the 25th of April as the fixed day for this Procession, and appointed the Basilica of St. Peter as the Station.

Several writers on the Liturgy have erroneously confounded this institution with the Processions prescribed by St. Gregory for times of public calamity. It existed long before his time, and all that he had to do with it was the fixing it to the 25th of April. It is quite independent of the Feast of St. Mark, which was instituted at a much later period. If the 25th of April occur during Easter Week, the Procession takes place on that day, (unless it be Easter Sunday,) but the Feast of the Evangelist is not kept till after the Octave.

The question naturally presents itself,—why did St. Gregory choose the 25th of April for a Procession and Station, in which everything reminds us of compunction and Penance, and which would seem so out of keeping with the joyous Season of Easter? The first to give a satisfactory answer to this difficulty, was Canon Moretti, a learned Liturgiologist of last century. In a dissertation of great erudition, he proves that in the 5th, and probably even in the 4th, century, the 25th of April was observed at Rome as a day of great solemnity. The Faithful went, on that day, to the Basilica of St. Peter, in order to celebrate the anniversary of the first entrance of the Prince of the Apostles into Rome, upon which he thus conferred the inalienable privilege of being the Capital of Christendom. It is from that day that we count the twenty-five years, two months and some days that St. Peter reigned as Bishop of Rome.¹ The Sacramentary of St. Leo gives us the Mass of this Solemnity, which afterwards ceased to be kept. St.

¹ MORETTI. *De Festo in honorem Principis, Apostolorum Romæ ad diem XXV Aprilis instituto.* Romæ, 1742, 4°.

Gregory, to whom we are mainly indebted for the arrangement of the Roman Liturgy, was anxious to perpetuate the memory of a day, which gave to Rome her grandest glory. He, therefore, ordained that the Church of St. Peter should be the Station of the Great Litany, which was always to be celebrated on that auspicious day. The 25th of April comes so frequently during the Octave of Easter, that it could not be kept as a Feast, properly so called, in honour of St. Peter's entrance into Rome ; St. Gregory, therefore, adopted the only means left of commemorating the great event.

But there was a striking contrast resulting from this institution, of which the holy Pontiff was fully aware, but which he could not avoid :—it was the contrast between the joys of Paschal Time, and the penitential sentiments wherewith the Faithful should assist at the Procession and Station of the Great Litany. Laden as we are with the manifold graces of this holy Season, and elated with our Paschal joys, —we must sober our gladness by reflecting on the motives which led the Church to cast this hour of shadow over our Easter sunshine. After all, we are sinners, with much to be sorry for, and much to fear ; we have to avert those scourges which are due to the crimes of mankind ; we have, by humbling ourselves and invoking the intercession of the Mother of God, and the Saints, to obtain the health of our bodies, and the preservation of the fruits of the earth ; we have to offer atonement to Divine justice for our own and the world's pride, sinful indulgences, and insubordination. Let us enter into ourselves, and humbly confess that our own share in exciting God's indignation is great ; and our poor prayers, united with those of our holy Mother the Church, will obtain mercy for the guilty, and for ourselves who are of the number.

A day, then, like this, of reparation to God's offended Majesty, would naturally suggest the necessity

of joining some exterior penance to the interior dispositions of contrition which filled the hearts of Christians. Abstinence from flesh meat has always been observed, on this day, at Rome; and when the Roman Liturgy was established in France, by Pepin and Charlemagne, the Great Litany of the 25th of April was, of course, celebrated, and the Abstinence kept, by the Faithful of that country. A Council of Aix-la-Chapelle, in 836, enjoined the additional obligation of resting from servile work on this day: the same enactment is found in the Capitularia of Charles the Bald. As regards Fasting,—properly so called,—being contrary to the spirit of Paschal Time, it would seem never to have been observed on this day, at least not generally. Amalarius, who lived in the 9th Century, asserts that it was not then practised even in Rome.

During the Procession, the Litany of the Saints is sung, followed by several Versicles and Prayers. The Mass of the Station is celebrated in the Lenten Rite, that is, without the *Gloria in excelsis*, and in purple vestments. We have inserted the Litany of the Saints in the following volume, for the Rogation Days.

We take this opportunity of protesting against the negligence of Christians on this subject. Even persons who have the reputation of being spiritual, think nothing of being absent from the Litanies said on St. Mark's and the Rogation Days. One would have thought, that when the Holy See took from these Days the obligation of Abstinence, the Faithful would be so much the more earnest to join in the duty still left,—the duty of Prayer. The people's presence at the Litanies is taken for granted: and it is simply absurd, that a religious rite of public reparation should be one from which almost all should keep away. We suppose that these Christians will acknowledge the importance of the petitions made

in the Litanies; but God is not obliged to hear them in favour of such as ought to make them and yet do not. This is one of the many instances which might be brought forward of the strange delusions into which private and isolated devotion are apt to degenerate. When St. Charles Borromeo first took possession of his See of Milan, he found this negligence among his people, and that they left the Clergy to go through the Litanies of the 25th of April by themselves. He assisted at them himself, and walked bare-footed in the Procession. The people soon followed the sainted Pastor's example.

Let us return to the holy Evangelist, and listen to the Churches of the East and West speaking his praise. We will begin with a Hymn composed in the 9th Century, by St. Paulinus, one of St. Mark's successors as Bishop of Aquileia.

HYMN.

Jam nunc per omne lux
 refulget sæculum,
 Lux illa Patris quæ lucet
 de solio,
 Quæ fons, origo, splendor
 lucis aureæ,
 Habensque semper lumen
 indeficiens,
 Cælum serenat arcens mun-
 di tenebras.
 Hujus sacrato lucis de
 vibramine,
 Suscepit alium radium sub
 pectore
 Marcus beatus, doctor Evan-
 gelicus;
 Factus lucerna more tanti
 luminis,
 Ardens fugavit sæculi cali-
 ginem.

Septem columnis una de
 candidulis,

Already throughout the whole earth there brightly gleams the Light, which shines from the Father's Throne:—the Light which is the fount and source and splendour of the golden light:—the Light that never fails, beautifies heaven, and expels darkness from the world.

Blessed Mark, the Evangelical teacher, received into his heart a lovely ray of this sparkling sacred Light. He became as a Lamp reflecting that great Light, and putting to flight the gloom of this world by his brilliant flame.

He was one of the seven fair pillars, and one of the seven

golden candlesticks, whose brightness shines as a star throughout the universe. He was one of the foundations that support the lofty structure of the church.

He was one of the favoured living creatures seen of old by the holy prophet Ezechiel, and by John, the Disciple that leaned on Jesus' breast. Mark was prefigured under the type of a Lion, whose wild roar is heard in the Wilderness.

He was sent by Blessed Peter to Aquileia, that city of ancient fame. There he sowed the seed of the divine Word, and, with joy, garnered into heaven a hundredfold of fruit.

There he speedily raised a Christian Church. He gave it solidity of unshaken faith by building it on that faultless Rock, against which the billows, and storms, and floods, vent their rage in vain.

The soldier of Christ returned, wearing a wreath of fair lilies, with palm and laurel and roses : and thus crowned, he joyfully entered Rome, led thither by Christ.

Aureis septem unum de
candelabris,
Cingitque totum mundum
claro sidere :
Ecclesiarum nititur sub
culmine,
Sustentat altæ fundamenta
fabricæ.

Quantum quod olim vi-
derat Ezechiel
Propheta sanctus, animal
lætissimum
Vidit Joannes, ceu Christi
recubitor,
Leonis hoc et typice sub
specie
Clamore multo per deserta
frendere.

Sic a beato Petro missus
adiit
Aquileiensem audum famo-
sissimam
Urbem sacрати Verbi pul-
lulantia
Disseminavit, satosque cen-
tuplices
Fructus ad alta vexit felix
horrea.

Christi dicavit mox ibi
Ecclesiam :
Nam fundamentum fidei
fortissimum
Fixerat unum petram super
limpidam,
Quam flumen undans, nec
ventorum fulmina
Quassare possunt, torrentes
nec pluvix.

Deinde rursus cum corona
remeans,
Athleta Christi compta pul-
chris liliis,
Mistumque palmis, lauro
atque rosulis,
Portabat gaudens diadema
vertice,
Ingressus urbem Romam
Christo comite

His ita gestis pergit Alex-
andriam,
Sancto repletus Spiritu, læ-
tissimos
Fines per omnes jugiter
Memphiticos,
Patris tremendi prædicabat
unicum
Venisse mundi pro salute
Filium.

Turba crudelis Christi
circa militem
Tumens parabat tormen-
torum spicula :
Vinxit catenis, transfixit
aculeis,
Dilaniando flagris sancta
viscera :
Carceris umbras misit ad
phantasticas.

Primus superni Numinis
notitiam
Dedit in urbem Marcus
Alexandriam :
Christi dicavit mox ibi basi-
licam,
Quam expiavit pretioso san-
guine :
Vallavit almæ fidei muni-
mine.

Gloria Patri, decus et im-
perium,
Sit Nate semper tibi super
sidera
Honor, potestas, Sanctoque
Spiritui ;
Sit Trinitati virtus indivi-
duæ,
Per infinita sæculorum sæ-
cula. Amen.

This done, he sets out for
Alexandria, and, filled with
the Holy Ghost, traverses the
ever fertile land of Egypt,
preaching that the only Be-
gotten Son of the Father
Almighty had come into the
world for the world's salva-
tion.

A cruel mob, enraged against
the soldier of Christ, prepared
various torments for him : he
was bound with chains, pierced
with arrows, and, after his
holy flesh was torn by scourges,
he was thrust into a dismal
dungeon.

Mark was the first that
taught Alexandria to know
the true God. He there built
a Church, which he dedicated
to Christ, consecrated by the
shedding of his own blood,
and fortified by the solidity of
holy faith.

Glory, praise and empire be
to the Father ! To thee, O
Jesus, who reignest in heaven
above, and to the Holy Ghost,
be honour and power ! To the
undivided Trinity be adora-
tion paid for endless ages !
Amen.

The Greek Church celebrates the memory of the
holy Evangelist, in the Menæa : we extract the fol-
lowing stanzas.

HYMN.

(Die XXV Aprilis:)

Let us, O ye Faithful,
worthily honour the sacred
writer, the great patron of
Egypt. Let us thus celebrate
his praise : O Mark, filled with
heavenly wisdom, lead us, by
thy teaching and prayers, to
the life where tempests rage
not : lead us, for thou art an
Apostle.

Thou wast the companion
of the Vessel of Election in
his travels, and, with him,
thou didst traverse Macedonia.
Coming, afterwards, to Rome,
thou wast Peter's willing in-
terpreter : and after bravely
fighting God's battles, thou
didst rest in Egypt.

By thy Gospel, refreshing as
purest snow, thou gavest life
to souls that were parched
with thirst. Therefore does
Alexandria unite with us, this
day, in solemnly celebrating
thy feast, O Holy Mark, and
in venerating thy relics.

Most blessed Mark ! thou
drankest of the torrent of
delight. As a most rich river
of peace, gushing from Para-
dise, thou wateredst the face of
the earth with the streams of
thy evangelical preaching, and
sprinkledst the deep-rooted
trees of the Church with di-
vine teaching.

Most praiseworthy Mark !
heretofore Moses drove the
Egyptians into the depths of
the sea : but thou, wise servant
of the Lord, didst draw them

Divinorum sermonum
scriptorem, et magnum
Ægypti protectorem, fideles,
dignis celebremus laudibus,
clamantes : Marce sapiens,
doctrinis et precibus tuis
omnes nos ad tranquillam
sine tempestate vitam ut
Apostolus dirige.

Socius peregrinationis Va-
sis electionis fuisti, et cum
illo omnem peragrasti Ma-
cedoniam. Postea Romam
adveniens, gratus Petri in-
terpres apparuisti ; et cum
digna Deo prœlia sustinuis-
ses, in Ægypto requievisti.

Animas sitientes et aridas
candidis Evangelii tui nivi-
bus vivificasti : ideo dive
Marce, splendide nobiscum
hodie Alexandria tuam ce-
lebrat et laudibus exaltat
festivitatem, tuasque vene-
ratur reliquias.

Beatissime Marce, volup-
tatis torrentem bibisti : vel-
ut ex Paradiso prosiluisti
splendidissimus pacis fluv-
ius, Evangelicæ prædica-
tionis tuæ rivulis irrigans
faciem terræ, et solidas Ec-
clesiæ arbores divinis asper-
gens doctrinis.

Marce omnilaudabilis,
Moyses olim Ægyptios in
maris abyssum præcipita-
vit ; tu vero sapiens, illos
ex mari erroris extraxisti,

divina virtute ejus qui illic corporaliter peregrinatus est, et opera manuum illorum destruxit in brachio excelso.

O dive Marce, sapientis scribæ et velociter scribentis calamus apparuisti, Christi incarnationem mirabiliter scribens, et splendide annuntians verba æternæ vitæ; ut in illa describantur te celebrantes, et tuam gloriosam honorantes memoriam, Dominum deprecare.

O Marce laudabilis, Christum evangelizans omnem percurristi terram, illam sicut sol illuminans radiis fidei, illam antea co-opertam tenebris idololatriæ; et nunc Deum exora, ut animabus nostris pacem et magnam concedat misericordiam.

O Marce Apostole, ubi primum abundavit impietatis stultitia ipse evangelizasti; Ægyptiorum tenebras lumine sermonum tuorum depellens, Deinuntius; et nunc deprecare ut nobis Deus concedat pacem et magnam misericordiam.

Petri sapientis discipulus, et ejus filiali adoptione potitus, Marce omnilaudabilis, mysteriorum Christi interpres effectus es, et cohæres ejusdem gloriæ apparuisti.

In omnem terram exivit sonus tuus, et in fines orbis terræ mirabiliter verborum tuorum virtus Davidico re-

forth from the sea of error, by the divine power of Him who once dwelt in that land, and, with a high arm, destroyed the works of their hands.

O saintly Mark! thou pen of a wise scrivener that writeth swiftly! thou didst write admirably of the Incarnation of Christ, and gloriously proclaimedst the words of eternal life: in that same may there be written the names of them that celebrate and honour thy blessed memory. Pray to the Lord that this may be.

O praiseworthy Mark! thy Gospel went preaching Christ throughout the whole earth, enlightening it, as a sun, with the rays of faith, whereas before it was covered with the darkness of idolatry. Pray now to God, that He grant peace and abundant mercy unto our souls.

O Mark, Apostle and Messenger of God! thou preachedst the Gospel to the land, where the folly of impiety once reigned: thou dispelledst the darkness of the Egyptians by the light of thy words. Pray now to God, that he grant us peace and abundant mercy.

Disciple and adopted son of Peter, the master of wisdom,—thou, O most praiseworthy Mark, wast made the interpreter of the mysteries of Christ, and co-heir with him in glory.

Thy sound went forth into all the earth, and, as David sang in his prophecy, the power of thy words, reaching

wonderfully unto the ends of the earth, brought us the tidings of salvation and regeneration.

O most holy Mark! thou pouredst forth the sweetness of piety by thy words, for as the mountain of God, bright on all sides with light, thou wast admirably resplendent with the grace of the divine Sun.

O blessed Apostle! thou wast a fountain springing from the house of the Lord, giving to thirsting souls the abundant waters of the Holy Ghost, and teaching them to change their barrenness for good works.

Peter, the Prince of the Apostles, admirably initiated thee into the knowledge he possessed, that thou mightest write the holy Gospel, and become a minister of grace; for thou hast made the light of the knowledge of God to beam upon us.

With the grace of the Holy Ghost received from on high, thou, O Apostle and most praiseworthy Mark, didst destroy the sophisms of human eloquence; as a fisherman, thou castedst the net, by preaching the holy Gospel, and didst draw all nations unto the Lord.

Thou wast the worthy disciple of the Prince of the Apostles; by uniting with him in his declaring Christ to be the Son of God, thou *confirmedst* on the Rock of truth them that were tossed about by error. O *Confirm* me, too,

sonans clangore, nobis annuntiavit salutem et regenerationem.

Verbis tuis dulcedinem pietatis distillasti, velut divinus mons undique radiis illuminatus, illustre resplendens gratia Solis spiritualis, Marce beatissime.

De domo Domini fons exsiluisti, et sitientes animas abundanter Spiritus Sancti rivulis irrigasti, docens pro sterilitate bonos fructus facere, O beate Apostole.

Princeps Apostolorum Petrus te mirabiliter initiavit doctrinis, ut venerabile scriberes Evangelium, te gratia ministrum ostendens; tu enim nobis Dei cognitionis lumen splendescere fecisti.

Spiritus Sancti gratiam desuper accipiens, rhetorum subtilitates, Apostole, destruxisti, et universas nationes velut in sagena, piscator ad Dominum traxisti, Marce omnilaudabilis, divinum prædicans Evangelium.

Principis Apostolorum discipulis esse meruisti, et cum illo Christum Filium Dei annuntians, super Petram veritatis confirmasti errore fluctuantes. Super istam Petram me quoque confirmans, sapiens Marce,

animæ meæ gressus dirige,
ut ex inimici laqueis erep-
tus, te absque ullis impedi-
mentis glorificare possim.
Tu enim omnes illuminasti,
divinum prædicans Evan-
gelium.

upon this Rock, O thou wise
Apostle ! guide thou the feet
of my soul, that, being de-
livered from the snares of the
enemy, I may without hin-
drance praise thee : for thou
gavest light to all men, by
thy preaching of the holy
Gospel.

Thou, O Mark, art the Mystic *Lion*, who, with the *Man*, the *Ox* and the *Eagle*, art yoked to the chariot whereon the King of kings pursues his triumphant course through the earth. Ezechiel, the Prophet of the Ancient Testament, and John, the Prophet of the New Law, saw thee standing nigh the Throne of Jehovah. How magnificent is thy glory ! Thou art the historian of the Word made Flesh, and thou publishest to all generations his claims to the love and adoration of mankind. The Church reveres thy writings, and bids us receive them as inspired by the Holy Ghost.

It was thou that, on the glad Day of Easter, announcedst to us the Resurrection of our Lord : pray for us, O holy Evangelist, that this divine Mystery may work its effects within us ; and that our hearts, like thine own, may be firm in their love of our Risen Jesus, that so we may faithfully follow in him that New Life, which he gave us by his Resurrection. Ask him to give us his *Peace*, as he did to his Apostles when he showed himself to them in the Cenacle, and as he did to thyself when he appeared to thee in thy prison.

Thou wast the beloved disciple of Peter ; Rome was honoured by thy presence : pray for the successor of Peter, thy master ; pray for the Church of Rome, against which the wildest storm is now venting its fury. Pray to the Lion of the Tribe of Juda : he seems to sleep ; and yet we know that he has but to show himself, and the victory is gained.

Apostle of Egypt ! what has become of thy flourishing Church of Alexandria, Peter's second See, the hallowed scene of thy Martyrdom ? Its very ruins have perished. The scorching blast of heresy made Egypt a waste, and God, in his anger, let loose upon her the torrent of Mahometanism. Twelve centuries have passed since then, and she is still a slave to error and tyranny :—is it to be thus with her till the coming of the Judge ? May we not hope that the great movement now preparing may be the dawn of her conversion ? Pray, we beseech thee, for the countries thou didst so zealously evangelise, but whose deserts are now the image of her loss of Faith.

And can Venice be forgotten by thee, O thou her dearest Patron ? Her glory is fallen, it may be for ever ; but her people still call themselves thine for the Faith ; bless her with prosperity ; obtain for her that she may be purified by her trials, and return to the God who had chastised her in his justice. A nation that is loyal to the Church must prosper : let, then, Venice return to her former fidelity to Rome, and reject the evil counsels that are now proposed to her ; and who knows but that the Sovereign Ruler of the world, being appeased by thy powerful intercession, may make thy Venice what she was before she rebelled against the Holy See, and tarnished the glories she won at Lepanto !

APRIL 26.

SAINTS CLETUS AND MARCELLINUS,

POPES AND MARTYRS.



Two bright stars appear this day on the Ecclesiastical Cycle, proclaiming the glory of our Jesus, the Conqueror of death. Again, they are two Pontiffs, and Martyr-Pontiffs. Cletus leads us to the very commencement of the Church, for he was a disciple of Peter, and his second Successor in the See of Rome. Marcellinus was a witness of the great Persecution under Dioclesian; he governed the Church on the eve of her triumph. Let us honour these two fathers of Christendom, who laid down their lives in its defence; and let us offer their merits to Jesus, who supported them by his grace, and cheered them with the hope, that, one day, they would share in his Resurrection.

The following is the account given on St. Cletus by the Liturgy.

Cletus Romanus, patre Æmiliano, de Regione quinta, e vico Patricio, imperatoribus Vespasiano et Tito, Ecclesiam gubernavit. Is ex præcepto Principis Apostolorum, in Urbe viginti quinque presbyteros ordinavit.

Cletus, the son of Emilianus, was a Roman of the fifth Region, and of the Patrician street. He governed the Church during the reigns of the emperors Vespasian and Titus. Agreeably to the order given him by the Prince of

the Apostles, he established five and twenty priests in the City. He was the first, who, in his letters, used those words: "Health and Apostolic benediction." Having put the Church into admirable order, and having governed it twelve years, seven months, and two days, he was crowned with martyrdom under the emperor Domitian, in the second Persecution following that of Nero, and was buried in the Vatican, near the body of St. Peter.

Primus in litteris verbis illis usus est: Salutem et Apostolicam benedictionem. Qui Ecclesia optime constituta, cum ei præfuisset annos duodecim, menses septem, dies duos, Domitiano imperatore, secunda post Neronem persecutione, martyrio coronatus est, et in Vaticano juxta corpus beati Petri sepultus.

The Life of St. Marcellinus is thus given in the Breviary.

Marcellinus, a Roman by birth, ruled over the Church, from the year two hundred and ninety-six to the year three hundred and four, during the terrible persecution of Dioclesian. He had much to suffer from the impious severity of those who reproached him with showing too much indulgence towards those that relapsed into idolatry, whence it ensued that he was defamed by calumny as though he had offered incense to idols. The truth is, that this blessed Pontiff was beheaded for the confession of the faith, together with three other Christians, Claudius, Cyrinus, and Antoninus. Their bodies, by the emperor's order, were left six and thirty days without burial, after which, the blessed Marcellus,

Marcellinus Romanus, ab anno ducentesimo nonagesimo sexto ad annum trecentesium quartum in immani imperatoris Diocletiani persecutione Ecclesiæ præfuit. Multas pertulit angustias ob improbam eorum severitatem qui eum redarguebant de nimia indulgentia erga lapsos in idololatriam, quæque causa fuit, ut per calumniam infamatus fuerit, quasi thus idolis adhibuisset. Verum hic beatus Pontifex in confessione fidei una cum tribus aliis Christianis, Claudio, Cyrino et Antonino, capite plexus est. Quorum projecta corpora cum triginta sex dies jussu imperatoris sepultura caruissent, beatus Marcellus a sancto Petro in somnis admonitus, Presby-

teris et Diaconis, hymnis ac luminibus adhibitis, honorifice sepelienda curavit in cœmeterio Priscillæ, via Salaria. Rexit Ecclesiam annos septem, menses undecim, dies viginti tres : quo tempore fecit Ordinationes duas mense decembri quibus creavit presbyteros quatuor, episcopos per diversa loca quinque.

(in consequence of his receiving, whilst asleep, an admonition from St. Peter,) had them buried in the Cemetery of Priscilla, on the Salarian Road : at which burial were present many Priests and Deacons, who, with torches in their hands, sang hymns, in honour of the Martyrs. Marcellinus governed the Church seven years, eleven months, and twenty-three days. During this period, he gave two Ordinations in December, at which four were made Priests, and five Bishops for divers places.

Pray for us, O holy Pontiffs, and look with fatherly love upon the Church on earth, which was so violently persecuted in your times, and, at the present day, is far from enjoying peace. The worship of idols is revived ; and though they be not of stone or metal, yet they that adore them are as determined to propagate their worship as were the Pagans of former days to make all men idolaters. The gods and goddesses now in favour are called Liberty, Progress, and Modern Civilisation. Every measure is resorted to, in order to impose these new divinities upon the world ;—they that refuse to adore them are persecuted ; governments are secularised, that is, unchristianised ; the education of youth is made independent of all moral teaching ; the religious element is rejected from social life, as an intrusion : and all this is done with such a show of reasonableness, that thousands of well-minded Christians are led to be its advocates, timid perhaps, and partial, but still its advocates. Preserve us, O holy Martyrs ! from being the dupes of this artful impiety. It was not in vain that our Jesus suffered death, and rose again from

the grave. Surely, after this, he deserves to be what he is,—King of the whole earth, under whose power are all creatures. It is in order to obey Him, that we wish no other Liberty save that which he has based upon his Gospel; no other Progress save that which follows the path He has marked out; no other Civilisation save that which results from the fulfilment of the duties to our fellow men, which He has established. It is He that created human nature, and gave it its laws; it is He that redeemed it, and restored it to its lost rights. Him alone, then, do we adore. O holy Martyrs! pray that we may never become the dupes or slaves of the theories of human pride, not even should they that make or uphold them, have power to make us suffer or die for our resistance.

APRIL 28.

SAINT VITALIS,

MARTYR.



THERE are few Martyrs of the West, whose names are more celebrated than those of Saints Gervasius and Protasius. The veneration in which they are held by the Roman Church, has led her to honour the memory of their father, who also won the palm under the persecution of Nero. She has chosen for his feast the glad Season of Easter. The account, given by the Liturgy, upon St. Vitalis, is short ; but we can gather, from the few circumstances related, what fine characters these primitive Christians were, who received the crown of martyrdom under the first of all the Persecutions,—the one that numbers, among its choicest victims, the two Apostles Saints Peter and Paul.

Vitalis miles, sanctorum Gervasii et Protasii pater, una cum Paulino iudice Ravennam ingressus, cum vidisset Ursicinum medicum ob Christianæ fidei confessionem ductum ad supplicium paululum in tormentis titubare, exclamavit: Ursicine medice, qui alios curare solitus es, cave ne te mortis æternæ jaculo conficias. Qua voce confirmatus

Vitalis was a soldier, and the father of Saints Gervasius and Protasius. Coming one day into Ravenna, in company with the judge Paulinus, there was being led to execution, for his having confessed the Christian faith, a certain Ursicinus, a physician. Vitalis observing that his courage was somewhat staggered by the tortures, cried out to him : “Ursicinus ! thou that art a

"physician, and curest other men, take heed lest thou wound thyself with the dart of eternal death!" Encouraged by these words, Ursicinus bravely suffered martyrdom. Whereupon, Paulinus was exceedingly angry, and ordered Vitalis to be seized, tortured on the rack, and then thrown into a deep pit, where he was to be buried alive by stones being thrown upon him. This done, one of the priests of Apollo, who had excited Paulinus against Vitalis, was possessed by a devil, and began shouting these words: "O Vitalis, Martyr of Christ, thou burnest me beyond endurance!" Mad with the inward burning, he threw himself into a river.

Ursicinus, martyrium fortiter subivit. Quare Paulinus incensus Vitalem comprehendendi jubet, et equuleo tortum, atque in profundam foveam demersum, lapidibus obrui. Quo facto quidam Apollinis sacerdos, qui Paulinum in Vitalem incitarat, oppressus a dæmone, clamare cepit: Tu me nimium, Vitalis Christi martyr, incendis: et illo æstu jactatus, se præcipitavit in flumen.

Sin is the enemy of the soul; it throws her back again into that death, whence Jesus had drawn her by his Resurrection. To preserve one of thy brethren from this misery, thou, O Vitalis, bravely raisedst a cry of zealous warning to him in the midst of his torments, and thy words awakened him to self-possession and courage. Show this same fraternal charity to us. We are living with the Life of our Risen Jesus; but the enemy is bent on robbing us of this Life. He will seek to intimidate us; he will lay all manner of snares wherewith to deceive us; he will give us battle, and this untiringly. Pray then for us, O holy Martyr, that we may be on our guard, and that the mystery of the Pasch may be fully accomplished within us, now and for ever!

APRIL 29.

SAINT PETER,
MARTYR.

THE hero deputed this day, by the Church, to greet our Risen Lord, was so valiant in the Good Fight, that Martyrdom is part of his name. He is known as *Peter the Martyr*; so that we cannot speak of him, without raising the echo of victory. He was put to death by heretics, and is the grand tribute paid to our Redeemer by the 13th Century. Never was there a triumph hailed with greater enthusiasm than this. The Martyrdom of St. Thomas of Canterbury excited the admiration of the Faithful of the preceding Century, for nothing was so dear to our Forefathers as the Liberty of the Church; the Martyrdom of St. Peter was celebrated with a like intensity of praise and joy. Let us hearken to the fervid eloquence of the great Pontiff, Innocent the Fourth, who thus begins the Bull of the Martyr's Canonization: "The truth of the Christian Faith, manifested, "as it has been, by great and frequent miracles, is "now beautified by the new merit of a new Saint.— "Lo! a combatant of these our own times comes, "bringing us new and great and triumphant signs. "The voice of his blood shed (for Christ) is heard, "and the fame of his Martyrdom is trumpeted, through "the world. The land is not silent that sweateth "with his blood; the country that produced so noble "a warrior resounds with his praise; yea, the very

"sword that did the deed of parricide proclaims his glory. * * Mother Church has great reason to rejoice, and abundant matter for gladness ; she has cause to sing a new canticle to the Lord, and a hymn of fervent praise to her God: * * the Christian people has cause to give forth devout songs to its Creator. A sweet fruit, gathered in the garden of Faith, has been set upon the table of the Eternal King: a grape-bunch taken from the vine-yard of the Church has filled the royal cup with new wine. * * The flourishing Order of Preachers has produced a red rose, whose sweetness is most grateful to the King; and from the Church here on earth, there has been taken a stone, which, after being cut and polished, has deserved a place of honour in the temple of heaven."¹

Such was the language wherewith the supreme Pontiff spoke of the new Martyr, and the people responded by celebrating his Feast with extraordinary devotion. It was kept as were the ancient Festivals, that is, all servile work was forbidden upon it. The Churches served by the Fathers of the Dominican Order were crowded on his Feast; and the Faithful took little branches with them, that they might be blessed, in memory of the Triumph of Peter the Martyr. This custom is still observed; and the branches blessed by the Dominicans, on this day, are venerated as being a protection to the houses where they are kept.

How are we to account for all this fervent devotion of the people towards St. Peter? It was because he died in defence of the Faith; and nothing was so dear to the Christians of those days as Faith. Peter had received the charge to take up all the heretics, who, at that time, were causing great disturbance

¹ The Apostolic Constitution *Magnis et crebris*, of the 9th of the Kalends of April, 1253.

and scandal in the country round about Milan. They were called *Cathari*, but, in reality, were Manicheans; their teachings were detestable, and their lives of the most immoral kind. Peter fulfilled his duty with a firmness and equity, which soon secured him the hatred of the heretics; and when he fell a victim to his holy courage, a cry of admiration and gratitude was heard throughout Christendom. Nothing could be more devoid of truth, than the accusations brought, by the enemies of the Church and their indiscreet abettors, against the measures formerly decreed by the public law of Catholic nations, in order to foil the efforts made by evil-minded men to injure the true Faith. In those times, no tribunal was so popular as that whose office it was to protect the Faith, and to put down all them that attacked it. It was to the Order of St. Dominic that this office was mainly intrusted; and well may they be proud of the honour of having so long held one so beneficial to the salvation of mankind. How many of its members have met with a glorious death in the exercise of their stern duty! St. Peter is the first of the Martyrs given by the Order for this holy cause: his name, however, heads a long list of others, who were his Brethren in Religion, his successors in the defence of the Faith, and his followers to martyrdom. The coercive measures that were once, and successfully, used to defend the Faithful from heretical teachers, have long since ceased to be used: but for us Catholics, our judgment of them must surely be that of the Church. She bids us to-day honour as a Martyr one of her Saints, who was put to death whilst resisting the wolves that threatened the sheep of Christ's fold; should we not be guilty of disrespect to our Mother, if *we* dared to condemn what *she* so highly approves? Far, then, be from us that cowardly truckling to the spirit of the age, which would make us ashamed of the courageous efforts made by our

forefathers for the preservation of the Faith! Far from us that childish readiness to believe the calumnies of Protestants against an Institution which they naturally detest! Far from us that deplorable confusion of ideas which puts truth and error on an equality, and, from the fact that error can have no rights, concludes that truth can claim none!

The following is the account given us by the Church of the virtues and heroism of St. Peter the Martyr.

Peter was born at Verona, of parents who were infected with the heresy of the Manichees; but he himself, almost from his very infancy, fought against heresies. When he was seven years old, he was one day asked by an uncle, who was a heretic, what they taught him at the school he went to? He answered, that they taught him the Symbol of the Christian Faith. His father and uncle did all they could, both by promises and threats, to shake the firmness of his faith: but all to no purpose. When old enough, he went to Bologna, in order to prosecute his studies. Whilst there, he was called by the Holy Ghost to a life of perfection, and obeyed the call by entering into the Order of St. Dominic.

Great were his virtues as a Religious man. So careful was he to keep both body and soul from whatsoever could sully their purity, that his conscience never accused him of committing a mortal sin.

Petrus Veronæ parentibus Manichæorum hæresi infectis natus, ab ipsa pene infantia contra hæreses pugnavit. Puer annorum septem, cum scholas frequentaret, aliquando a patruo hæretico interrogatus, quid tandem in iis didicisset, Christianæ Fidei Symbolum se didicisse respondit: neque ullis unquam patris patruive blanditiis, aut minis a fidei constantia dimoveri potuit. Adolescens Bononiam studiorum causa venit: ubi a Spiritu Sancto ad sublimioris vitæ formam vocatus, Ordinis Prædicatorum institutum suscepit.

Magno virtutum splendore in religione eluxit: corpus et animam ab omni impuritate ita custodivit, ut nullius mortiferi peccati labe se inquinatum unquam senserit. Carnem jejuniis et

vigiliis macerabat, mentem divinis contemplationibus exercebat : in salute animarum procuranda assidue versabatur, peculiaris gratiæ dono hæreticos acriter confutabat. Tantam in concionando vim habuit, ut in numerabilis hominum multitudo ad eum audiendum conflueret, multique ad poenitentiam converterentur.

Tanto fidei ardore incensus erat, ut pro ea mortem subire optaret, eamque a Deo gratiam enixe precaretur. Itaque hæretici necem, quam is paulo ante concionando prædixerat, illi intulerunt. Nam cum sanctæ Inquisitionis munus gereret, illum Como Mediolanum redeuntem, impius sicarius semel atque iterum in capite gladio vulneravit ; jamque pene mortuus, Symbolum fidei, quam infans virili fortitudine confessus fuerat, in ipso supremo spiritu pronuntiavit : iterumque latera mucrone transverberatus, ad martyrii palmam migravit in cælum, anno salutis millesimo ducentesimo quinquagesimo secundo : quem multis illustrem miraculis, Innocentius Quartus anno sequenti, sanctorum Martyrum numero adscripsit.

He mortified his body by fasting and watching, and applied his mind to the contemplation of heavenly things. He laboured incessantly for the salvation of souls, and was gifted with a special grace for refuting heretics. He was so earnest when preaching, that people used to go in crowds to hear him, and numerous were the conversions that ensued.

The ardour of his faith was such, that he wished he might die for it, and earnestly did he beg that favour from God. This death, which he foretold a short time before in one of his sermons, was inflicted on him by the heretics. Whilst returning from Como to Milan, in the discharge of the duties of the holy Inquisition, he was attacked by a wicked assassin, who struck him twice on the head with a sword. The Symbol of faith, which he had confessed with manly courage when but a child, he now began to recite with his dying lips ; and having received another wound in his side, he went to receive a Martyr's palm in heaven, in the year of our Lord twelve hundred and fifty-two. Numerous miracles attested his sanctity, and his name was enrolled the following year by Innocent the Fourth, in the list of the Martyrs.

The following Antiphons and Responsory are taken from the Dominican Breviary.

ANT. There rises a light from smoke, and a rose from the midst of briars : Peter, the Doctor and Martyr, is born of infidel parents.

ANT. A soldier once in the ranks of the Order of Preachers, he now is joined to the troop of the heavenly army.

ANT. His mind angelic, his tongue fruitful, his life apostolic, his death most precious.

Ry. Whilst in search of Samson's foxes, he is slain by the wicked : the lictor strikes the holy head, the blood of the just man is shed : * Thus he holds the palm of triumph, whilst dying for the faith.

Ÿ. The brave soldier is unconquered : at the hour of death, he courageously confesses the faith, for which he suffers. * Thus he holds the palm of triumph, whilst dying for the faith.

ANT. De fumo lumen oritur, et rosæ flos de sentibus : doctor, et martyr nascitur Petrus de infidelibus.

ANT. Prædicatorum ordinis militans in acie, nunc conjunctus est agmini coelestis militiæ.

ANT. Mens fuit angelica, lingua fructuosa, vita apostolica, mors quam pretiosa.

Ry. Dum Samsonis vulpes quærit, ab iniquis cæditur : caput sacrum lictor ferit, justi sanguis funditur ; * Sic triumphi palmam gerit, dum pro fide moritur.

Ÿ. Stat invictus pugil fortis : constans profert hora mortis fidem, pro qua patitur. * Sic triumphi palmam gerit, dum pro fide moritur.

The victory was thine, O Peter! and thy zeal for the defence of holy Faith was rewarded. Thou ardently desiredst to shed thy blood for the holiest of causes, and, by such a sacrifice, to confirm the Faithful of Christ in their religion. Our Lord satisfied thy desire; he would even have thy martyrdom be in the festive Season of the Resurrection of our Divine Lamb, that *his* glory might add lustre to the beauty of *thy* holocaust. When the death-blow fell upon thy venerable head, and thy generous blood was flowing from the wounds, thou didst write on the ground first the words of the Creed, for whose holy truth thou wast giving thy life.

Protector of the Christian people! what other motive hadst thou, in all thy labours, but charity? What else but a desire to defend the weak from danger,

induced thee not only to preach against error, but to drive its teachers from the flock? How many simple souls, who were receiving divine truth from the teaching of the Church, have been deceived by the lying sophistry of heretical doctrine, and have lost the Faith? Surely, the Church would do her utmost to ward off such dangers from her children: she would do all she could to defend them from enemies, who were bent on destroying the glorious inheritance, which had been handed down to them by millions of Martyrs! She knew the strange tendency that often exists in the heart of fallen man to love error; whereas Truth, though of itself unchanging, is not sure of its remaining firmly in the mind, unless it be defended by learning or by faith. As to learning, there are but few who possess it; and as to faith, error is ever conspiring against it, and, of course, with the appearance of truth. In the Christian Ages, it would have been deemed, not only criminal, but absurd, to grant to error the *liberty* which is due only to truth; and they that were in authority, considered it a duty to keep the weak from danger, by removing from them all occasions of a fall,—just as the father of a family keeps his children from coming in contact with wicked companions, who could easily impose on their inexperience, and lead them to evil under the name of good.

Obtain for us, O holy Martyr, a keen appreciation of the precious gift of Faith,—that element which keeps us in the way of salvation. May we zealously do everything that lies in our power to preserve it, both in ourselves and in them that are under our care. The love of this holy Faith has grown cold in so many hearts; and frequent intercourse with heretics or free-thinkers has made them think and speak of matters of Faith in a very loose way. Pray for them, O Peter, that they may recover that fearless love of the Truths of Religion, which should be one

of the chief traits of the Christian character. If they be living in a country, where the modern system is introduced of treating all *Religions* alike, that is, of giving equal rights to error and to truth,—let them be all the more courageous in professing the truth, and detesting the errors opposed to the truth. Pray for us, O holy Martyr, that there may be enkindled within us an ardent love of that Faith, *without which, it is impossible to please God.*¹ Pray that we may become all earnestness in this duty, which is of vital importance to salvation;—that thus our Faith may daily gain strength within us, till at length we shall merit to *see* in heaven, what we have believed unhesitatingly on earth.

¹ Heb. xi. 6.

APRIL 30.

SAINT CATHARINE OF SIENNA

VIRGIN.

THE Dominican Order, which, yesterday, presented a rose to our Risen Jesus, now offers him a lily of surpassing beauty. Catharine of Sienna follows Peter the Martyr:—it is a coincidence willed by Providence, to give fresh beauty to this season of grandest Mysteries. Our Divine King deserves everything we can offer him; and our hearts are never so eager to give him every possible tribute of homage, as during these last days of his sojourn among us. See how Nature is all flower and fragrance at this loveliest of her Seasons! The spiritual world harmonises with the visible, and now yields her noblest and richest works in honour of our Lord,—the author of Grace.

How grand is the Saint, whose Feast comes gladdening us to-day! She is one of the most favoured of the holy Spouses of the Incarnate Word. She was his, wholly and unreservedly, almost from her very childhood. Though thus consecrated to him by the vow of holy Virginitv, she had a mission given to her by divine Providence which required her living in the world. But God would have her to be one of the glories of the Religious State; he therefore inspired her to join the Third Order of St. Dominic. Accordingly, she wore the Habit, and fervently practised, during her whole life, the holy exercises of a Tertiary.

From the very commencement, there was a some-

thing heavenly about this admirable servant of God, which we fancy existing in an angel who had been sent from heaven to live in a human body. Her longing after God gave one an idea of the vehemence wherewith the Blessed embrace the Sovereign Good on their first entrance into heaven. In vain did the body threaten to impede the soaring of this earthly Seraph; she subdued it by penance, and made it obedient to the spirit. Her body seemed to be transformed, so as to have no life of its own, but only that of the soul. The Blessed Sacrament was frequently the only food she took for weeks together. So complete was her union with Christ, that she received the impress of the sacred Stigmata, and, with them, the most excruciating pain.

And yet, in the midst of all these supernatural favours, Catharine felt the keenest interest in the necessities of others. Her zeal for their spiritual advantage was intense, whilst her compassion for them, in their corporal sufferings, was that of a most loving mother. God had given her the gift of Miracles, and she was lavish in using it for the benefit of her fellow-creatures. Sickness and death itself, were obedient to her command; and the prodigies witnessed at the beginning of the Church were again wrought by the humble Saint of Sienna.

Her communings with God began when she was quite a child, and her ecstasies were almost without interruption. She frequently saw our Risen Jesus, who never left her without having honoured her, either with a great consolation, or with a heavy cross. A profound knowledge of the mysteries of our holy faith, was another of the extraordinary graces bestowed upon her. So eminent, indeed, was the heavenly wisdom granted her by God, that she, who had received no education, used to dictate the most sublime writings, wherein she treats of spiritual things with a clearness and eloquence which human genius

could never attain to, and with a certain indescribable unction which no reader can resist.

But God would not permit such a treasure as this to lie buried in a little town of Italy. The Saints are the supports of the Church; and though their influence be generally hidden, yet, at times, it is open and visible, and men then learn what the instruments are, which God uses for imparting blessings to a world, that would seem to deserve little else besides chastisement. The great question, at the close of the 14th Century, was the restoring to the Holy City the privilege of its having within its walls the Vicar of Christ, who, for sixty years, had been absent from his See. One saintly soul, by merits and prayers, known to heaven alone, might have brought about this happy event, after which the whole Church was longing; but God would have it done by a visible agency, and in the most public manner. In the name of the widowed Rome,—in the name of her own and the Church's Spouse,—Catharine crossed the Alps, and sought an interview with the Pontiff, who had not so much as seen Rome. The Prophetess respectfully reminded him of his duty; and in proof of her mission being from God, she tells him of a secret which was known to himself alone. Gregory the Eleventh could no longer resist; and the Eternal City welcomed its Pastor and Father. But at the Pontiff's death, a frightful schism, the forerunner of greater evils to follow, broke out in the Church. Catharine, even to her last hour, was untiring in her endeavours to quell the storm. Having lived the same number of years as our Saviour had done, she breathed forth her most pure soul into the hands of her God, and went to continue, in heaven, her ministry of intercession for the Church she had loved so much on earth, and for souls redeemed in the precious Blood of her Divine Spouse.

Our Risen Jesus who took her to her eternal

reward during the Season of Easter, granted her whilst she was living on earth, a favour, which we mention here, as being appropriate to the mystery we are now celebrating. He, one day, appeared to her, having with him his Blessed Mother. Mary Magdalene,—she that announced the Resurrection to the Apostles,—accompanied the Son and the Mother. Catharine's heart was overpowered with emotion at this visit. After looking, for some time, upon Jesus and his holy Mother, her eyes rested on Magdalene, whose happiness she both saw and envied. Jesus spoke these words to her: "My beloved! I give her to thee, to be thy mother. Address thyself to her, henceforth, with all confidence. I give her special charge of thee." From that day forward, Catharine had the most filial love for Magdalene, and called her by no other name than that of Mother.

Let us now read the beautiful, but too brief, account of our Saint's Life, as given in the Liturgy.

Catharine, a Virgin of Sienna, was born of pious parents. She asked for and obtained the Dominican habit, such as it is worn by the Sisters of Penance. Her abstinence was extraordinary, and her manner of living most mortified. She was once known to have fasted, without receiving anything but the Blessed Sacrament, from Ash Wednesday to Ascension Day. She had very frequent contests with the wicked spirits, who attacked her in divers ways. She suffered much from fever, and other bodily ailments. Her

Catharina, Virgo Senensis, piis orta parentibus, beati Dominici habitum, quem Sorores de Pœnitentia gestant, impetravit. Summa ejus fuit abstinencia, et admirabilis vitæ austeritas. Inventa est aliquando a die Cinerum usque ad Ascensionem Domini jejunium perduxisse, sola Eucharistiæ communionem contenta. Luctabatur quam frequentissime cum dæmonibus, multisque illorum molestiis vexabatur: æstuabat febribus, nec aliorum morborum cruciatu

carebat. Magnum et sanctum erat Catharinæ nomen, et undique ad eam ægroti et malignis vexati spiritibus deducebantur. Languoribus et febribus in Christi nomine imperabat, et dæmones cogebat ab obsessis abire corporibus.

Cum Pisis immoraretur, die Dominico, refecta cibo celesti, et in extasim raptâ, vidit Dominum crucifixum magno cum lumine advenientem, et ex ejus vulnorum cicatricibus quinque radios ad quinque loca sui corporis descendentes; ideoque mysterium advertens, Dominum precata, ne cicatrices apparerent, continuo radii colorem sanguineum mutaverunt in splendidum, et in formam puræ lucis pervenerunt ad manus, pedes et cor ejus: ac tantus erat dolor quem sensibiliter patiebatur, ut nisi Deus minuisset, brevi se crederet morituram. Hanc itaque gratiam amantissimus Dominus nova gratia cumulavit, ut sentiret dolorem illapsa vi vulnorum, et cruenta signa non apparerent. Quod ita contigisse cum Dei famula confessario suo Raymundo retulisset, ut oculis etiam repræsentaretur, radios in imaginibus beatæ Catharinæ ad dicta quinque loca pertinentes, pia fidelium cura pictis coloribus expressit.

reputation for sanctity was so great, that there were brought to her, from all parts, persons who were sick or tormented by the devil. She, in the name of Christ, healed such as were afflicted with malady or fever, and drove the devils from the bodies of them that were possessed.

Being once at Pisa, on a Sunday, and having received the Bread of heaven, she was rapt in an ecstasy. She saw our crucified Lord approaching to her. He was encircled with a great light, and from his five Wounds there came rays, which fell upon the five corresponding parts of Catharine's body. Being aware of the favour bestowed upon her, she besought our Lord, that the stigmata might not be visible. The rays immediately changed from the colour of blood into one of gold, and passed, under the form of a bright light, to the hands, feet, and heart of the Saint. So violent was the pain left by the wounds, that it seemed to her as though she must soon have died, had not God diminished it. Thus our most loving Lord added favour to favour, by permitting her to feel the smart of the wounds, and yet removing their appearance. The servant of God related what had happened to her to Raymund, her Confessor. Hence, when the devotion of the Faithful gave a representation of this miracle, they painted, on the pictures of St. Catharine, bright rays

coming from the five stigmata she received.

Her learning was not acquired, but infused. Theologians proposed to her the most difficult questions of divinity, and received satisfactory answers. No one ever approached her, who did not go away a better man. She reconciled many that were at deadly enmity with one another. She visited Pope Gregory the Eleventh, (who was then at Avignon,) in order to bring about the reconciliation of the Florentines, who were under an interdict on account of their having formed a league against the Holy See. She told the Pontiff that there had been revealed to her the vow which he, Gregory, had made of going to Rome,—a vow which was known to God alone. It was through her entreaty, that the Pope began to plan measures for taking possession of his See of Rome, which he did soon after. Such was the esteem in which she was held by Gregory, and by Urban the Sixth, his successor, that she was sent by them on several embassies. At length, after a life spent in the exercise of the sublimest virtues, and after gaining great reputation on account of her prophecies and many miracles, she passed hence to her divine Spouse, when she was about the age of three and thirty. She was canonised by Pius the Second.

Doctrina ejus infusa, non acquisita fuit: sacrarum litterarum professoribus difficillimas de divinitate quæstiones proponentibus respondit. Nemo ad eam accessit, qui non melior abierit: multa exstinxit odia, et mortales sedavit inimicitias. Pro pace Florentinorum, qui cum Ecclesia dissidebant, et interdicto ecclesiastico suppositi erant, Avenionem ad Gregorium Undecimum Pontificem Maximum profecta est, cui etiam votum ejus de petenda Urbe, soli Deo notum, sese divinitus cognovisse monstravit: deliberavitque Pontifex, ea etiam suadente, ad sedem suam Romanam personaliter accedere; quod et fecit. Eidem Gregorio et Urbano Sexto ejus successor, acceptissima fuit, adeo ut legationibus eorum fungeretur. Denique post innumera virtutum insignia, dono prophetiæ, et pluribus clara miraculis, anno ætatis suæ tertio circiter et trigésimo, migravit ad Sponsum. Quam Pius Secundus Pontifex maximus sanctarum virginum numero adscripsit.

Pope Pius the Second, one of the glories of Sienna, composed the two following Hymns, in honour of his saintly and illustrious fellow-citizen. They form part of the Office of St. Catharine of Sienna, in the Dominican Breviary.

HYMN.

Hæc tuæ, virgo, monu-
menta laudis,
Quæ tuis læti, Catharina,
sacris,
Hoc quidem pacto modu-
lamur omnes,

Perfer Olympo.

Si satis digne nequeant
referri,
Annas nobis veniam, præ-
camur :

Non sumus tanti ingenii,
fatemur,

Optima virgo.

Quis fuit dignas modu-
latus umquam
Virginis laudes? Quis in
orbe toto

Fœminæ invictæ peritura
numquam

Carmina pandet?

Prædita exemplis Catha-
rine claris,
Moribus præstans, sapiens
abunde ;

Temperans, fortis, pia,
justa, prudens,
Æthera scandis.

Quem latet virtus, faci-
nusque clarum,
Quo nequit dici sanctius
per orbem?

Vulnerum formam mise-
rata Christi,

Exprimis ipsa.

Nam brevis, mœstæ, mi-
seræque vitæ,

Carry up to heaven, O holy
virgin Catharine ! these canti-
cles of praise, which we, glad-
dened as we are by thy feast,
sing thus in thine honour.

If they are unworthy of
thine acceptance, pardon us,
we beseech thee. Nay,—we
own, O glorious Saint ! that
we are not equal to the task
we have undertaken.

But who is he, that could
worthily praise such a Saint as
this ? Is there, in the wide
world, a poet that could write
an ode immortal enough for
this heroine, whom no enemy
could vanquish.

O Catharine ! illustrious ex-
ample of all that is noble !
thou wast rich in virtue and
wisdom ; and with the riches
of thy temperance, fortitude,
piety, justice and prudence,
thou ascendedst into heaven.

Who has not heard of thy
glorious virtues and deeds,
which were never surpassed
in this world ? Thy compas-
sions for the sufferings of
Christ stamped thee with the
impress of his wounds.

Bravely despising the vain
grandeurs of this short, mourn-

ful, and miserable life,—which
abounds with every evil,—thy
ambition was for heaven alone.

Let us all give infinite
thanks to the Son ever blessed
of the Eternal Father ! let us
give glory to the Holy Ghost !
to the Three, one equal praise !
Amen.

Et malis cunctis penitus
refertæ,
Fortiter spernens pretiosa
quæque,
Sidera adisti.
Gratias summas habea-
mus omnes
Filio magni Genitoris almo,
Spiritus Sanctum venere-
mur, etsit
Laus tamen una.
Amen.

HYMN.

Well indeed may we sing
thy praise, O Catharine ! for,
by thy wondrous virtues, thou
receivedst a triumphant wel-
come from heaven itself.

Yes,—it is in heaven alone,
where thou art enriched with
all good things, that thou re-
ceivedst the reward of thy
holy life, and the recompense
of thy grand virtue.

Great was thy veneration
for the Patriarch of Preachers,
—that perfect model of every
virtue ;—thou enteredst his
Order, and art one of its
brightest glories.

Joys of earth, vanity of
dress, beauty of body,—none
had charms for thee. Sin, the
injustice offered to God by his
creature, — oh ! this thou
couldst not brook.

To reduce thy body to sub-
jection, and to atone for the

Laudibus, virgo, nimis
efferenda
Jure censis, quoniam
triumphos
Ipsa cœlorum, probitate
mira,
Nacta refulges.
Præmium sanctæ tamen
ipsa vitæ
Et simul munus probitatis
almæ
Accipis cœlo, cumulata
cunctis
Denique rebus.
Tu gravem sacris meritis
refertum
Orbis exemplar, pietate ple-
num
Prædicatorum venerata Pa-
trem,
Ordine fulges.
Nulla jam rerum placuit
voluptas,
Nullus ornatus, nitor ecce
nullus
Corporis, semper fugiens
iniqua
Crimina vitæ.
Sæpius corpus domitans
acerbe,

Quam pie flagris cruor
hinc et inde
Fluxerat rivis! hominum-
que demum

Crimina flebas.

Qui per ingentis, varios-
que casus,
Orbe terrarum cruciantur
omnes:

Quotque vel curis agitantur
ipsi

Undique diris.

Suppetent nobis totidem
canenda,

Si tuæ laudes repetantur
omnes:

Tu quidem longe pietate
cunctis

Inclyta præstas.

Jam ferox miles tibi sæpe
cessit,

Et duces iras posuere sæ-
vas:

Hi necem diram populo
minata

Sæpe Senensi.

Quid quod et sacris stu-
diis frequenter

Viribus summis operam
dedisti:

Litteræ doctæ, lepidæque
claris

Urbibus exstant.

Niteris verbis revocare
lapsos,

Niteris rectum suadere
cunctis:

Sic ais: Tantum præbitas
beatos

Efficet omnes.

Jura tu sævæ tremebunda
mortis

Fortiter temnens, nihil ex-
timescens,

Præmium nostræ vocitare
vitæ

Sæpe solebas.

sins of men, oft didst thou
severely scourge thyself till
thine innocent blood would
flow in streams on the ground.

Thou hadst compassion on
all that were suffering, no
matter where they might be,
or what their misfortune.
Thy sympathy was ever ready
for them, too, that were a prey
to care.

But our hymn would never
end, were we to tell all thy
praises, O Catharine! whose
sanctity far surpassed that of
other mortals.

The savage soldiers and
leaders, who were threatening
the people of Sienna with
death, withdrew at thy word.

Oft was thy mind applied,
with all its power, to the study
of sacred things: and thy
letters, teeming with wisdom
and elegance, are still trea-
sured in some of our richest
Cities.

Thou excelledest in the
power of reclaiming sinners.
and persuading all to follow
what was right. Thus didst
thou speak to them: "Vir-
tue alone can make man
happy."

Far from fearing, thou hadst
a brave contempt for the dread
claims of death, which thou
wast wont to call the recom-
pense of life.

When, therefore, the time came for thee to leave thy sacred body to the tomb, and ascend into heaven, thou gavest lessons of consolation to them that stood weeping around thee.

And having adored the Body of Christ, and received, amidst abundant tears of devotion the saving Host, thy last words were instructions to all how to lead a holy life.

Let us all give infinite thanks to the Son ever blessed of the Eternal Father ! let us give glory to the Holy Ghost ! to the Three, one equal praise ! Amen.

Unde cum tempus properaret ipsum,
Quo sacros artus cineresque busto
Linqueres cœlos aditur flentes
Ipsa docebas.

Sic sacrum Christi venerata corpus,
Hostiam libans, lacrymis obortis,
Dixeras cunctis documenta vitæ,

Voce suprema.
Gratia summas habeamus omnes
Filio magni Genitoris almo
Spiritus Sanctum veneremur, et sit
Laus tamen una.
Amen.

Holy Church, filled as she now is with the joy of her Jesus' Resurrection, addresses herself to thee, O Catharine, who *followest the Lamb whithersoever he goeth*.¹ Living in this exile, where it is only at intervals that she enjoys his presence, she says to thee : *Hast thou seen Him, whom my soul loveth ?*² Thou art his Spouse ; so is she : but there are no veils, no separation, for thee ; whereas, for her, the enjoyment is at rare and brief periods, and, even so, there are clouds that dim the lovely Light. What a life was thine, O Catharine ! uniting in itself the keenest compassion for the Sufferings of Jesus, and an intense happiness by the share he gave thee of his glorified life. We might take thee as our guide both to the mournful mysteries of Calvary, and to the glad splendours of the Resurrection. It is these second that we are now respectfully celebrating : oh ! speak to us of our Risen Jesus. Is it not He that gave thee

¹ Apoc. xiv. 4.

² Cant. iii. 3.

the nuptial ring, with its matchless diamond set amidst four precious gems? The bright rays, which gleam from thy stigmata, tell us, that when he espoused thee to himself, thou sawest him all resplendent with the beauty of his glorious Wounds. Daughter of Magdalene! like her, thou art a messenger of the Resurrection; and when thy last Pasch comes,—the Pasch of thy thirty-third year,—thou goest to heaven, to keep it for eternity. O zealous lover of souls! love them more than ever, now that thou art in the palace of the King, our God. We, too, are in the Pasch, in the New Life; intercede for us, that the life of Jesus may never die within us, but may go on, strengthening its power and growth, by our loving him with an ardour like thine own.

Get us, great Saint, something of the filial devotedness thou hadst for holy Mother Church, and which prompted thee to do such glorious things! Her sorrows and her joys were thine; for there can be no love for Jesus, where there is none for his Spouse: and is it not through her that he gives us all his gifts? Oh, yes! we, too, wish to love this Mother of ours; we will never be ashamed to own ourselves as her children! we will defend her against her enemies; we will do everything that lies in her power to win others to acknowledge, love, and be devoted to her.

Our God used thee as his instrument, O humble Virgin, for bringing back the Roman Pontiff to his See. Thou wast stronger than the powers of this earth, which would fain have prolonged an absence disastrous to the Church. The relics of Peter in the Vatican, of Paul on the Ostian Way, of Lawrence and Sebastian, of Cæcilia and Agnes, exulted in their glorious Tombs, when Gregory entered with triumph into the Holy City. It was through thee, O Catharine, that a ruinous captivity of seventy years' duration was brought, on that day, to a close, and that Rome recovered her glory and her life. In these *our* days,

hell has changed its plan of destruction ! men are striving to deprive of its Pontiff-King the City, which was chosen by Peter as the See where the Vicar of Christ should reign to the end of the world. Is this design of God, this design which was so dear to thee, O Catharine !—is it now to be frustrated ? Oh ! beseech him to forbid a sacrilege, which would scandalise the weak, and make the impious blaspheme in their success. Come speedily to our aid !—and if thy Divine Spouse, in his just anger, permit us to suffer these humiliations, pray that, at least they may be shortened.

Pray, too, for unhappy Italy, which was so dear to thee, and which is so justly proud of its Saint of Sienna. Impiety and heresy are now permitted to run wild through the land ; the name of thy Spouse is blasphemed ; the people are taught to love error, and to hate what they had hitherto venerated ; the Church is insulted and robbed ; Faith has long since been weakened, but now its very existence is imperilled. Intercede for thy unfortunate country dear Saint !—oh ! surely, it is time to come to her assistance, and rescue her from the hands of her enemies. The whole Church hopes in thy effecting the deliverance of this her illustrious province : delay not, but calm the storm which seems to threaten a universal wreck !

MAY 1.

ST. PHILIP AND ST JAMES THE LESS,

APOSTLES.

Two of the favoured witnesses of our beloved Jesus' Resurrection come before us on this first day of May. Philip and James are here, bearing testimony to us, that their Master is truly risen from the dead, that they have seen him, that they have touched him, that they have conversed with him,¹ during these forty days. And, that we may have no doubt as to the truth of their testimony, they hold in their hands the instruments of the martyrdom they underwent for asserting that Jesus, after having suffered death, came to life again and rose from the grave. Philip is leaning upon the cross to which he was fastened, as Jesus had been; James is holding the club where-with he was struck dead.

Philip preached the Gospel in the two Phrygias, and his martyrdom took place at Hierapolis. He was married when he was called by our Saviour; and we learn from writers of the second century, that he had three daughters, remarkable for their great piety, —one of whom lived at Ephesus, where she was justly revered as one of the glories of that early Church.

James is better known than Philip. He is called, in the sacred Scripture, *Brother of the Lord*,² on account of the close relationship that existed between

¹ I. St. John, i 1.

² Gal. i. 19, and elsewhere.

his own mother and the Blessed Mother of Jesus. He claims our veneration, during Paschal Time, inasmuch as he was favoured with a special visit from our risen Lord, as we learn from St. Paul.¹ There can be no doubt, but what he had done something to deserve this mark of Jesus' predilection. St. Jerome and St. Epiphanius tell us, that our Saviour, when ascending into heaven, recommended to St. James' care the Church of Jerusalem, and that he was accordingly appointed the first Bishop of that City. The Christians of Jerusalem, in the 4th Century, had possession of the Chair on which St. James used to sit, when he assisted at the assemblies of the Faithful. St. Epiphanius also tells us, that the holy Apostle used to wear a lamina of gold upon his forehead, as the badge of his dignity. His garment was a tunic made of linen.

He was held in such high repute for virtue, that the people of Jerusalem called him "The Just;" and when the time of the Siege came, instead of attributing the frightful punishment, they then endured, to the decide they or their fathers had committed, they would have it to be a consequence of the murder of James, who, when dying, prayed for his people. The admirable Epistle he has left us bears testimony to the gentleness and uprightness of his character. He there teaches us, with an eloquence of an inspired writer, that *works* must go along with our *Faith*, if we would be Just with that Justice, which makes us like our Risen Lord.

The bodies of Saints Philip and James repose in the Basilica of the Holy Apostles, at Rome. These Relics are counted as one of the richest treasures of the Holy City, and there is reason to believe that this first of May is the real anniversary of their Translation. For a long period, the Church of Rome

¹ I. Cor. xv. 7.

kept special Feasts in honour of four only of the Apostles : SS. Peter and Paul, St. John the Evangelist, and St. Andrew (Peter's Brother) : the rest were united in the solemnity of the 29th of June, and a vestige of this is still to be found in the Office of that Day, as we shall see later on. The reception of the Bodies of SS. Philip and James, which were brought from the East, somewhere about the 6th Century, gave rise to the institution of to-day's Feast : and this led gradually to the insertion into the Calendar of the special Feasts for the other Apostles and Evangelists.

Let us now read the brief account given of St. Philip in the Liturgy.

Philippus Bethsaidæ natus, unus ex duodecim Apostolis, qui primum a Christo Domino vocati sunt : a quo cum accepisset Nathanael, venisse Messiam in Lege promissum, ad Dominum deductus est. Quam vero Christus eum, familiariter adhiberet, illud facile declarat, quod Gentiles Salvatorem videre cupientes, ad Philipum accesserunt : et Dominus cum in solitudine hominum multitudinem pascere vellet, sic Philipum affatus est : Unde ememus panes ut manducant hi ? Is accepto Spiritu Sancto, cum ei Scythia ad prædicandum Evangelium obtigisset, omnem fere illam gentem ad Christianam fidem convertit. Postremo cum Hierapolim Phrygiæ venisset, pro Christi nomine cruci affixus, lapidibusque

Philip was born in Bethsaida, and was one of the twelve Apostles that were first called by Christ our Lord. It was from Philip that Nathanael learned that the Messiah had come who was promised in the Law ; and by him also he was led to our Lord. We have a clear proof of the familiarity wherewith Philip was treated by Christ, in the fact of the Gentiles addressing themselves to this Apostle, when they wished to see the Saviour. Again when our Lord was about to feed the multitude in the desert, he spoke to Philip, and said : " Whence shall we buy bread, that these may eat ? " Having received the Holy Ghost, he went into Scythia, which was the country allotted to him, wherein to preach the Gospel ; and he converted almost its entire people to

the Christian Faith. Having, finally, reached Hierapolis, in Phrygia, he was crucified there for the name of Christ, and then stoned to death on the Kalends of May (May 1st). The Christians buried his body in the same place; but it was afterwards taken to Rome, and, together with the body of the Apostle St. James, was placed in the Basilica of the Twelve Apostles.

obrutus est Kalendis Maii. Ejus corpus ibidem a Christianis sepultum, postea Romam delatum, in Basilica duodecim Apostolorum una cum corpore beati Jacobi Apostoli conditum est.

The Breviary then gives the two following Lessons upon St. James.

James, *the brother of our Lord*, was call "the Just." From his childhood, he never drank wine or strong drink; he abstained from flesh meat: he never cut his hair, or used oil to anoint his limbs, or took a bath. He was the only one permitted to enter the Holy of Holies. His garments were of linen. So assiduous was he in prayer, that the skin of his knees was as hard as that of a camel. After Christ's Ascension, the Apostles made him Bishop of Jerusalem; and it was to him that the Prince of the Apostles sent the news of his being delivered out of prison by an Angel. A dispute having arisen in the Council of Jerusalem concerning the Mosaic Law and Circumcision, James sided with Peter, and, in a speech which he made to the Brethren, proved the Vocation of the Gentiles, and said that the absent Brethren were to

Jacobus frater Domini, cognomento Justus, ab ineunte ætate vinum et siceram non bibit, carne abstinuit, numquam tonsus est, nec unguento, nec balneo usus. Huic uni licebat ingredi in Sancta Sanctorum. Idem lineis vestibus utebatur, cui etiam assiduitas orandi ita callum genibus obdlexerat, ut duritie, camelii pellem imitaretur. Eum post Christi Ascensionem Apostoli Hierosolymorum Episcopum creaverunt: ad quem etiam Princeps Apostolorum misit qui nuntiaret se e carcere ab Angelo eductum fuisse. Cum autem in Concilio Hierosolymis controversia esset orta de lege et circumcissione, Jacobus Petri sententiam secutus, ad Fratres habuit corcionem, in qua vocationem Gentium probavit: Fratribusque absentibus scribendum esse dixit

ne Gentibus jugum Mosaicæ legis imponerent. De quo et loquitur Apostolus ad Galatas: Alium autem Apostolorum vidi neminem, nisi Jacobum fratrem Domini.

Tanta autem erat Jacobi vitæ sanctitas, ut fimbriam vestimenti ejus certatim homines cuperent attingere. Nam is nonaginta sex annos natus, cum triginta annis illi Ecclesiæ sanctissime præfuisset, Christum Dei Filium constantissime prædicans, lapidibus primum appetitur; mox in altissimum Templi locum adductus, inde præcipitatus est. Qui confractis cruribus, jaccens semivivus, manus tenebat ad cælum, Deumque pro illorum salute deprecabatur his verbis: Ignosce eis, Domine, quia nesciunt quid faciunt. Qua in oratione, graviter ejus capite fullonis fuste percusso, animam Deo reddidit, septimo Neronis anno, et juxta Templum, ubi præcipitatus fuerat, sepultus est. Unam scripsit Epistolam, quæ de septem Catholicis est.

be written to, and told not to impose the yoke of the Mosaic Law upon the Gentiles. It is of him that the Apostle speaks in his Epistle to the Galatians, when he says: *But other of the Apostles I saw none, saving James, the brother of the Lord.*

Such was James' holy life, that people used to strive with each other to touch the hem of his garment. At the age of ninety-six years,—of which he had spent thirty governing the Church of Jerusalem in the most saintly manner,—as he was one day preaching, with great courage, Christ the Son of God, he was attacked by stones being thrown at him; after which, he was taken to the highest part of the Temple, and cast headlong down. His legs were broken by the fall; and, as he was lying half dead upon the ground, he raised up his hands towards heaven, and thus prayed for his executioners: "Forgive them, O Lord! for they know not what they do." Whilst thus praying, he received a blow on the head with a fuller's club, and gave up his soul to his God, in the seventh year of Nero's reign. He was buried near the Temple, from which he had been thrown down. He wrote a Letter, which is one of the seven Catholic Epistles.

The Greek Church celebrates the memory of these two Apostles on distinct days, which are the anniversaries of their martyrdom. The following stanzas are from the Hymn in honour of St. Philip.

HYMN.

(Die XIV. Novembris.)

Illumined with the rays of the great Light, O Philip! thou shinedst as a magnificent star. Thou soughtest the Father of Lights in his own Son, and didst find him; for the light is found in the Light, for he is the figure of his Father's substance, reflecting in himself the Father as his archetype. Beseech him, O Apostle, that he would save them that have been signed with his divine Blood!

O wondrous prodigy! The Apostle Philip was as a lamb in the midst of wolves, but he feared them not; he turned them from wild beasts into lambs, by giving them faith; he, by God's power, changed the world. O admirable workings of Faith! O admirable power! Do thou, O Christ, our only Saviour, hear his prayers for us, and save our souls.

O wondrous prodigy! The Apostle Philip was in the world as a well of living water, whence all might draw wisdom. We have received of the teachings that flowed in streams from this well; we have drunk of its miraculous flowings. O thou doer of heavenly things, whose memory we now devoutly celebrate, what great and astounding miracles didst thou not work!

Leaving all earthly things, thou followedst Christ, and wast filled with the inspiration

Magnæ lucis fulgoribus illuminatus, Philippe, ut sidus magnificum resplenduisti, Patrem luminum in Filio quærens invenisti: in lumine enim lumen invenitur; nam ipse est signaculum ejusdem formæ ostendens archetypum. Illum exora, Apostole, ut salventur qui divino sanguine signati fuerunt.

O admirabile prodigium! Philippus apostolus in medio luporum agnus impavide nunc ambulat; feras fide agnos reddidit; mundum divinitus commutavit. O fidei opera! o admirandæ virtutes! Ejus precibus, salva animas nostras, ut solus misericors.

O admirabile prodigium! puteus aquæ vivæ ex quo hauritur sapientia, omnibus in mundo apparuit apostolus Philippus; ex quo dogmatum rivuli profluunt, ex quo prodigiorum bibimus flumina. O qualia et quam admiranda operatus es miracula, divinorum factor, cujus memoriam cum fide veneramur!

Omnia quæ in terra sunt relinquens, Christum sequutus es, et Spiritus Sancti

inspiratione repletus, ab eo ad perditas gentes missus fuisti, ut homines ad lucem cognitionis divinæ converteres, Philippe; et divini desiderii tui agonem per diversa supplicia perficiens, animam tuam Deo reddidisti. Illum exora, beatissime, ut nobis concedat magnam misericordiam.

Fugator dæmonum factus, et velut aster in tenebris degentium apparens Solem ex Virgine lucidum procedentem ostendisti; et idolorum templa subvertens, Ecclesias ad gloriam Dei nostri collegisti. Ideo te veneramur, et divinam tuam memoriam magnifice celebramus, et unanimi voce tibi clamamus: Apostole Philippe, exora Christum Deum, ut peccatorum remissionem concedat ardentem nobis tuam sanctam memoriam celebrantibus.

Spiritualis nubes abundanti repleta imbre realiter hominibus in terra apparuisti, mystice irrigans velut arva animas nostras; percurrens enim sermone tuo illuminas terminos terræ, et imbres velut pretiosa aromata profundis. Ideo cordibus infidelium Spiritus Sancti odorem inspirans, in eis cœlestes sparsisti thesauros. Apostole Philippe, exora Christum Deum, ut peccatorum remissionem concedat nobis

of the Holy Ghost. He sent thee to the nations that were lost, that thou, O Philip, mightest convert men to the light of the knowledge of God. Through divers tortures, thou completedst the battle thou hadst so holily desired, and thou gavest back thy soul to God. Beseech him, O most blessed one! that he grant to us his great mercy.

Thou wast the disperser of demons. Thou wast the star of them that were dwelling in darkness, and thou showedst them the bright Sun, that came forth from the Virgin. Thou overturnedst the temples of idols, and gatheredst Churches together for the glory of our God. Therefore do we venerate thee, and solemnly celebrate thy holy memory, and cry out to thee with one voice: O Apostle Philip! beseech Christ our God, that he grant forgiveness of sins to us who fervently celebrate thy saintly memory.

Thou wast verily given to men upon earth as a spiritual cloud, laden with abundant rain, and watering the mystic land of our souls; for thy word has gone through the world, filling it with light, and pouring out upon it as it were showers of precious fragrance. Breathing, therefore, the fragrance of the Holy Spirit into the hearts of unbelievers, thou enrichedst them with the treasures of heaven. O Apostle Philip! beseech Christ our God that he grant forgiveness

of sin to us, who fervently
celebrate thy holy memory.

tuam sanctam memoriam
ardenti anima celebranti-
bus.

Let us now make a selection from the *Menæa* in honour of St. James, whose memory is so affectionately cherished by the Eastern Churches.

HYMN.

(*Die XXIII. Octobris.*)

Come, let us venerate the memory of *the Brother of the Lord*, the divinely inspired James ! Fervently did he take up the yoke of the Gospel of Christ, whose goodness and kingdom he announced to the world. The ineffable Mystery was intrusted to him. O Almighty God ! through his intercession have mercy upon us.

Through all the ends of the earth was heard the sound of his words, whereby we are enlightened to contemplate the wonderful things of God, and are safely brought to the sacred knowledge of the Trinity. Therefore we beseech thee, O Apostle, intercede for us, as a Priest, with Jesus, the lover of mankind,—that he would save our souls.

Thou addedst beauty to thy priestly dignity by the blood of martyrdom, O holy Apostle and Martyr ! for when, on the pinnacle of the temple, thou preachedst that God, the Word, was the Creator of all things,—the Jews cast thee down, and thou enteredst the courts of heaven. O James ! *Brother of the Lord*, pray for us to

Venite, memoriam Fratris Domini veneremur, sancte Deo inspirati ; jugum enim accipiens ardentem Christi Evangelii, bonitatis ejus, et regni præco effectus est, et ineffabilis œconomia ejus illi commissa fuit. Omnipotens Deus, per ejus orationem concede nobis misericordiam.

Per universos orbis terminos intonuit verborum ejus sonitus, quibus illuminamur ad omnem virtutis divinæ contemplationem, et confidenter ad divinam Trinitatis cognitionem perducimur. Ideo te deprecamur, velut pontifex ad Jesum hominis amatorem intercede, ut salventur animæ nostræ.

Martyrii sanguine tuam sacerdotalem dignitatem decorasti, sancte martyr Apostole ; stans enim super pinnacula templi, Deum Verbum prædicasti velut omnium creatorem ; unde a Judæis præcipitatus cœlorum palatia intrare meruisti ; frater Domini Jacobe, Deum Christum exora

ut animæ nostræ salventur.

Domine, quamvis Apostoli caput olim in ligno contritum fuerit, nunc in paradiso super lignum vitæ tuæ elevatur ; rebus enim terrenis liberatus, in æternum gaudens exsultat ; ejus orationibus ecclesiis tuam pacem concede.

Omne datum optimum, et omne donum perfectum a Patre luminum mortalibus descendere, sapienter doces, Jacobe ; ut illorum participationem donorum accipiant qui te hymnis celebrant, deprecare Deum, Apostole.

Frater Jesu Christi secundum carnem factus, Apostole, sanctam apud ipsum gratiam accepisti ; et omnibus divini luminis gratias et cognitionis communicasti, Jacobe, et idolorum errorem radicitus extirpasti ; unde mendaces tenebrarum principes te injuste interficiunt prædicantem Salvatoris divinitatem.

Unigenitus Patris Filius, Deus, Verbum, qui apud nos in extremis diebus peregrinatus es, sancte Jacobe, te primum ostendit Hierosolymæ pastorem, et magistrum, et fidelem spirituum luminum mysteriorum dispensatorem. Ideo te omnes veneramur, Apostole.

Apostolorum chorus elegit te, ut primus in Sion sancta, velut Pontifex Christo benefactori servires ; quia ejus generationis

Christ our God, that he save our souls.

The head of thine Apostle, O Lord, was broken by a club ; but now, in heaven, he is exalted on the tree of thy Life, for he is freed from all earthly things, and rejoices in eternal gladness. Through his prayers, grant thy peace to the Churches.

Thou, O James, wisely teachest us, that every best gift, and every perfect gift comes down upon mankind from the Father of lights. Beg of him, we beseech thee, that they who celebrate thy memory, may partake of those gifts.

Thou wast Jesus' *Brother* according to the flesh, and wast favoured with his holy friendship. Thou communicatedst to all men the grace of the divine light and knowledge, and didst root up the error of idols. Therefore did the false princes of darkness unjustly slay thee, whilst thou wast preaching the divinity of the Saviour.

The Only Begotten Son of the Father, God, the Word, who dwelt among us during this last age, appointed thee, O holy James, as the first Pastor of Jerusalem ; he willed thee to be her master, and faithful dispenser of the divine mysteries. Therefore do we venerate thee, O Apostle !

The choir of the Apostles chose thee to be the first, who, on holy Sion, should minister as Priest to their great Benefactor Christ ; for thou wast

his *Brother* according to the flesh, and the faithful companion of his journeys.

Resplendent with the inflamed light of the Holy Spirit, thou, O James, *Brother* of our God, wast the zealous minister of the divine goodness. Like unto Aaron of old, thou didst therefore receive from the Lord,—who, in his mercy, admitted thee into the Brotherhood of his Apostles,—a garment more sacred than that of the Priesthood of the Law. Beseech him, O glorious Apostle, that he mercifully save our souls!

frater secundum carnem, vestigia ejus fidelis viator comitatus fueras Jacobe.

Ignita divini Spiritus illuminatione resplendens, frater Dei Jacobe, divinæ bonitatis zelator visus es. Ideo stolam venerabiliorem vestimento legalis sacerdotii, ut olim Aaron, accepisti a Domino, qui per misericordiam suam te in fraternitatem adoptaverat. Illum deprecare, ut animas nostras salvare dignetur, gloriose Apostole.

Holy Apostles! you saw our Risen Jesus in all his glory. He said to you on the evening of that great Sunday: *Peace be to you!* He appeared to you during the forty days following, that he might make you certain of his Resurrection. Great indeed must have been your joy at seeing, once more, that dear Master, who had admitted you into the number of his chosen Twelve; and his return made your love of him more than ever fervent. We address ourselves to you as our special patrons during this holy Season, and most earnestly do we beseech you to teach us how to know and love the great mystery of our Lord's Resurrection. May our hearts glow with Paschal joy, and may we never lose the New Life that our Jesus has now given unto us.

Thou, O Philip! wast all devoted to him, even from the first day of his calling thee. Scarcely hadst thou come to know him as the Messiah, than thou announcedst the great tidings to thy friend Nathanael. Jesus treated thee with affectionate familiarity. When about to work the great miracle of the multiplication of the loaves, it was to thee that he

addressed himself, and said to thee : *Whence shall we buy bread, that these may eat ?*¹ A few days before the Passion of thy Divine Master, some of the Gentiles wished to see this great Prophet, of whom they had heard such wonderful things, and it was to thee they applied. How fervently didst thou not ask him, at the Last Supper, to show thee the Father ! Thy soul longed for the divine Light ; and when the rays of the Holy Ghost had inflamed thy spirit, nothing could daunt thy courage. As a reward of thy labours, Jesus gave thee to share with him the honours of the Cross. O holy Apostle ! intercede for us, that we may imitate thy devotedness to Jesus ; and that, when he deigns to send us the Cross, we may reverence and love it.

We also honour *thy* love of Jesus, O thou that art called the *Brother of the Lord*, and on whose venerable features was stamped the likeness of this our Redeemer. If, like the rest of the Apostles, thou didst abandon him in his Passion, thy repentance was speedy and earnest, for thou wast the first, after Peter, to whom he appeared after his Resurrection. We affectionately congratulate thee, O James, for the honour thus conferred upon thee ; do thou, in return, obtain for us, that we may *taste and see how sweet is our Risen Lord*.² Thy ambition was to give him every possible proof of thy gratitude ; and the last testimony thou didst bear, in the faithless City, to the Divinity of thy dear Master, (when the Jews took thee to the top of the Temple,) opened to thee, by Martyrdom, the way that was to unite thee to him for eternity. Pray for us, O thou generous Apostle, that we, also, may confess his holy Name, with the firmness becoming his disciples ; and that we may ever be brave and loyal in proclaiming his rights as King over all creatures.

¹ St. John, vi. 5.

² Ps. xxxiii. 9.

O holy Apostles! we beseech you to unite your prayers, and intercede for the Churches of the East, to which you preached the Gospel. Have compassion on Jerusalem, the dupe of schism and heresy, the slave of the Infidel; obtain her purification and her liberty; and rid her Holy Places of the sacrileges that have so long polluted them. Lead back the Christians of Asia Minor to union with the Fold governed by the one supreme Pastor. And lastly, pray for Rome, the City where your bodies repose, awaiting their glorious Resurrection. In return for the long hospitality she has given you, shield her with your protection; and permit not, that the City of Peter,—your venerable Head,—should be deprived of its grandest glory,—the presence of the Vicar of Christ.

MAY 2.

SAINT ATHANASIUS,

BISHOP AND DOCTOR OF THE CHURCH.



THE Court of our divine King, during this grandest of Seasons, is brilliant beyond measure : and, to-day, it is gladdened by the arrival of one of the most glorious champions that ever fought for his holy cause. Among the guardians of the Word of Truth, confided by Jesus to the earth,—is there one more faithful than Athanasius? Does not his very name remind us of dauntless courage in the defence of the sacred deposit, of heroic firmness and patience in suffering, of learning, of talent, of eloquence,—in a word, of everything that goes to form a Saint, a Bishop, and a Doctor of the Church? Athanasius lived for the Son of God ; the cause of the Son of God was that of Athanasius : he who blessed Athanasius, blessed the eternal Word ; and he insulted the eternal Word, who insulted Athanasius.

Never did our holy Faith go through a greater ordeal, than in the sad times immediately following the peace of the Church, when the Bark of Peter had to pass through the most furious storm that hell has, so far, let loose against her. Satan had vainly sought to drown the Christian race in a sea of blood ; the sword of persecution had grown blunt in the hands of Dioclesian and Galerius ; and the Cross appeared in the heavens, proclaiming the triumph of Christianity. Scarcely had the Church become aware

of her victory, when she felt herself shaken to her very foundation. Hell sent upon the earth a heresy which threatened to blight the fruit of three hundred years of Martyrdom. Arius began his impious doctrine,—that he, who had hitherto been adored as the Son of God, was only a creature, though the most perfect of all creatures. Immense was the number, even of the clergy, that fell into this new error; the Emperors became its abettors; and had not God himself interposed, men would soon have set up the cry throughout the world, that the only result of the victory gained by the Christian Religion, was to change the object of idolatry, and put a new idol, called Jesus, in place of the old ones.

But He who had promised, that the gates of hell should never prevail against his Church, faithfully fulfilled his promise. The primitive faith triumphed; the Council of Nicæa proclaimed the Son to be consubstantial to the Father; but the Church stood in need of a man in whom the cause of the Consubstantial Word should be, so to speak, incarnated,—a man, with learning enough to foil the artifices of heresy, and with courage enough to bear every persecution without flinching. This man was Athanasius: and every one that adores and loves the Son of God, should love and honour Athanasius. Five times banished from his See of Alexandria by the Arians, who even sought to put him to death, he fled for protection to the West, which justly appreciated the glorious Confessor of Jesus' Divinity. In return for the hospitality accorded him by Rome, Athanasius gave her of his treasures. Being the admirer and friend of the great St. Antony, he was a fervent admirer of the Monastic Life, which, by the grace of the Holy Ghost, had flourished so wonderfully in the deserts of his vast Patriarchate. He brought the precious seed to Rome, and the first *Monks* seen there were the ones introduced by Athanasius. The

heavenly plant became naturalised in its new soil; and though its growth was slow at first, it afterwards produced fruit more abundantly than it had ever done in the East.

Athanasius, who has written so admirably upon that fundamental dogma of our Faith,—the Divinity of Christ,—has also left us most eloquent treatises on the mystery of the Pasch: they are to be found in the *Festal Letters*, which he addressed, each year, to the Churches of his Patriarchate of Alexandria. The collection of these Letters, which were once thought to have been irretrievably lost, was found, a few years back, in the Monastery of St. Mary of Scete, in Egypt. The first, for the year 329, begins with these words, which beautifully express the sentiments we should feel at the approach of Easter: "Come, my "beloved Brethren, celebrate the Feast; the season "of the year invites you to do so. The Sun of Justice, "by pouring out his divine rays upon you, tells you "that the time of the Solemnity is come. At such "tidings, let us keep a glad feast; let not the joy "slip from us, with the fleeting days, without our "having tasted of its sweetness." During almost every year of his banishment, Athanasius continued to address a Paschal Letter to his people. The one in which he announces the Easter of 338, and which he wrote at Treves, begins thus: "Though separated "from you, my Brethren, I cannot break through the "custom which I have always observed, and which I "received from the tradition of the Fathers. I will "not be silent; I will not omit announcing to you "the time of the holy annual Feast, and the day on "which you must keep the Solemnity. I am, as you "have doubtless been told, a prey to many tribulations; I am weighed down by heavy trials; I am "watched by the enemies of truth, who scrutinise "everything I write, in order to rake up accusations "against me and, thereby, add to my sufferings; yet

"notwithstanding, I feel that the Lord strengthens and consoles me in my afflictions. Therefore do I venture to address to you the annual celebration; and from the midst of my troubles, and despite the snares that beset me, I send you, from the furthest part of the earth, the tidings of the Pasch, which is our salvation. Commending my fate into God's hands, I will celebrate this Feast with you; distance of place separates us, but I am not absent from you. The Lord who gives us these Feasts, who is himself our Feast, who bestows upon us the gift of his Spirit,—*he* unites us spiritually to one another, by the bond of concord and peace."

How grand is this Pasch, celebrated by Athanasius an exile on the Rhine, in union with his people who keep their Easter on the banks of the Nile! It shows us the power of the Liturgy, to unite men together, and make them, at one and the same time, and despite the distance of countries, enjoy the same holy emotions, and feel the same aspirations to virtue. *Greeks or Barbarians*, we have all the same mother-country,—the Church; but what, after Faith, unites us all into one family, is the Church's Liturgy. Now there is nothing, in the whole Liturgy, so expressive of unity, as the celebration of Easter. The unhappy Churches of Russia and the East, by keeping Easter on a different day from that on which it is celebrated by the rest of the Christian World, show that they are not a portion of the One Fold of which our Risen Jesus is the One Shepherd.

We will now read the sketch of St. Athanasius Life, given in the Breviary.

Athanasius, the stern defender of the Catholic Faith, was born at Alexandria. He was made Deacon by Alexander, Bishop of Alexandria,

Athanasius Alexandrinus, catholicæ religionis propugnatur acerrimus, ab Alexandro Episcopo Alexandrino diaconus factus est,

in cuius locum successit, quem etiam antea secutus fuerat ad Nicænum concilium: ubi cum Arii impietatem repressisset, tantum odium arianorum suscepit, ut ex eo tempore ei insidias moliri numquam destiterint. Nam coacto ad Tyrum concilio magna ex parte arianorum episcoporum, subornarunt mulierculam, quæ accusaret Athanasium, quod hospitio acceptus sibi stuprum per vim intulisset. Introductus igitur est Athanasius, et una cum eo Timotheus presbyter, qui simulans se esse Athanasium; Egone, inquit, mulier, apud te sum diversatus? Ego te violavi? Cui illa petulanter: Tu mihi vim attulisti; idque iurejurando affirmans, iudicum fidem obtestabatur, ut tantum flagitium vindicaret. Qua cognita fraude, rejecta est mulieris impudentia.

Arsenium quoque episcopum ab Athanasio interfectum ariani pervulgarunt: quem dum occulte detinent, manum mortui deferunt in iudicium, ab Athanasio ad usum magicæ artis Arsenio amputatam criminantes. At Arsenius nocte aufugiens cum se in conspectu totius concilii statuisset, Athanasii inimicorum impudentissimum

whose successor he afterwards became. He accompanied that Prelate to the Council of Nicæa, where, having refuted the impious doctrine of Arius, he became such an object of hatred to the Arians, that from that time forward, they never ceased to lay snares for him. Thus, at a Council held at Tyre, at which the majority of the Bishops were Arians, the party suborned a wretched woman, who was to accuse Athanasius, that when lodging in her house, he had offered violence to her. Athanasius was accordingly brought before the Council. One of his priests, by name Timothy, went in with him, and pretending that *he* was Athanasius, he said to the woman: "What! did I ever lodge at thy house? Did I violate thee?" She boldly answered him: "Yes, it was thou." She affirmed it with an oath, besought the judges to avenge her, and punish so great a crime. The trick being discovered, the impudent woman was ordered to leave the place.

The Arians also spread the report, that Athanasius had murdered a certain Bishop Arsenius. Having put this Arsenius into confinement, they brought forward the hand of a dead man, saying that it was the hand of Arsenius, and that Athanasius had cut it off for purposes of witchcraft. But Arsenius having made his escape during the night, presented himself be-

fore the whole Council, and exposed the impudent malice of Athanasius' enemies. But even this they attributed to the magical skill of Athanasius, and went on plotting his death. They succeeded in having him banished, and accordingly, he was sent to Treves in Gaul. During the reign of the emperor Constantius, who was on the Arian side, Athanasius had to go through the most violent storms, endure incredible sufferings, and go wandering from country to country. He was driven several times from his See, but was restored, at one time by the authority of Pope Julius, at another by the help of the emperor Constans, Constantius' brother, at another by the decrees of the Councils of Sardica and Jerusalem. During all this time, the Arians relented not in their fury against him; their hatred of him was unremitting; and he only avoided being murdered, by hiding himself, for five years, in a dry well, where he was fed by one of his friends, who was the only person that knew the place of his concealment.

Constantius died, and was succeeded in the Empire by Julian the Apostate, who allowed the exiled Bishops to return to their respective Sees. Accordingly, Athanasius returned to Alexandria, where he was received with every possible mark of honour. Not long after, however, he was again obliged to flee, owing to

scelus aperuit. Quod illi nihilominus magicis artibus Athanasii tribuentes, vitæ ejus insidiari non desistebant. Quamobrem in exsilium actus, in Gallia apud Treviros exsulavit. Gravibus deinceps ac diuturnis sub Constantio imperatore, arianorum fautore, tempestatibus jactatus, et incredibiles calamitates perpressus, magnam orbis terræ partem peragravit: ac sæpe e sua Ecclesia ejectus, sæpe etiam in eandem et Julii Romani Pontificis auctoritate, et Constantis imperatoris, Constantii fratris, patrocínio, decretis quoque concilii Sardicensis, ac Jerosolymitani, restitutus est; arianis interea illi semper infestis quorum pertinacem iram, et summum vitæ discrimen fugiens, in sicca cisterna quinque annis se abdidit, ejus rei tantum conscio quodam Athanasii amico, qui eum clam sustentabat.

Constantio mortuo, cum Julianus Apostata, qui ei in Imperio successit, exsules Episcopos ad suas Ecclesias redire permisisset, Athanasius Alexandriam reversus, summo honore exceptus est. Sed non multo post iisdem arianis impellentibus, a Juliano exagitatus rursus discedere cogitur.

Cumque ab ejus satellitibus ad necem conquireretur, qua fugiebat navicula conversa in contrariam fluminis partem, iis qui se insequabantur, ex industria occurrit: et quærentibus quantum inde abesset Athanasius, respondit eum non longe abesse: itaque illos contrarium tenentes cursum effugit, atque Alexandriam rediens, ibidem usque ad Juliani obitum occultus permansit. Qui paulo post Alexandriæ alia exorta tempestate, quatuor menses in paterno sepulchro delituit. Ac denique ex tot tantisque periculis divinitus ereptus, Alexandriæ mortuus est in suo lectulo, sub Valente: cujus vita et mors magnis nobilitata est miraculis. Multa pie et ad illustrandam catholicam fidem præclare scripsit, sexque et quadraginta annos in summa temporum varietate Alexandrinam Ecclesiam sanctissime gubernavit.

the persecution he met with from Julian, who was instigated by the Arians. On one occasion, when he was being pursued by the Emperor's satellites, who were ordered to put him to death, the Saint ordered the boat, in which he was fleeing from danger, to be turned back. As soon as he met the persecutors, they asked him if Athanasius was anywhere near. He answered, that he was not far off. Whilst they, therefore, went one way, he sailed the other, and got back to Alexandria, where he remained in concealment till Julian's death. Another storm soon arose in the City, and he was obliged to hide himself, for four months, in his father's sepulchre. Having thus miraculously escaped from all these great dangers, he died peacefully in his own bed at Alexandria, during the reign of the emperor Valens. His life and death were honoured by great miracles. He wrote several admirable treatises, some on subjects pertaining to practical piety, and others on the dogmas of Catholic faith. He for six and forty years, and amidst the most troubled of times, governed the Church of Alexandria with extraordinary piety.

The Greek Church, which celebrates the Feast of our Saint at another season of the year, is enthusiastic in her admiration of his virtues. The following stanzas are from the Hymn she sings in his praise.

HYMN.

(Die XVIII. Januarii.)

Hail, O Athanasius ! model of virtue, most brave defender of the Faith ! who didst courageously rout the impiety of Arius by the force of thy venerable words. Thou didst preach the power of the God-head, one in three Persons, which made all creatures, both spiritual and material, out of nothing, solely because of his own infinite goodness. Thou explainedst to us the difficult mysteries of the divine operation. Pray for us to Christ, that he grant to our souls his great mercy.

Hail thou rock of the Patriarchs !—sweet-voiced trumpet,—admirable mind,—most persuasive tongue,—most clear seeing eye,—interpreter of true dogmas,—true shepherd,—most brilliant lamp,—axe that felled the whole forest of heresies, and burned them with the fire of the Holy Spirit,—most firm pillar,—unshaken tower,—preaching the supersubstantial power of the Three Persons ! pray them, that they grant plenteous mercy to our souls.

O Father ! thou armedst the Church with the divine dogmas of orthodoxy : thy teachings were a death-blow to heresy ; thou finishedst thy holy course, and, like Paul, thou didst keep the faith ; as

Salve virtutum regula, fortissimus fidei propugnator, qui impietatem Arii vinculis venerabilium verborum tuorum fortiter dissolvisti, Athanasi ; manifeste prædicans unius divinitatis potentiam, in tribus personis distributam, quæ omnia spiritualia et sensibilia ex nihilo ad creationem adduxit, propter suam tantummodo bonitatem ; et nobis divinæ operationis difficilia explicans mysteria, Christum exora, ut animabus nostris concedat suam magnam misericordiam.

Salve partriarcharum fundamentum, tuba canora, mens admirabilis, lingua efficacissima, lucidissimus oculus, rectorum dogmatum illustratio ; pastor verus, lucerna splendidissima ; securis omnem hæreseon sylvam præcicens, et Spiritus Sancti igne comburens, columna firmissima, turris inconcussa, supersubstantialem prædicans potentiam Trinitatis ; illam exora ut animabus nostris concedat magnam misericordiam.

Divinis orthodoxiæ dogmatibus, Pater, armasti Ecclesiam, doctrinis tuis præcidisti hæreses ; pietatis cursum consummastis, et sicut Paulus fidem servasti ; de reliquo reposita est tibi

PASCH : TIME. II.

2 G

gloriose Athanasi, justa laborum tuorum corona.

Sicut astrum quod occasum nescit, etiam post mortem tuam, doctrinæ tuæ splendoribus undique fidelium multitudinem illuminas, sapiens pontifex Athanasii.

In contemplationis sublimitatibus animum tuum inducens, in spiritu Sancto, sancte Pontifex, divinorum oraculorum thesauros investigasti latentes, et mundo divitias eorum distribuisti.

Sicut sublimis et coruscans turris divinarum doctrinarum, per mare erroris iactatos undequaque dirigis verborum tuorum serenitate, ad tranquillum gratiæ portum.

Sicut imperator exercitus a Deo collecti, copias adversariorum Domini profigasti, gladio Spiritus Sancti fortiter concidens.

Universam irrigasti terram, sancte Pater, fontem vitæ in corde tuo possidens.

In carne tua, sancte Pater, adimplevisti Domini passiones, pro ejus Ecclesia multa perpressus.

Justitiam discite, omnes inhabitantes terram, sanctis Athanasii sermonibus eruditi; per fidem enim visus est tamquam os Verbi quod est ante sæcula.

Vere paradysum effecisti Ecclesiam Christi, beate, in

to the rest, there was laid up for thee, O glorious Athanasius, a crown justly won by thy labours.

Like a star that never sets, even now that thou art dead, thou enlightenest the Faithful throughout the world with the rays of thy teaching, O wise Pontiff Athanasius!

Guided by the Holy Ghost, thou, O holy Pontiff, turning thy mind to the sublimest contemplations, didst investigate the hidden treasures of the divine oracles, and distributedst their riches unto men.

Like a high and shining tower of divine truths, thou guideest all that are tossed on the sea of error, leading them, by the calm beauty of thy words, to the tranquil haven of grace.

General of God's army, thou didst put to flight the ranks of the Lord's enemies, courageously destroying them with the sword of the Holy Spirit.

Holy Father! thou hadst the fountain of Life within thy heart, and thou wateredst the whole earth.

In thy flesh, O holy Father, thou filledst up the sufferings of Christ, suffering many persecutions for his Church.

Learn justice, O all ye inhabitants of earth, from the holy word of Athanasius; for, by his faith, he was as the mouth of the Eternal Word.

O blessed one! thou didst make the Church of Christ to

be indeed a paradise, for thou sowedst in her the holy word, tearing up the thorns of heresy.

O God-bearing Saint ! thou wast a river of grace, a spiritual Nile, bringing to the Faithful the good fruits of holy doctrine, refreshing us all, and nourishing the whole earth.

With the staff of thy teachings, thou drovest heretical wolves far from the Church of Christ. Thou didst encompass and defend her with the fortifications of thy words, and presentedst her sound and safe to Christ. Beseech him, therefore, that he would deliver from perversion and all dangers us who faithfully celebrate thine ever venerable memory.

illa pium seminasti sermonem, et hæreseon spinas evellisti.

Gratiæ fluvius, Deifer, et spiritualis Nilus nobis apparuisti ; bonos piæ doctrinæ fructus fidelibus afferens, universos irrigans, et late nutriens terram.

Dogmatum tuorum baculo, lupos hæreticos ab Ecclesia Christi procul removisti ; et illam turribus verborum tuorum circumdans et defendens, sanam et incolumem Christo servans præsentasti. Ideo Christum Deum exora, ut nos tuam semper venerabilem memoriam in fide celebrantes a corruptione et periculis omnibus liberet.

Thou wast throned, O Athanasius ! on the Chair of Mark in Alexandria ; and thy name is emblazoned near his on the sacred Cycle. He left Rome, sent, by Peter himself, to found the second Patriarchal See ; and thou, three centuries later, visitedst Rome, as successor of Mark, to seek protection from Peter's successor against them that were disturbing thy venerable See by injustice and heresy. Our Western Church was thus honoured by thy presence, O intrepid defender of the Faith. She looked on thee with veneration, as the glorious Exile, the courageous Confessor ; and she has chronicled thy sojourning in her midst as an event of dearest interest.

Intercede for the country over which was extended thy Patriarchal jurisdiction ; but forget not this Europe of ours, which gave thee hospitality and protection. Rome defended thy cause ; she passed

sentence in thy favour, and restored thee thy rights; make her a return, now that thou art face to face with the God of infinite goodness and power. Protect and console her Pontiff,—the successor of that Julius who so nobly befriended thee, fifteen hundred years ago. A fierce tempest is now raging against the Rock, on which is built the Church of Christ; and our eyes have grown wearied looking for a sign of calm. Oh! pray, that these days of trial be shortened, and that the See of Peter may triumph over the calumnies and persecutions which are now besetting her, and endangering the faith of many of her children.

Thy zeal, O Athanasius! checked the ravages of Arianism; but this heresy has again appeared, in our own times, and in almost every country of Europe. Its progress is due to that proud superficial learning, which has become one of the principal perils of the age. The Eternal Son of God, Consubstantial to the Father, is blasphemed by our so-called Philosophers, as being only Man,—the best and greatest of men, they say, but still, *only* Man. They despise all the proofs which reason and history adduce of Jesus being God; they profess a sort of regard for the Christian teaching which has hitherto been held, but they have discovered, (so they tell us,) the fallacy of the great Dogma, which recognises, in the Son of Mary, the Eternal Word, who became Incarnate for man's salvation. O Athanasius, glorious Doctor of holy Mother Church! humble these modern Arians; expose their proud ignorance and sophistry; undeceive their unhappy followers, by letting them see how this false doctrine leads either to the abyss of the abominations of Pantheism, or to the chaos of Scepticism, where all truth and morality are impossibilities.

Preserve within us, by the influence of thy prayers, the precious gift of Faith, wherewith our Lord has

mercifully blessed us. Obtain for us, that we may ever confess and adore Jesus Christ as our eternal and infinite God; "God of God; Light of Light; True God of True God; Begotten, not made; who, for us men, and for our salvation, took Flesh of the Virgin Mary." May we grow, each day, in the knowledge of this Jesus, until we join thee in the face-to-face contemplation of his perfections. Meanwhile, by means of holy Faith, we will live with him on this earth, that has witnessed the glory of his Resurrection. How fervent, O Athanasius, was *thy* love of this Son of God, our Creator and Redeemer! This *love* was the very life of thy soul, and the stimulus that urged thee to heroic devotedness to his cause. It supported thee in the combats thou hadst to sustain with the world, which seemed leagued together against thy single person. It gave thee strength to endure endless tribulations. Oh! pray that we may get this same love,—a love which is fearless of danger, because faithful to Him for whom we suffer,—a love which is so justly due, seeing that he, though the Brightness of his Father's glory, and Infinite Wisdom, *emptied himself, taking the form of a servant, and humbled himself, becoming obedient unto death, even to the death of the Cross.*¹ How else can we make him a return for this his devotedness to us except by giving him all our love, as thou didst, O Athanasius! and by striving to compensate the humiliations he endured for our salvation, by ever singing his praise?

¹ Philipp. ii. 7, 8.

MAY 3.

THE FINDING OF THE HOLY CROSS.



It was most just that our Divine King should show himself to us with the sceptre of his power, to the end that nothing might be wanting to the majesty of his empire. This sceptre is the Cross ; and Paschal Time was to be the Season for its being offered to him in glad homage. A few weeks back, and the Cross was shown to us as the instrument of our Emmanuel's humiliation, and as the bed of suffering whereon he died ; but, has he not, since then, conquered Death ? and what is his Cross now, but a trophy of his victory ? Let it then be brought forth to our gaze ? and let every knee bend before this sacred Wood, whereby our Jesus won the honour and praise we now give him ?

On the day of his Birth at Bethlehem, we sang these words of the Prophet Isaías : *A Child is born unto us, and a Son is given unto us, and his government is upon his shoulder.*¹ We have seen him carrying this Cross upon his shoulder, as Isaac carried the wood for his own immolation ; but now, it is no longer a heavy burthen. It is shining with a brightness that ravishes the eyes of the Angels ; and, after having received the veneration of man, as long as the world lasts, it will suddenly appear in the clouds of heaven, near the Judge of the living and the dead,—

¹ Is. ix. 6.—The Introit of the Third Mass for Christmas Day.

a consolation to them that have loved it, but a reproach to such as have treated it with contempt or forgetfulness.

Our Saviour did not think the time between his Resurrection and Ascension a fitting one for glorifying the Instrument of his victory. The Cross was not to be brought into notice until it had subjected the world to Him whose glory it so eloquently proclaimed. Jesus was three days in the tomb; his Cross is to lie buried unknown to men, for three centuries: but it is to have its Resurrection, and the Church celebrates this Resurrection to-day. Jesus would, in his own good time, add to the joy of Easter by miraculously revealing to us this sacred monument of his love for mankind. He intrusts it to our keeping,—it is to be our consolation,—as long as this world last: is it not just, that we should love and venerate it?

Never had Satan's pride met with a humiliation like that of his seeing the instrument of our perdition made the instrument of our salvation. As the Church expresses it in her Preface for Passiontide: "he that overcame mankind by a *Tree*, was overcome by a *Tree*." Thus foiled, he vented his fury upon this saving *Wood*, which so bitterly reminded him, both of the irresistible power of his Conqueror, and of the dignity of man who had been redeemed at so great a price. He would fain have annihilated the Cross; but knowing that this was beyond his power, he endeavoured to profane it, and hide it from view. He therefore instigated the Jews to bury it. At the foot of Calvary, not far from the Sepulchre, was a deep hole. Into this was the Cross thrown, together with those of the two Thieves, the Nails, the Crown of Thorns, and the Inscription, or Title, written by Pilate. The hole was then filled up with rubbish and earth, and the Sanhedrim exulted in the thought of its having effaced the memory of the Nazarene,

who could not *save himself* from the ignominious death of the Cross.

Forty years after this, Jerusalem was destroyed by the Romans,—the instruments of God's vengeance. The Holy Places were desecrated by the idolaters. A small temple to Venus was erected on Calvary, and another to Jupiter over the Holy Sepulchre. By this, the pagans intended derision; whereas, they were perpetuating the knowledge of two spots of most sacred interest. When peace was restored under Constantine, the Christians had but to remove these pagan monuments, and their eyes beheld the holy ground that had been bedewed with the Blood of Jesus,—and the glorious Sepulchre. As to the Cross, it was not so easily found. The sceptre of our Divine King was to be raised up from its tomb by a royal hand. The saintly Empress Helen, Constantine's Mother, was chosen by heaven to pay to Jesus,—and that, too, on the very spot where he had received his greatest humiliations,—the honours which are due to him as the King of the world. Before laying the foundations of the Basilica of the Resurrection, this worthy follower of Magdalene and the other holy women of the sepulchre was anxious to discover the Instrument of our Salvation. The Jews had kept up the tradition of the site where it had been buried: the Empress had the excavations made accordingly. With what holy impatience must she not have watched the works! and with what ecstasy of joy did she not behold the Redeeming Wood, which, though not, at first, distinguishable, was certainly one of the three Crosses that were found! She addressed a fervent prayer to the Saviour, who alone could reveal to her which was the trophy of his victory; the Bishop, Macarius, united his prayers with hers; and their faith was rewarded by a miracle, that left them no doubt as to which was the *true* Cross.

The glorious work was accomplished, and the

Church was put in possession of the instrument of the world's Redemption. Both East and West were filled with joy at the news of this precious discovery, which heaven had set on foot, and which gave the last finish to the triumph of Christianity. Christ completed his victory over the Pagan world, by raising thus his Standard,—not a figurative one, but his own real Standard,—his Cross, which, up to that time, had been a stumbling-block to the Jews, and foolishness to the Gentiles; but before which every Christian is, henceforth, to bend his knee.

Helen placed the Holy Cross in the Basilica that had been built by her orders, and which covered both the glorious Sepulchre and the hill of the Crucifixion. Another Church was erected on the site, where the Cross had lain concealed for three hundred years, and the Faithful are enabled, by long flights of steps, to go down into the deep grotto, which had been its tomb. Pilgrims came, from every part of the world, to visit the hallowed places, where our Redemption had been wrought, and to venerate the sacred Wood of the Cross. But God's merciful providence willed not that the precious pledge of Jesus' love for mankind should be confined to one only Sanctuary, however venerable it might be. Immediately after its discovery, Helen had a very large piece cut from the Cross; and this fragment she destined for Rome, the new Jerusalem. The precious gift was enshrined in the Basilica built by her son Constantine in the Sessorian garden, and which was afterwards called the Basilica of *Holy-Cross-in-Jerusalem*.

By degrees, other places were honoured by the presence of the Wood of the Holy Cross. So far back as the 4th Century, we have St. Cyril of Jerusalem attesting that many of the Pilgrims used to obtain small pieces of it, and thus carried the precious Treasure into their respective countries; and

St. Paulinus of Nola, who lived in the same Century, assures us that these many gifts lessened not the size of the original Relic. In the 6th Century, the holy Queen, St. Radegonde, obtained from the Emperor Justin 2nd a large piece from the fragment that was in the imperial treasury of Constantinople. It was for the reception of this piece of the True Cross into France, that Venantius Fortunatus composed the *Vexilla Regis*,—that beautiful Hymn which the Church uses in her Liturgy, as often as she celebrates the praise of the Holy Cross. After several times losing and regaining it, Jerusalem was, at length, for ever deprived of the precious Relic. Constantinople was a gainer by Jerusalem's loss. From Constantinople, especially during the Crusades, many Churches of the West procured large pieces. These again supplied other places; until, at length the Wood of the Cross was to be found in almost every town of any importance. There is scarcely to be found a Catholic, who, some time or other in his life, has not had the happiness of seeing and venerating a portion of this sacred object. How many acts of love and gratitude have not been occasioned by this? And who could fail to recognise, in this successive profusion of our Jesus's Cross, a plan of divine providence for exciting us to an appreciation of our Redemption, on which rest all our hopes of eternal happiness?

How dear, then, to us should not this day be, which blends together the recollection of the Holy Cross and the joys of the Resurrection of that Jesus who, by the Cross, has won the throne to which we shall soon see him ascend! Let us thank our Heavenly Father for his having restored to mankind a treasure so immensely precious as is the Cross. Until the day comes for its appearing, with himself, in the clouds of heaven, Jesus has intrusted it to his Spouse, as a pledge of his second Coming. On that day, he, by

his divine power, will collect together all the fragments; and the Tree of Life will, then, gladden the Elect with its dazzling beauty, and invite them to eternal rest beneath its refreshing shade.

The Liturgy gives us the following history of the great event we are celebrating to-day.

After the great victory gained over Maxentius by the Emperor Constantine, under the standard of our Lord's Cross, which had been miraculously shown to him,—Helen, his mother, was told in a dream to repair to Jerusalem and search for the true Cross. Upon her arrival, she ordered to be taken down a marble statue of Venus, which had been erected by the Pagans some hundred and eighty years before, in order that all memory of our Lord's Passion might be obliterated. She did the same for the place where there reposed the Saviour's Crib, as also for the site of the Resurrection: removing from the former an idol of Adonis, and from the latter an idol of Jupiter.

The place, where the Cross was supposed to be, having been excavated, three crosses were discovered at a great depth below the surface; and with them, though not attached, the Title that had been fastened to our Lord's Cross. The doubt as to which of the three Crosses the Title belonged was removed by a miracle. After having prayed to God, Macarius, the Bishop

Post insignem victoriam quam Constantinus imperator, divinitus accepto signo Dominicæ Crucis, Maxentio reportavit, Helena Constantinæ mater in somnis admonita, conquirendæ Crucis studio Jerosolymam venit, ubi marmoream Veneris statuam in Crucis loco a Gentibus collocatam, ad tollendam Christi Domini Passionis memoriam, post centum circiter octoginta annos, evertendam curavit. Quod item fecit ad Præsepe Salvatoris, et in loco Resurrectionis: inde Adonidis, hinc Jovis sublato simulacro.

Itaque loco Crucis purgato, alte defossæ tres cruces erutæ sunt, repertusque seorsum ab illis Crucis Dominicæ titulus: qui cum ex tribus cui affixus fuisset, non appareret, eam dubitationem sustulit miraculum. Nam Macarius Hierosolymorum episcopus, factis Deo precibus, singulas cruces, cuidam foeminæ gravi morbo laboranti admovit; cui

cum reliquæ nihil profuissent, adhibita tertia Crux statim eam sanavit.

Helena, salutari Cruce inventa, magnificentissimam ibi extruxit Ecclesiam, in qua partem Crucis reliquit thecis argenteis inclusam, partem Constantino filio detulit: quæ Romæ reposita fuit in Ecclesia sanctæ Crucis in Jerusalem, ædificata in ædibus Sessorianis. Clavos etiam attulit filio, quibus sanctissimum Jesu Christi corpus fixum fuerat. Quo ex tempore Constantinus legem sancivit, ne crux ad supplicium cuiquam adhiberetur: ita res quæ antea hominibus probro ac ludibrio fuerat, venerationi et gloriæ esse cœpit.

of Jerusalem, applied each of the Crosses to a woman, who was afflicted with a dangerous malady. The first two produced no result; the third was then applied, and the woman was restored to perfect health.

The Holy Cross being thus found, Helen built a magnificent Church in Jerusalem, in which she placed a portion of the Cross, enshrined in a silver case: the remaining part she took to her son Constantine, and it was put in the Church called *Holy-Cross-in-Jerusalem*, which was built on the site of the Sessorian palace. She also took to her son the Nails, wherewith the most holy Body of Christ Jesus had been fastened to the Cross. Constantine passed a law, that from that time forward, a cross should never be used as an instrument of punishment; and thus, what hitherto had been an object of reproach and derision, became one of veneration and glory.

Both the Eastern and Western Churches abound in Liturgical compositions in honour of the Holy Cross. We offer our readers a selection from these, beginning with the glorious verses of Venantius Fortunatus.

Vexilla Regis prodeunt;
Fulget Crucis mysterium,
Qua Vita mortem pertulit,
Et morte vitam protulit.

The Standard of our King comes forth: the mystery of the Cross shines upon us,—that Cross on which Life suffered death, and by his Death gave life.

He was pierced with the cruel Spear, that, by the Water and the Blood, which flowed from the wound, he might cleanse us from sin.

Here, on the Cross was fulfilled the prophecy foretold in David's truthful words: "God hath reigned from the Tree."

O fair and shining Tree! beautified by the scarlet of the King, and chosen as the noble trunk that was to touch such sacred limbs.

O blessed Tree! on whose arms hung the ransom of the world! It was the balance, wherein was placed the Body of Jesus, and thereby hell lost its prey.

Hail, O Cross! our only hope, that bringest us the Paschal joy. Increase to the good their grace, and cleanse sinners from their guilt.

May every spirit praise thee, O Holy Trinity, thou Fount of salvation! and by the Cross, whereby thou gavest us victory, give us, too, our recompense. Amen.

Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda et sanguine.

Impleta sunt quæ concin-
nit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

Arbor decora et fulgida,
Ornata Regis purpura,
Electa digno stipite,
Tam sancta membra tan-
gere.

Beata cujus brachiis
Pretium pendit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

O Crux, ave, spes unica,
Paschale quæ fers gaudium,
Piis adauge gratiam,
Reisque dele crimina.

Te, fons salutis Trinitas,
Collaudet omnis spiritus;
Quibus Crucis victoriam
Largiris, adde præmium.
Amen.

The Roman Church has the following Responses and Antiphons in her Office for this Feast. They are full of unction, and breathe a fragrance of antiquity.

R. Holy Church celebrates the glorious day whereon was found the triumphant Wood,* On which our Redeemer broke the bonds of death, and overcame the crafty serpent, alleluia.

R. Gloriosum diem sacra veneratur Ecclesia, dum triumphale reseratur lignum, * In quo Redemptor noster, mortis vincula rumpens, callidum aspidem superavit, alleluia.

Ÿ. In ligno pendens nostræ salutis semitam Verbum Patris invenit. * In quo Redemptor noster, mortis vincula rumpens, callidum aspidem superavit, alleluia.

Ÿ. Hanging on this Wood, the Word of the Father found the way of our salvation. * On which our Redeemer broke the bonds of death, and overcame the crafty serpent, alleluia.

Ry. Hæc est arbor dignissima, in paradisi medio situata, * In qua salutis auctor propria morte mortem omnium superavit, alleluia.

Ry. This is the noblest of all trees, and is placed in the midst of Paradise: * On it, the Author of our salvation vanquished, by his own Death, the death of all men, alleluia.

Ÿ. Crux præcellenti decore fulgida, quam Helena Constantini mater concupiscenti animo requisivit. * In quo salutis auctor propria morte mortem omnium superavit, alleluia.

Ÿ. It is the Cross, dazzling in its exceeding beauty, which Helen, the mother of Constantine, sought after with all the ardour of her soul. * On it, the Author of our salvation vanquished, by his own Death, the death of all men, alleluia.

Ry. Dum sacrum pignus coelitus revelatur, Christi fides roboratur; * Adsunt prodigia divina in virga Moysi primitus figurata, alleluia.

Ry. Man's faith in Christ was strengthened, when the sacred pledge was revealed to him by heaven: * The divine prodigies that, of old, were prefigured in the rod of Moses, were renewed, alleluia.

Ÿ. Ad Crucis contactum resurgunt mortui, et Dei magnalia reserantur. * Adsunt prodigia divina in virga Moysi prinitus figurata, alleluia.

Ÿ. The dead rose again by the contact of the Cross, and the wondrous works of God were made manifest. * The divine prodigies that, of old, were prefigured in the rod of Moses, were renewed, alleluia.

ANT. Salva nos, Christe Salvator, per virtutem Crucis; qui salvasti Petrum in mari, miserere nobis, alleluia.

ANT. Save us, O Saviour Christ, by the power of the Cross! O thou that didst save Peter on the waters, have mercy on us, alleluia.

ANT. Ecce Crucem Domi-

ANT. Behold the Cross of

the Lord ; flee, O ye his enemies, for the Lion of the tribe of Juda, the Root of David, hath conquered, alleluia.

ANT. O Tree loftier than all cedars ! whereon hung the Life of the world, and Christ triumphed, and Death conquered death for ever, alleluia.

ANT. O Cross ! brighter than all stars, honoured throughout the world, beloved by men, holiest of holy things, that alone wast worthy to bear the ransom of the world ! O sweet Wood ! O sweet Nails ! that bore so sweet a Weight !—save the people assembled here, this day, to sing thy praise ! Alleluia, alleluia.

ni, fugite partes adversæ ; vicit leo de tribu Juda, radix David, alleluia.

ANT. Super omnia ligna cedrorum tu sola excelsior, in qua Vita mundi pependit, in qua Christus triumphavit, et mors mortem superavit in æternum, alleluia.

ANT. O Crux splendidior cunctis astris, mundo celebris, hominibus multum amabilis, sanctior universis ; quæ sola fuisti digna portare talentum mundi : dulce lignum, dulces clavos, dulcia ferens pondera : salva præsentem catervam, in tuis hodie laudibus congregatam. Alleluia, alleluia.

Our Latin Churches of the Middle Ages are fervent in their Hymns in honour of the Holy Cross. The first we select is the celebrated Sequence of Adam of Saint-Victor.

SEQUENCE.

Let us proclaim the praises of the Cross,—we who have so special a reason to exult in it ; for it is in the Cross that we triumph, and gain the victory of life over our fierce enemy.

Let our sweet melodies reach the heavens, for our faith tells us that this sweet Wood is worthy of sweet songs. Oh ! let not our life be out of tune with our voice. When our voice is not a reproach to the life we lead, then is our Music sweet.

Laudes Crucis attollamus,
Nos qui Crucis exsultamus
Speciali gloria :
Nam in Cruce triumphamus,
Hostem ferum superamus
Vitali victoria.
Dulce melos
Tangat coelos ;
Dulce lignum
Dulci dignum
Credimus melodia :
Voci vita non discordet ;
Cum vox vitam non remordet,
Dulcis est symphonia.

Servi Crucis Crucem laudent,
 Per quam Crucem sibi gaudent
 Vitæ dari munera.
 Dicant omnes, et dicant singuli :

Ave salus totius sæculi,
 Arbor salutifera !

O quam felix, quam præclara
 Fuit hæc salutis ara
 Rubens Agni sanguine,
 Agni sine macula,
 Qui mundavit sæcula
 Ab antiquo crimine !

Hæc est scala peccatorum,
 Per quam Christus, rex cælorum,
 Ad se trahit omnia ;

Forma cujus hoc ostendit
 Quæ terrarum comprehendit

Quatuor confinia.
 Non sunt nova sacramenta,
 Nec recenter est inventa
 Crucis hæc religio :
 Ista dulces aquas fecit ;
 Per hanc silex aquas jecit
 Moysis officio.

Nulla salus est in domo,
 Nisi Cruce munit homo
 Superliminaria :
 Neque sensit gladium,
 Nec amisit filium
 Quisquis egit talia.

Ligna legens in Sarepta
 Spem salutis est adepta
 Pauper muliercula :
 Sine lignis fidei
 Nec lecythus olei
 Valet, nec farinula.
 In Scripturis
 Sub figuris

Let the servants of the Cross praise the Cross, whereby they have been blessed with the gifts of Life. Let each and all thus sing : Hail, thou saving Tree,—thou salvation of the world !

O how honoured and how grand was this Altar of salvation, that was crimsoned with the Blood of the spotless Lamb, who purified the world from its old iniquity !

This is the Ladder of sinners, whereby Christ, heaven's King, draws all things to himself. Its very shape shows that it takes in the four parts of the earth.

The Cross is not a new mystery, nor does the honour that is paid it date from modern times. It was the Cross that made the bitter waters sweet ; it was with the Cross that Moses struck the rock, and made the waters flow.

There was no protection in the house of him who marked not the door-posts with the Cross. But he that so marked them, neither felt the destroying sword, nor lost his first-born son.

The poor woman of Sarephta found her salvation whilst picking sticks. Without the Wood of faith, there is nor oil nor meal.

These were blessings of the Cross, hidden under Scriptural

figures, but now made manifest to the world. Kings have embraced the faith, and enemies are put to flight. With the Cross alone, under the leader Christ, one man routs a thousand.

Rome beheld Maxentius and all his fleet drowned in the deep. The Thracians were dispersed, the Persians slaughtered, and the leader of the hostile troops vanquished.

The Cross ever gives courage and victory to its soldiers; cures all disease and sickness; checks the devil; sets captives free; gives newness of life; restores all things to their former dignity.

Hail, O Cross, triumphant Wood, the world's true salvation! No tree can yield such shade or flower or fruit as thine. O Medicine of Christian life! keep the healthy strong, and give health to the sick. What man cannot of his own strength, he *can* do in thy name.

O thou that madest the Cross thus sacred, hear the prayers of them that celebrate the praises of thy Cross. We are the servants of thy Cross, —oh! take us, after this life, to the courts of true light. Grant that we who honour the instrument of thy sufferings, may escape the sufferings of hell: and when the day of thy wrath comes, gives us to enjoy eternal bliss. Amen.

The following Hymn is taken from the ancient Roman-French Breviaries for this Feast.

PASCH: TIME. II.

Ista latent,
Sed jam patent
Crucis beneficia;
Reges credunt,
Hostes cedunt;
Sola Cruce,
Christo duce,

Unus fugat millia.

Roma naves universas
In profundum vidit mersas
Una cum Maxentio:
Fusi Thraces, cæsi Persæ,
Sed et partis dux adversæ
Victus ab Heraclio.

Ista suos fortiores
Semper facit et victores;
Morbos sanat et languores,
Reprimit dæmonia;
Dat captivis libertatem,
Vitæ confert novitatem:
Ad antiquam dignitatem
Cruce rediit omnia.

O Crux, lignum triumphale,
Vera mundi salus, vale!
Inter ligna nullum tale
Fronde, flore, germine;
Medicina Christiana,
Salva sanos, ægros sana:
Quod non valet vis humana
Fit in tuo nomine.

Assistentes Crucis laudi,
Consecrator Crucis, audi,
Atque servos tuæ Crucis
Post hanc vitam, veræ lucis
Transfer ad palatia;
Quos tormento vis servire,
Fac tormenta non sentire;
Sed quum dies erit iræ,
Confer nobis et largire
Sempiterna gaudia.
Amen.

HYMN.

Salve Crux sancta, salve
mundi gloria,
Vera spes nostra, vera ferens
gaudia,
Signum salutis, salus in
periculis,
Vitale lignum Vitam por-
tans omnium.

Te adorandam, te Crucem
vivificam,
In te redempti, dulce decus
sæculi,
Semper laudamus, tibi sem-
per canimus,
Per lignum servi, per te lig-
num liberi.

Origine crimen necans
in Cruce,
Nos a privatis, Christe,
munda maculis,
Humilitatem miseratus fra-
gilem,
Per Crucem sanctam lapsis
dona veniam.

Protege, salva, benedic,
salvifica
Populum cunctum Crucis
per signaculum,
Morbos averte corporis et
animæ ;
Hoc contra signum nullum
stet periculum.

Sit Deo Patri laus in Cru-
ce Filii,
Sit coequalis laus Sancto
Spiritu,
Civibus summis gaudium
sit Angelis,
Honor in mundo sit Crucis
Inventio. Amen.

Hail, Holy Cross! Hail,
thou the world's glory!—our
true hope, that bringest us
true joy,—the standard of sal-
vation,—our protection in dan-
ger,—the living Tree, that
bearest Him who is the Life
of all!

O sweet charm of life! we,
who were redeemed on thee,
tire not in praising and hymn-
ing thee as the adorable and
life-giving Cross. We were
made slaves by a Tree; by
thee, O Tree, were we made
freedmen.

Thou, O Christ, didst slay
original sin on thy Cross: by
thy holy Cross, cleanse us
from our own guilty stains,
have pity on our human frailty,
and grant pardon to them that
have fallen.

By the sign of the Cross,
protect, save, bless, sanctify
thy whole people; avert from
them every malady of body
and mind; let no danger
prevail against this sign.

Praise to God the Father
from the Cross of his Son!
praise co-equal be to the Holy
Ghost! May the Finding of
the Cross be a joy to the Angel-
Citizens of heaven, and a glory
to the world! Amen.

From the Liturgical compositions produced by the
Greek Church in honour of the Holy Cross, we

select the following Canon, or Hymn. It was written by St. Theodore the Studite.

HYMN.

This is a day of joy! At Christ's Resurrection, death disappeared, and life was seen in all its splendour. Adam, who rises again, exults with joy. Let us, therefore, rejoice and sing our hymn of triumph.

The day for the adoration of the precious Cross has arrived. Come, all ye Faithful! It is exposed before us, and it sends forth the bright rays of Christ's Resurrection. Filled, therefore, with spiritual joy, let us embrace and kiss it.

O Cross of my Lord, thy glory is immense! Show me now the divine face of thy beauty. Vouchsafe that I, who venerate thee, may sing thy praises. I speak with thee as though thou wert a living thing, and I embrace thee.

Let heaven and earth unite in singing its praise, for the most holy Cross is shown to all,—the Cross on which Christ was fastened and sacrificed. Let us joyfully approach and kiss it.

The saintly Moses of old prefigured thy Cross, O Christ, when, dividing the waters with his rod, he led the Israelite people through the Red Sea, and sang a canticle of praise to thee in celebration of the going forth from Egypt.

Thy Cross, O Lord, which

Dies, lætitiæ est, Christi resurrectione mors evanuit, vitæ splendor exstitit; Adam resurgens cum gaudio choreas ducit; propterea jubilemus victricia carmina concinentes.

Advenit dies adorandi pretiosam Crucem; adeste omnes: jaciens enim Resurrectionis Christi lucidos radios, nunc prostat; eam proinde spirituali gaudio pleni amplectamur et exosculemur.

Appareto, o immensa Domini Crux, ostende mihi nunc divinam faciem venustatis tuæ. Dignare adoratorem, ut præconia tua decantet. Nam ut cum reanimata tecum loquor, teque amplector.

Laudes consona voce decantent cælum et terra, quia omnibus Crux beatissima proposita est; in qua Christus suo corpore fixus immolatus est; ipsam lætis mentibus osculemur.

Olim divinus Moyses præfiguravit Crucem tuam, traducens populum Israeliticum per mare rubrum, virga aquis divisus; canticum exitus celebrandi gratia tibi, Christe Deus, decantans.

Quam olim Moyses mani-

bus præfigurabat Crucem tuam nunc osculantes, Amalec spiritalem in fugam vertimus, Domine, per quam etiam salvati sumus.

Hodie gaudium existit in cœlo et terra, quia Crucissignum mundo illucescit, Crux ter beata; quæ proposita gratiam perennem stillat.

Quid tibi Christe retribuemus, quod copiam nobis fecisti venerandam Crucem tuam adorandi, in qua sanctissimus tuus sanguis effusus est, cui etiam caro tua clavis est affixa? Quam osculantes gratias tibi persolvimus.

Hodie choreas cum lætitia ducunt Angelorum ordines ob Crucis tuæ adorationem; in illa enim dæmonum catervas vulnerasti, Christe, humano genere servato.

Alter paradisus effecta est Ecclesia, quæ ut prius, vivificum lignum possidet, nimirum Crucem tuam, Domine; ex cujus contactu immortalitatis participes efficimur.

Impletur Psalmistæ oraculum. Ecce enim adoramus immaculatum pedum tuorum scabellum, Crucem tuam venerandam, desideratissimum illud lignum.

Lignum, quod in panem tuum missum vidit Jeremias, Crucem scilicet tuam, o misericors, osculantes, celebramus vincula tua, et sepulcrum, lanceam et clavos.

we kiss to-day, was prefigured by Moses, when he stretched forth his arms; by it, we put our spiritual Amalec to flight; by it, also, we are saved.

To-day, there is joy in heaven and on earth, because there shines upon the world the sign of the thrice blessed Cross. Its sight is a source of unceasing grace to us.

What return shall we make to thee, O Christ, for thy having permitted us to adore thy venerable Cross, on which thy most holy Blood was shed, and to which thy Flesh was fastened with nails? We kiss it, and give thee thanks.

The Angelic hosts exult with joy, because of the adoration of thy Cross; for on it, O Christ, thou woundedst the demon troop and savedst mankind.

The Church has been made a second Paradise, which, like the first, possesses a Tree of Life,—thy Cross, O Lord,—by whose contact, we are made immortal.

The prophecy of the Psalmist is fulfilled: for lo! we adore the footstool of thy divine feet,—thy venerable Cross, the much loved Wood.

The Wood, which Jeremias saw put in thy bread, is thy Cross, O merciful Redeemer! We kiss it, and honour thy Chains, and Tomb, and Spear, and Nails.

On this day, a sweet fragrance is exhaled from the thurible of heaven,—the Cross, perfumed with a life-giving ointment. Let us inhale its heavenly wafted breeze; let us ever venerate it with faith.

Tell us, O Eliseus! what is the Wood thou didst put in the water? It is the Cross of Christ, which drew us from the depths of spiritual death. Let us ever venerate it with faith.

Jacob, of old, prefigured thy Cross, O Christ, when he adored the top of Joseph's mysterious rod. He foresaw that it was to be the venerable sceptre of thy Kingdom. Let us now adore it, with ever faithful hearts.

The great prophet Daniel, when cast into the lions' den, stretched forth his hands in the form of a Cross; he was saved from the jaws of the wild beasts, and for ever blessed Christ our God.

Let all the trees of the forest sing a glad hymn, for on this day, they behold one of themselves, the Tree of the Cross, being honoured with kisses and embraces. This is the Tree whose head was lifted up by Christ, as holy David foretold.

I, whose death was caused by a tree, have found thee, O Tree of Life, O Cross that bearest Christ! Thou art my invincible defence, my power protecting me against Satan. I venerate thee this day, and exclaim: "Sanctify me by thy glory!"

Hac die odorem halant unguenta ex divinis myrotheciis, Crux nimirum vitali unguento delibuta. Odoremur coelestem, quam halat, auram; eamque cum fide adoremus in sæcula.

Adesto Helisæe, dic palam, quidnam lignum illud, quod in aquam demissisti. Crux Christi, qua ex profundo interiorum extracti sumus: eam adoremus fideliter in sæcula.

Jacob olim præfigurans Crucem tuam, Christe, adorabat fastigium divinæ virgæ Joseph, prævidens eam esse regni sceptrum tremendum, quam nunc fideliter in sæcula adoramus.

Magnus propheta Daniel missus quondam in lacum leonum, manibus crucis in speciem expansis, incolumis ex faucibus bestiarum evasis, benedicens Christum Deum in sæcula.

In hymnis exsultent omnia ligna sylvæ intuitu hodierno die ejusdem nominis lignum Crucis oculis et amplexibus honorari, cujus Christus caput exaltavit, ut vaticinatur divinus David.

Qui in ligno mortuus fueram, lignum vitæ te, Crux Christum ferens, reperi. Custodia mea insuperabilis valida adversus dæmones virtus, te hodie adorans, clamo: Sanctifica me gloria tua.

Lætare, exsulta, Ecclesia Dei, quæ ter, beatum sanctissimæ Crucis lignum hodie adoras, cui, tamquam ministri, Angelorum ordines etiam cum timore assistant.

Rejoice and be glad, O Church of God, that adorest, this day, the thrice blessed Wood of the most Holy Cross, round which the very Angels stand ministering in awe.

*Christ Crucified is the power and wisdom of God.*¹ Thus spoke thine Apostle, O Jesus! and we are witnesses of the truth of his words. The Synagogue thought to dishonour thee by nailing thee to a Cross, for it was written in the Law: *Cursed is he, that hangeth on a tree.*² But, lo! this gibbet, this Tree of infamy, is become the trophy of thy grandest glory! Far from dimming the splendour of thy Resurrection, the Cross enhances the brilliancy of thy magnificent triumph. Thou wast attached to the Wood,—thou tookest on thyself the curse that was due to us; thou wast crucified between two thieves; thou wast reputed as an impostor, and thine enemies insulted thee in thine agony on this bed of suffering. Hadst thou been but man, O Son of David! all this would have disgraced thy name and memory; the Cross would have been the ruin of thy past glory:—but thou art the Son of God, and it is the Cross that proves it. The whole world venerates thy Cross. It was the Cross that brought the world into submission to thee. The honours that are now paid it, more than make amends for the insults that were once offered it. Men are not wont to venerate a cross; but if they do, it is the Cross on which their God died. Oh! *blessed* be he that hung upon the Tree! And do thou, dearest Crucified Jesus! in return for the homage we pay to thy Cross, fulfil the promise thou madest us: *And I, if I be lifted*

¹ I. Cor. i. 24.

² Deut. xxi. 23.

*up from the earth, will draw all things unto myself.*¹

That thou mightest the more effectually draw us, thou this day permittedst us to *find* the very Wood, whereon thou stretchedst forth thy divine arms to embrace us. Thou deignedst to give us this holy instrument of thy victory, and which is to shine near thee in the heavens on the day of judgment; thou mercifully confidedst it to our keeping, in order that we might thence derive a salutary fear of Divine Justice, which demanded thy death on this Wood, so to atone for our sins. Thou also gavest us this most precious relic, that it might excite us to a devoted love for thee, O Divine Victim! who, that we might be blessed, didst take upon thyself the maledictions due to our sins. The whole world is offering thee, to-day, its fervent thanks for so inestimable a gift. Thy Cross, by being divided into countless fragments, is in all places, consecrating and protecting, by its presence, every country of the Christian world.

Oh! that we had St. Helen's spirit, dear Jesus, and knew, as she did, *the breadth, and length, and height, and depth* of the mystery of thy Cross.² Her love of the mystery made her so earnest in her search for the Cross. And how sublime is the spectacle offered to us by this holy Empress! She adorns thy glorious Sepulchre; she unburies thy Cross from its grave;—who was there, that ever proclaimed with such solemnity as this, the Paschal Mystery? The Sepulchre cries out to us: "He is risen: He is not here!" The Cross exclaims: "I held him captive but for a few passing hours: He is not here! He is resplendent in the glory of his Resurrection!" O Cross! O Sepulchre! how brief was the period of his humiliation, and how

¹ St. John, xii. 32.

² Eph. iii. 18.

grand the kingdom he won by you! *We will adore, in you where his feet stood,*¹ making you the instruments of our Redemption, and thereby endearing you ever to our respectful love. Glory, then, be to thee, O Cross! dear object of this day's festival! Continue to protect this world, where our Jesus has left thee. Be its shield against Satan. Keep up within us the twofold remembrance, which will support us in all our *crosses*,—the remembrance of Sacrifice united with Triumph; for it is by thee, O Cross! that *Christ conquers, and reigns, and commands.* CHRISTUS VINCIT, CHRISTUS REGNAT, CHRISTUS IMPERAT.

¹ Ps. cxxxi. 7.

THE SAME DAY.

SAINT ALEXANDER,

POPE AND MARTYR.

A HOLY Pope and Martyr comes to-day, laying his bright crown at the foot of the triumphant Cross, whereby he won his victory. It is Alexander, the fifth successor of St Peter. Let us honour this venerable *witness* of the Faith, who is now receiving the devout homage of the Church Militant, he who, for these long ages past, has been enjoying in heaven the company of our Risen Jesus. The Passion of his Divine Master was ever present to his mind, whilst here on earth; and the Church has registered in her annals his adding four words to the Canon of the Mass, in which he expresses the fact of our Lord's having instituted the august mystery of the Eucharist *the day before he suffered*.

We owe to the same holy Pontiff another institution, most dear to Catholic piety. It is by him that the Church received the sacramental, which is such an object of terror to Satan, and which sanctifies everything it touches:—Holy Water. This is an appropriate day for our renewing our faith in what regards this powerful element of blessing, which heretics and infidels have so frequently made the subject of their blasphemies, but whose use will ever serve as one of the distinguishing marks between them that are, and them that are not, Children of the Church. Water, the instrument of our regenera-

tion,—and Salt, the symbol of immortality, form, under the Church's blessing, this Sacramental, in which we should have the greatest confidence. The Sacramentals, like the Sacraments, derive their efficacy from the blood of our Redeemer, the merits of which are applied to certain material objects by the power of the Priesthood of the New Law. Indifference for these secondary means of salvation would be, not only an indiscretion, but a sin ; and yet, in these days of weak faith nothing is so common as this indifference. There are Catholics for whom Holy Water is as though there were no such thing in existence ; the continual use made of it by the Church, is a lesson lost to *them* ; they deprive themselves, without a single regret, of the help wherewith God has thus provided them, both to strengthen their weakness and to purify their souls. May the holy Pontiff Alexander pray for them, that their faith may become more what it ought to be ; and that they may begin to value the supernatural aids, which God, out of pure mercy to them, has so profusely bestowed on his Church.

The following short notice on this holy Pope is given in the Breviary.

Alexander Romanus, Adriano imperatore regens Ecclesiam, magnam partem Romanæ nobilitatis ad Christum convertit. Is constituit, ut tantummodo panis, et vinum in mysterio offerretur : vinum autem aqua misceri jussit, propter sanguinem et aquam quæ ex Jesu Christi latere profluxerunt ; et in Canone missæ addidit : *Qui pridie quam pateretur*. Idem decrevit, ut aqua benedicta sale admixto perpetuo in Ecclesia

Alexander, who was born at Rome, governed the Church during the reign of the emperor Adrian, and converted a great portion of the Roman nobles to Christ. He decreed that only bread and wine should be offered in the Mystery, but that water should be mingled with the wine, in memory of the Blood and Water which flowed from the Side of Christ Jesus. He added to the Canon of the Mass these words : *Qui pridie quam pateretur*. He also decreed that

Holy Water, with Salt in it, should always be kept in a Church, and that it should be used in the dwellings of the Faithful for the purpose of driving away evil spirits. He governed the Church ten years, five months, and twenty days. He was illustrious for the holiness of his life, and the useful laws which he made. He was crowned with martyrdom together with the Priests Eventius and Theodulus, and was buried on the Nomentan Road, three miles out of Rome, and on the very spot where he had been beheaded. He ordained, in the December of various years, six priests, two deacons, and five bishops for divers places. The bodies of these Saints were afterwards translated to the Church of Saint Sabina in Rome. On this same day occurred the death of blessed Juvenal, Bishop of Narni, who, after having, by his learning and virtue, converted many persons of that city to Christ, and being celebrated for the miracles he wrought, he slept in peace, and was honourably buried in the same city.

asservaretur, et cubiculis adhiberetur ad fugandos dæmones. Sedit annos decem, menses quinque, et dies viginti, vitæ sanctitate, et salutaribus institutis illustris. Martyrio coronatus est una cum Eventio et Theodulo presbyteris, sepultusque est via Nomentana, tertio ab Urbe lapide, eodem in loco ubi securi percussus fuerat : creatus diverso tempore mense decembri presbyteris sex, diaconis duobus, et episcopis per diversa loca quinque. Eorum corpora postea in Urbem translata in Ecclesia sanctæ Sabinæ condita sunt. In eundem diem incidit beata mors sancti Juvenalis Narniensis episcopi : qui cum plurimos in ea urbe sanctitate et doctrina Christo peperisset clarus miraculis in pace quievit, ibique honorifice sepultus est.

Receive, O holy Pontiff, on this day, sacred as it is to the Cross of thy Divine Master, the devout homage of the Christian people. It was by the way of the Cross that thou, this day, ascendedst to heaven ; it is but just, that thy praise should be mingled with those which we are giving to the sacred instrument of our Redemption. Intercede for us with Him who shed his Blood for us upon his Tree of Life : may he graciously accept our celebration of his triumphant

Resurrection, and the hymns we sing in honour of his Cross. Pray for us, that our Faith may increase; that thus we may appreciate the divine economy of the Redemption, whereby our Lord Jesus Christ deigned to employ, for our salvation, those very elements which the enemy had perverted to our destruction. Drive far from us that wretched rationalism, which whilst approving of certain usages of the Church because they happen to fit in with its fancies, presumes to treat all the rest with disdain. Pray also for the holy Church of Rome! She invokes thy name on this thy feast; prove to her that she is still dear to thee.

MAY 4.

SAINT MONICA,

WIDOW.

IN the company of our Risen Lord there are two women, two mothers, of whom we have often had to speak during the last few weeks: they are *Mary*, mother of James the Less and Thaddeus, and *Salome*, mother of James the Greater and John the beloved disciple. They went, with Magdalene, to the Sepulchre, on the Resurrection morning; they carried spices to anoint the Body of Jesus; they were spoken to by Angels; and, as they returned to Jerusalem, our Lord appeared to them, greeted them, and allowed them to kiss his sacred feet. Since that Day, he has repaid their love by frequently appearing to them; and on the day of his Ascension from Mount Olivet, they will be there, together with our Blessed Lady and the Apostles, to receive his farewell blessing. Let us honour these faithful companions of Magdalene, these models of the love we should show to our Lord in his Resurrection; let us, also, venerate them as mothers who gave four Apostles to the Church.

But lo! on this fourth morning of beautiful May, there rises, near to Mary and Salome, another woman, another mother. She, too, is fervent in her love of Jesus. She, too, gives to holy Church a treasure:—the child of her tears, a Doctor, a Bishop, and one of the grandest Saints of the New Law. This woman, this mother, is Monica, *twice* mother of Augustine.

This master-piece of God's grace was produced on the desert soil of Africa. Her virtues would have been unknown till the day of Judgment, had not the pen of the great Bishop of Hippo, prompted by the holy affection of his filial heart, revealed to us the merits of this woman, whose life was humility and love, and who now, immortalised in men's esteem, is venerated as the model and patroness of Christian Mothers.

One of the great charms of the book of *Confessions*, is Augustine's fervent praise of Monica's virtues and devotedness. With what affectionate gratitude he speaks, throughout his whole history, of the untiring constancy of this mother, who, seeing the errors of her son, "wept over him, more than other mothers weep over the dead body of their children."¹ Our Lord,—who, from time to time, consoles, with a ray of hope, the souls he tries,—had shown to Monica, in a vision, the future meeting of the son and mother; she had even heard a holy Bishop assuring her, that the child of so many tears could never be lost:—still the sad realities of the present weighed heavily on her heart; and both her maternal love and her Faith caused her to grieve over this son who kept away from her, yea, who kept away from *her*, because he was unfaithful to his *God*. The anguish of this devoted heart was an expiation, which would, at a future period, be applied to the guilty one; fervent and persevering prayer, joined with suffering, prepared Augustine's second birth;—and, as he himself says, "she went through more when she gave me my *spiritual*, than when she gave me my *corporal*, birth."²

At last, after long years of anxiety, the mother found, at Milan, this son of hers, who had so cruelly deceived her, when he fled from her roof to go and risk his fortune in Rome. She found him still doubt-

¹ *Confessionum*, lib. iii. cap. xi.

² *Ibid.* lib. v. cap. ix.

ing the truth of the Christian Religion, but tired of the errors that had misled him. Augustine was not aware of it, but he had really made an advance towards the true Faith. "She found me," says he, "in extreme danger, for I despaired of ever finding the truth. But when I told her, that I was no longer a Manichean, and yet not a Catholic Christian,—the announcement did not take her by surprise. She leaped for joy, at being made sure that one half of my misery was gone. As to the other, she wept over me, as dead, indeed, but to rise again; she turned to thee, O my God, and wept, and in spirit, brought me, and laid the bier before thee, that thou mightest say to the widow's son: *Young man! I say to thee, arise!* Then would he come to life again, and begin to speak, and thou couldst give him back to his mother! * * *

"Seeing, then, that although I had not yet found the truth, I was delivered from error, she felt sure that thou wouldst give the other half of the whole thou hadst promised. She told me in a tone of gentlest calm, but with her heart full of hope, that she was confident, in Christ, that before leaving this world, she would see me a faithful Catholic."¹

At Milan, Monica formed acquaintance with the great Saint Ambrose, who was the instrument chosen by God for the conversion of her son. "She," says Augustine, "had a very great affection for Ambrose, because of what he had done for my soul; and he equally loved her, because of her extraordinary piety, which led her to the performance of good works, and to fervent assiduity in frequenting the Church. Hence, when he saw me, he would frequently break out in her praise, and congratulate me on having such a mother."² The hour of grace came at last. The light of Faith dawned upon

¹ *Confessionum*, lib. vi. cap. i.

² *Ibid.* lib. vi. cap. ii.

Augustine, and he began to think of enrolling himself a member of the Christian Church ; but the pleasures of the world, in which he had so long indulged, held him back from receiving the holy sacrament of Baptism. Monica's prayers and tears won for him the grace to break this last tie. He yielded, and became a Christian.

But God would have this work of his divine mercy a perfect one. Augustine, once converted, was not satisfied with professing the true Faith ; he aspired to the sublime virtue of continency. A soul, favoured as his then was, could find no further pleasure in any thing that this world had to offer him. Monica, who was anxious to guard her son against the dangers of a relapse into sin, had been preparing an honourable marriage for him ; but Augustine came to her, one day, accompanied by his friend Alypius, and told her that he was resolved to aim at what was most perfect. Let us listen to the Saint's account of this interview with his mother ; it was immediately after he had been admonished by the voice from heaven : " We "(Augustine and Alypius,) go at once to my " mother's house. We tell her what has taken place ; " she is full of joy. We tell her all the particulars ; " she is overpowered with feelings of delight and ex- " ultation. She blessed thee, O my God, who canst " do beyond what we ask or understand. She saw " that thou hadst done more for me, than she had " asked of thee, with her many piteous and tearful " sighs. * * * Thou hadst changed her mourn- " ing into joy, even beyond her wishes, yea, into a " joy far dearer and chaster than she could ever have " had in seeing me a father of children."¹ A few days after this, and in the Church of Milan, a sublime spectacle was witnessed by Angels and men :— Ambrose baptising Augustine in Monica's presence.

¹ *Confessionum*, lib. viii. cap. xii.

The saintly mother had fulfilled her mission : her son was regenerated to truth and virtue, and she had given to the Church the greatest of her Doctors. The evening of her long and tried life was approaching, and she was soon to find eternal rest in the God, for whose love she had toiled and suffered so much. The son and mother were at Ostia, waiting for the vessel that was to take them back to Africa. "I and she were alone," says Augustine, "and were standing near a window of our lodging, which commanded a view of the garden. We were having a most charming conversation. Forgetting the past, and stretching forward to the things beyond, we were talking about the future life of the Saints, which eye hath not seen, nor ear heard, nor hath it ascended into man's heart. * * * And whilst thus talking about it and longing for it, our hearts seemed to bound forward and reach it. We sighed, and left the first-fruits of our spirit there, and returned to the sound of our own voice. * * * Then, my mother said to me : 'My son !—as far as I am concerned, there is nothing now that can give me pleasure in this life. I know not what I can do, or why I should be here, now that I have nothing to hope for in this world. There was one thing for which I desired to live somewhat longer, and it was to see thee a Catholic Christian before my death. My God has granted me this and more, for I see that thou hast despised earthly pleasures and become his servant. What do I here ?'"¹

She had not long to wait for the divine invitation. She breathed forth her pure soul a few days after this interview, leaving an indelible impression upon the heart of her son, to the Church a name most dear and honoured, and to Christian mothers a perfect example of the purest and holiest maternal affection.

¹ *Confessionum*, lib. ix. cap. x.

The life and virtues of St. Monica are thus briefly portrayed in to-day's Liturgy.

Monica, sancti Augustini dupliciter mater, quia eum et mundo, et cœlo peperit, marito mortuo, quem senectute confectum Jesu Christo conciliavit, castam, et operibus misericordiæ exercitam viduitatem agebat : in assiduis vero ad Deum orationibus pro filio, qui in Manichæorum sectam inciderat, lacrymas effundebat : quem etiam Mediolanum secuta est : ubi ipsum frequenter hortabatur, ut ad episcopum Ambrosium se conferret. Quod cum ille fecisset, ejus et publicis concionibus, et privatis colloquiis, catholicæ fidei veritatem edoctus, ab eodem baptizatus est.

Mox in Africam redeuntes cum ad Ostia Tiberina constitissent, incidit in febrem. Quo in morbo cum eam quodam die anima defecisset, ut se collegit : Ubi, inquit, eram ? Et adstantes intuens : Ponite hic matrem vestram : tantum vos rogo, ut ad altare Domini memineritis mei. Nono autem die beata mulier animam Deo reddidit. Ejus corpus ibi in ecclesia sanctæ Aureæ sepultum est : quod postea Martino Quinto summo Pontifice Romam translatus, in ecclesia sancti Augustini honorifice conditum est.

Monica was doubly Augustine's mother, inasmuch as she gave him both temporal and eternal life. Having lost her husband, whom she converted, in his old age, to Christ Jesus, she spent her widowhood in holy continency and works of mercy. Her prayers and tears were continually offered up to God for her son, who had fallen into the heresy of the Manicheans. She followed him to Milan, where she frequently exhorted him to visit Ambrose, the Bishop. He did so, and having learned the truth of the Catholic Faith, both by the public discourses of and by private conversations with Ambrose, he was baptised by him.

Having reached Ostia on their return home to Africa, Monica was taken ill of a fever. During her sickness, she one day lost her consciousness : and having returned to herself, she said : "Where was I ?" Then looking at her children, she said : "Bury your mother here. All I ask of you, is that you remember me at the altar of the Lord." The holy woman yielded up her soul to God on the ninth day. Her body was buried there, in the Church of Saint Aurea ; but was afterwards translated to Rome, during the Pontificate of Martin the Fifth, and was buried with much honour in the Church of Saint Augustine.

The Middle Ages have left us several Liturgical pieces composed in honour of St. Monica ; but most of them are poor. The Sequence we select is not without merit ; it has even been attributed to Adam of Saint-Victor.

SEQUENCE.

Let us sing the praises of the great Father Augustine, and of his holy mother. Let us devoutly celebrate the loved solemnity of this day.

The blessed Monica was a virtuous mother, well instructed in the faith, edifying in her conduct, and dear to Christ. Her son was born of a pagan father ; but she gave him a second birth,—she brought him to the Catholic Faith.

O happy shower of tears, through which shone forth so bright a Light within the Church ! Monica sowed in much weeping, but she reaped her fruit in joy.

She received more than she asked : Oh ! how grand was the gladness that filled her soul, when she saw her son staunch in faith, yea and devoted, with his whole heart, to Christ !

She was called the Mother of the Poor, for she ministered to them in their necessities, and gave to Christ the food she gave to *them*. She took care of the sick, washed them, nursed them, and dressed their wounds.

Augustini magni patris,
Atque suæ piæ matris
Laudes et præconia
Decantemus, venerantes
Et optata celebrantes
Hodie solemnia.

Mater casta, fide gnara,
Vita clara, Christo chara,
Hæc beata Monica
De profano propagatum,
Jam nunc parit suum natum
In fide catholica.

Felix imber lacrymarum,
Quo effulsit tam præclarum
Lumen in Ecclesia !
Multo fletu seminavit,
Germen ubi reportavit
Metens in lætitia.

Plus accepit quam peti-
vit :
O quam miro tunc gestivit
Spiritus tripudio,
Cernens natum fide ratum,
Sed et Christo jam sacra-
tum

Toto mentis studio !
Hæc egenis ministravit,
Et in eis Christum pavit,
Mater dicta pauperum ;
Curam gerens infirmorum,
Lavit, stravit, et eorum
Tersit sordes vulnerum.

O matrona gratiosa,
 Quam transfigunt amorosa
 Crucifixi stigmata !
 His accensa sic ploravit,
 Lacrymis quod irrigavit
 Pavimenti schemata.

Pane cœli saturata,
 Stat a terris elevata
 Cubiti distantia ;
 Mente rapta exsultavit :
 " Volitemus," exclamavit,
 " Ad cœli fastigia."

Eia, mater et matrona,
 Advocata et patrona
 Sis pro tuis filiis,
 Ut dum carne exuemur,
 Nato tuo sociemur
 Paradisi gaudiis.
 Amen.

O saintly matron, whose
 soul was pierced with com-
 passion for the dear Wounds
 of her Crucified Lord ! She
 wept for lovewhen she thought
 upon them, and her tears be-
 dewed the spot on which she
 prayed.

When she received the Bread
 of Heaven, she was raised from
 the ground, and, in her rap-
 ture, exclaimed with joy :
 " Let us fly to heaven above !"

O mother and matron ! be
 to us thy children an advocate
 and patroness. That so, when
 we quit the flesh, we may be
 united to Augustine, thy son,
 in the joys of paradise. Amen.

O thou model of mothers ! Christendom honours thee as one of the most perfect types of human nature regenerated by Christ. Previous to the Gospel, during those long ages when Woman was kept in a state of abjection, a Mother's influence on her children was feeble and insignificant ; her duties were generally limited to looking after their bodily well-being ; and if some mothers of those times have handed their names down to posterity, it is only because they taught their sons to covet and win the passing glory of this world. But we have no instance, in pagan times, of a mother training her son to virtue, following him from city to city that she might help him in the struggle with error and the passions, and encourage him to rise after a fall ; we do not meet with one who devoted herself to continual prayer and tears, with a view to obtain her son's return to truth and virtue. Christianity alone has revealed a Mother's mission and power.

What forgetfulness of thyself, O Monica, in thine

incessant endeavour to secure Augustine's salvation! After God, it is for him thou livest; and to live for thy son in such a way as this, is it not living for God, who deigns to use *thee* as the instrument of his grace? What carest thou for Augustine's glory and success in this world, when thou thinkest of the eternal dangers to which he is exposed, and of his being eternally separated from God and thee? There is no sacrifice or devotedness which thy maternal heart is not ready to make, in order to satisfy the Divine justice: it has its rights, and thou art too generous not to satisfy them. Thou waitest patiently, day and night, for God's good time to come. The delay only makes thy prayer more earnest. Hoping against all hope, thou at length feelest, within thy heart, the humble but firm conviction, that the object of all these tears can never be lost. *Moved with mercy* towards thee, as he was for the sorrowing mother of Naim, he speaks with that voice, which nothing can withstand: "*Young man! I say to thee, arise!*" and he gives him to his mother;¹ he gives thee the dear one whose death thou hadst so bitterly bewailed, but from whom thou couldst not tear thyself.

What a recompense of thy maternal love is this! God is not satisfied with restoring thee Augustine full of life; from the very depths of error and sin, this son of thine rises, and, at once, to the highest virtue. Thy prayers were that he might become a Catholic, and break certain ties which were both a disgrace and danger to him; when lo! one single stroke of grace has raised him to the sublime state of the Evangelical Counsels. Thy work is more than done, O happy mother! Speed thee to heaven; where till thy Augustine joins thee, thou art to gaze on the saintly life and works of this son, whose salvation is due to thee, and whose bright glory, even

St. Luke, vii. 14, 15.

while he sojourns here below, sheds the sweetest halo over thy venerated name.

From the eternal home, where thou art now happy with this son of thine, who owes to thee his life both of earth and heaven,—cast a loving look, O Monica, on the many Christian mothers, who are now fulfilling on earth the hard but noble mission which was once thine. *Their* children are also dead with the death of sin; and they would restore them to true life, by the power of their maternal love. After the Mother of Jesus, it is to thee that they turn, O Monica,—thou whose prayers and tears were once so efficacious and so fruitful. Take their cause in hand; thy tender and devoted heart cannot fail to compassionate them in the anguish, which was once thine own. Keep up their courage; teach them to hope. The conversion of these dear ones is to cost them many a sacrifice; get them the generosity and fortitude needed for their paying the price thus asked of them by God. Let them remember, that the conversion of a soul is a greater miracle than the raising a dead man to life; and that Divine Justice demands a compensation, which they, the mothers of these children, must be ready to make. This spirit of sacrifice will destroy that hidden egotism, which is but too frequently mingled with what seems to be affection of the purest kind. Let them ask themselves, if they would rejoice, as thou didst, O Monica, at finding that a vocation to the Religious Life were the result of the conversion they have so much at heart? If they are thus disinterested, let them not fear; their prayers and sufferings must be efficacious; sooner or later, the wished-for grace will descend upon the Prodigal, and he will return to God and his mother.

MAY 5.

SAINT PIUS THE FIFTH,

POPE.

WE have already met with the names of several Pontiffs on the Paschal Calendar. They form a brilliant constellation around our Risen Jesus, who, during the period between his Resurrection and Ascension, gave to Peter, their predecessor, the Keys of the kingdom of heaven. Anicetus, Soter, Caius, Cletus and Marcellinus, held in their hands the palm of martyrdom : Leo was the only one that did not shed his blood in the cause of his Divine Master. To-day, there comes before us a holy Pope, who governed the Church in these latter times ; he is worthy to stand amidst the Easter group of Pontiffs. Like Leo, Pius the Fifth was zealous in combating heresy ; like Leo, he saved his people from the Barbarian yoke.

The whole life of Pius the Fifth was a combat. His Pontificate fell during those troubled times, when Protestantism was leading whole countries into apostacy. Italy was not a prey that could be taken by violence : artifice was therefore used, in order to undermine the Apostolic See, and thus envelop the whole Christian world in the darkness of heresy. Pius, with untiring devotedness, defended the Peninsula from the danger that threatened her. Even before he was raised to the Papal Throne, he frequently exposed his life by his zeal in opposing the preaching

of false doctrines. Like Peter the Martyr, he braved every danger, and was the dread of the emissaries of heresy. Placed upon the Chair of Peter, he kept the innovators in check by fear, he roused the sovereigns of Italy to energy, and by measures of moderate severity, he drove back beyond the Alps the torrent, that would have swept Christianity from Europe, had not the Southern States thus opposed it. From that time forward, Protestantism has never made any further progress : it has been wearing itself out by intestine anarchy of doctrines. We repeat it : this heresy would have laid all Europe waste, had it not been for the vigilance of the Pastor, who animated the defenders of Truth to resist it where it already existed, and who set himself as a wall of brass against its invasion in the country where he himself was the Master.

Another enemy, taking advantage of the confusion caused in the West by Protestantism, organised an expedition against Europe. Italy was to be its first prey. The Ottoman fleet started from the Bosphorus. Here again, there would have been the ruin of Christendom, but for the energy of the Roman Pontiff, our Saint. He gave the alarm, and called the Christian Princes to arms. Germany and France, torn by domestic factions that had been caused by heresy, turned a deaf ear to the call. Spain alone, together with Venice and the little Papal fleet, answered the Pontiff's summons. The Cross and Crescent were soon face to face in the Gulf of Lepanto. The prayers of Pius the Fifth decided the victory in favour of the Christians, whose forces were much inferior to those of the Turks. We shall have to return to this important event when we come to the Feast of the Rosary, in October. But we cannot omit mentioning, to-day, the prediction uttered by the holy Pope, on the evening of the great day of October 7th, 1571. The battle between the Christian and Turkish

fleets lasted from six o'clock in the morning till late in the afternoon. Towards evening, the Pontiff suddenly looked up towards heaven, and gazed upon it, in silence, for a few seconds. Then turning to his attendants, he exclaimed: "Let us give thanks to God! The Christians have gained the victory!" The news soon arrived at Rome; and thus, Europe once more owed her salvation to a Pope! The defeat at Lepanto was a blow to the Ottoman Empire, from which it has never recovered: its fall dates from that glorious day.

The zeal of this holy Pope for the reformation of Christian morals, his establishing the observance of the laws of discipline prescribed by the Council of Trent, and his publishing the new Breviary and Missal,—have made his six years' Pontificate to be one of the richest periods of the Church's history. Protestants themselves have frequently expressed their admiration of this vigorous opponent of the so-called *Reformation*. "I am surprised," said Bacon, "that the Church of Rome has not yet canonised this great man." Pius the Fifth did not receive this honour till about a hundred and thirty years after his death;—so impartial is the Church, when she has to adjudicate this highest of earthly honours even to her most revered Pastors!

Of the many miracles which attested the merits of this holy Pontiff, even during his life, we select the two following. As he was one day crossing the Vatican piazza, which is on the site of the ancient Circus of Nero, he was overcome with a sentiment of enthusiasm for the glory and courage of the Martyrs, who had suffered on that very spot, in the first Persecution. Stooping down, he took up a handful of dust from the hallowed ground, which had been trodden by so many generations of the Christian people since the peace of Constantine. He put the dust into a

cloth, which the Ambassador of Poland, who was with him, held out to receive it. When the Ambassador opened the cloth, after returning to his house, he found it all saturated with blood, as fresh as though it had been that moment shed : the dust had disappeared. The faith of the Pontiff had evoked the blood of the Martyrs, which thus gave testimony, against the heretics, that the Roman Church, in the 16th Century, was identically the same as that for which those brave heroes and heroines laid down their lives in the days of Nero.

The heretics attempted, more than once, to destroy a life, which baffled all their hopes of perverting the Faith of Italy. By a base and sacrilegious stratagem, aided as it was by an odious treachery, they put a deadly poison on the feet of the Crucifix, which the Saint kept in his Oratory, and which he was frequently seen to kiss with great devotion. In the fervour of prayer, Pius was about to give this mark of love to the image of his Crucified Master,—when suddenly the feet of the Crucifix detached themselves from the Cross, and eluded the proffered kiss of the venerable old man. The Pontiff at once saw through the plot, whereby his enemies would fain have turned the life-giving Tree into an instrument of death.

In order to encourage the Faithful to follow the sacred Liturgy, we will select another interesting example from the life of this great Saint. When, lying on his bed of death, and just before breathing his last, he took a parting look at the Church on earth, which he was leaving for that of Heaven. He wished to address a final prayer for the Flock which he knew was surrounded by danger; he therefore recited, but with a voice that was scarcely audible, the following stanza of the Paschal Hymn: " We beseech thee, O Creator of all things ! that, in these

"days of Paschal joy, thou defend thy people from every assault of death!"¹

Let us now read the eulogy of this Saintly Pope of modern times, as given in the Divine Office.

Pius was born at Bosco, a town in Lombardy, though his parents were the Ghisleri, a noble family at Bologna. He entered the Order of the Friars Preachers, when he was fourteen years of age. He was remarkable for his patience, deep humility, great mortifications, love of prayer and religious discipline, and most ardent zeal for God's honour. He applied himself to the study of Philosophy and Theology, and with so much success, that, for many years, he taught them in a manner that gained him universal praise. He preached the word of God in many places, and produced much fruit. For a long period, he held with dauntless courage the office of Inquisitor; and, at the risk of his life, preserved many cities from the then prevalent heresy.

Pius in oppido Insubriæ, quod Boscum vocant, natus, sed e Bononia oriundus ex nobili Ghisleriorum familia, cum quatuordecim esset annorum, Ordinem Prædicatorum ingressus est. Erat in eo admirabilis patientia, profunda humilitas, summa vitæ austeritas, continuum orationis studium, et regularis observantiæ, ac divini honoris ardentissimus zelus. Philosophiæ vero, ac Theologiæ incumbens, adeo in iis excelluit, ut illas docendi munus magna cum laude per multos annos exercuerit. Sacras conciones pluribus in locis cum ingenti auditorum fructu habuit. Inquisitionis officium inviolabili animi fortitudine diu sustinuit, multasque civitates, non sine vitæ discrimine, ab hæresi tunc grassante immunes servavit.

¹The Stanza recited by the dying Pontiff, was, in the Breviary of his time, as follows:

Quæsumus, Auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.

When the Hymns were corrected, under the pontificate of Urban the Eighth, this stanza was totally changed: *Ut sis perenne mentibus*, &c. [The Monastic Breviary has retained the original. —TR.]

A Paulo Quarto, cui ob eximias virtutes charissimus erat, ad Nepesinum et Sutrinum Episcopatum promotus, et post biennium, inter Romanæ Ecclesiæ Presbyteros Cardinales adscriptus fuit. Tum ad Ecclesiam Montis Regalis in Subalpinis a Pio Quarto translatus, cum plures in eam abusus irrepsisse cognovisset, totam diocesim lustravit; rebusque compositis, Romam reversus, gravissimis expediendis negotiis applicatus, quod justum erat apostolica libertate, et constantia decernebat. Mortuo autem Pio, præter omnium expectationem electus Pontifex, nihil in vitæ ratione, excepto exteriori habitu, immutavit. Fuit in eo religionis propagandæ perpetuum studium, in Ecclesiastica disciplina restituenda indefessus labor, in extirpandis erroribus assidua vigilantia, in sublevandis egentium necessitatibus indeficiens beneficentia, in Sedis Apostolicæ juribus vindicandis robor invictum.

Selimum Turcarum tyrannum multum elatum victoriis, ingenti comparata classe, ad Echinades insulas, non tam armis, quam fuis ad Deum precibus devicit. Quam victoriam ea ipsa hora, qua obtenta fuit,

Paul the Fourth, who esteemed and loved him on account of his great virtues, made him bishop of Nepi and Sutri, and, two years later, numbered him among the Cardinal Priests of the Roman Church. Having been translated by Pius the Fourth to the Church of Mendovi, in Piedmont, and finding that many abuses had crept in, he made a visitation of the whole diocese. Having put all things in order, he returned to Rome, where he was intrusted with matters of the gravest importance; all of which he transacted with an apostolic impartiality and firmness. At the death of Pius the Fourth, he was, contrary to everyone's expectation, chosen Pope. With the exception of his outward garb, he changed nothing of his manner of life. The following are the virtues in which he excelled: unremitting zeal for the propagation of the Faith, untiring efforts for the restoration of Ecclesiastical discipline, assiduous vigilance in extirpating error, unfailing charity in relieving the necessities of the poor, and invincible courage in vindicating the rights of the Apostolic See.

A powerful fleet having been equipped, at Lepanto, against Selimus, the emperor of the Turks, who was flushed with the many victories he had gained,—the Pontiff won the battle, not so much by arms as by prayers. He, by a

divine revelation, knew of the victory the moment it was won, and announced it to his household. Whilst engaged in preparing a new expedition against the Turks, he fell dangerously ill. He suffered the most excruciating pains with exceeding great patience. When his last hour approached, he received the Sacraments, according to the Christian practice, and most calmly breathed forth his soul into God's hands in the year 1572, and in the sixty-eighth year of his age, after a pontificate of six years, three months, and twenty-four days. His body is honoured by the devout veneration of the Faithful; it lies in the Church of Saint Mary Major. Through his intercession, many miracles have been wrought by God; which being authentically proved, he was canonised by Pope Clement the Eleventh.

Deo revelante, cognovit, suisque familiaribus indicavit. Dum vero novam in ipsos Turcas expeditionem moliretur, in gravem morbum incidit; et acerbissimis doloribus patientissime toleratis, ad extrema deveniens, cum Sacramenta de more suscepisset, animam Deo placidissime reddidit, anno millesimo quingentesimo septuagesimo secundo, ætatis suæ sexagesimo octavo; cum sedisset annos sex, menses tres, dies viginti quatuor. Corpus ejus in Basilica sanctæ Mariæ ad Præsepe summa fidelium veneratione colitur, multis a Deo ejus intercessione patratis miraculis. Quibus rite probatis, a Clemente Undecimo, Pontifice Maximo, Sanctorum numero adscriptus est.

St. Pius is one of the leading glories of the Dominican Order. We find the following Responsories and Hymns in the Breviary of that Order

RESPONSORIES.

Ry. Whilst this new Moses was praying to God on the mount, with hands extended, the perfidious Amalec, Israel's foe, was put to flight on the gulf of Lepanto, * And the victory was revealed to Pius. Alleluia.

Ry. Dum novus hic Moyses in colle pansis manibus Deum precabatur, ad Nauptum Amalec Israeli perfidus mari profigatur: * Partaque victoria Pio revelatur. Alleluia.

Ÿ. Dum extendit virgam Rosarii, demerguntur hostes nefarii. * Partaque victoria Pio revelatur. Alleluia.

Ÿ. Whilst he stretched forth the rod of the Rosary, the wicked enemies were drowned in the sea. * And the victory was revealed to Pius. Alleluia.

Ry. Ad ceram Agni candelæ, a Pio benedicti, captant salutem languidi : resiliunt piroboli : * Sclopos evadunt icti. Alleluia.

Ry. The white waxen Lambs, that were blessed by Pius, gave health to the sick : the bullets that were fired, rebounded : * They that were shot at, escaped injury. Alleluia.

Ÿ. Dat farinis incrementa, sedat ignium tormenta : tranquillantur maria. * Sclopos evadunt icti. Alleluia.

Ÿ. They multiplied flour, they quenched fire, they calmed the sea. * They that were shot at, escaped injury. Alleluia.

Ry. Priscos agones martyrum ostentans Romanorum, ingens edit miraculum : * In turba populorum, Alleluia.

Ry. To show the ancient combats of the Martyrs of Rome, he works a great miracle : * Before a crowd of people. Alleluia.

Ÿ. Oratori Christiano dans e campo Vaticano cruentatos pulveres. * In turba populorum. Alleluia.

Ÿ. He gives to a Christian Ambassador some dust impregnated with blood, which he took up from the Vatican ground. * Before a crowd of people. Alleluia.

Ry. Christi plantas osculari fixas cruci gestiit ; sed pro vita sui chari pedes ista retrahit : * Toxicos imbutis dari oscula prohibuit. Alleluia.

Ry. He wished to kiss the feet of Christ fastened to the Cross ; but the feet withdrew, that the life of Christ's dear servant might be saved : * They were covered with poison, and would not be kissed. Alleluia.

Ÿ. Absit mihi gloriari, absit oscula venari, nisi in cruce Domini : * Toxicos imbutis dari oscula prohibuit. Alleluia.

Ÿ. God forbid that I should glory, God forbid that I should seek to imprint my kisses, save in the Cross of my Lord. * They were covered with

poison, and would not be kissed.

HYMN.

Let our sweet organs give forth their glad sound in honour of blessed Pius ! Let the joys of this sacred day dispel all dismal storms.

His name in baptism was *Michael*, and he conquered the devil in battle : he took the name of *Pius*, and repressed the impious foe.

He was the firm shield against the dangers that attacked the Church : he was the strong sword that mowed down the ranks of the heretics.

He was the zealous Phinees who stood for the defence of the Holy City, that he might protect the Faithful from the scimitar of the Turks.

His strenuous care redisciplined morals ; and to impious errors he opposed a barrier of restraint.

Pius had too generous a heart to hide his wealth in a napkin ; he threw open his whole treasury, that he might relieve the necessities of his people.

Kind father of the poor, with his hands ever pouring forth charity, he fed and amply provided for his subjects when suffering famine.

We beseech thee, O Creator of all things ! that, in these days of Paschal joy, thou defend thy people from every assault of death. Amen.

Pio beato jubilos
Canora plegant organa :
Nimbosque pellant nubilos
Sacrae diei gaudia.

Hic Michael certamine
Fregit draconis impetum :
Pique sumpto nomine,
Hostem repressit impium.

Ecclesiae pericula
Umbone firmo depulit :
Sectariorum spicula
Mucrone forti messuit.

Zelosus iste Phinees
Sacris stetit pro mœnibus,
Ut barbaros acinaces
Arceret a fidelibus.

Hic disciplinam moribus
Cura revexit sedula :
Et impiis erroribus
Objecit hic repagula.

Pii talenta largitas
Non vinxit in sudario
Necessitates publicas
Toto juvans ærario.

Pater benignus pauperum
Manus habens tornatiles,
Pavit greges famelicos
Effusione munerum.

Quæsumus auctor omnium,
In hoc paschali gaudio,
Ab omni mortis impetu
Tuum defende populum.
Amen,

The following hymn is placed near the tomb of our Saint, in the Church of Saint Mary Major, for the use of those who visit his Shrine.

HYMN.

Bellicum tumultus ingruit,
Cultus Dei contemnitur :
Ultrixque culpam perse-
quens,

Jam poena terribilis imminet.

Quem nos, in hoc discrimine,

Cœlestium de sedibus
Præsentiorem vindicem,
Quam te, Pie, invocabimus?

Nemo, beate Pontifex,
Intensiore robore
Quam tu, superni numinis
Promovit in terris decus ;

Ausisve fortioribus
Avertit a cervicibus,
Quod christianis gentibus
Jugum parabant barbari.

Majora qui cœlo potes,
Tu supplices nunc aspice :
Tu civium discordias
Compesce et iras hostium.

Precante te, pax aurea
Terras revisat, ut Deo
Tuti queamus reddere
Mox lætiora cantica.

Tibi, beata Trinitas,
Uni Deo sit gloria,
Laus et potestas omnia
Per sæculorum sæcula.
Amen.

The scourge of war is on us,
for the worship of God is de-
spised : the chastisement that
avenges guilt is menacing our
earth.

In this peril, which of the
heavenly citizens can we in-
voke in our defence, better
than thee, O Pius ?

O blessed Pontiff ! no mortal
ever laboured with such
zealous vigour to promote God's
glory on earth as thou didst ;

No mortal ever struggled,
as thou didst, to free Christian
lands from the yoke which
barbarians were seeking to put
upon them.

Thy power is greater now
that thou art in heaven :—look
upon us thy clients ! Keep
civil discord down, and repel
our enemies.

May thy prayers bring
golden Peace upon the earth ;
that, being in calm security,
we may sing our canticles to
God with a gladder heart.

To thee, O Blessed Trinity,
one God, be glory, praise and
power, for ever and ever
Amen.

Pontiff of the living God ! thou wast, whilst on
earth, *the pillar of iron and wall of brass*, spoken
of by the Prophet.¹ Thine unflinching firmness

Jerem. i. 18.

preserved the flock intrusted to thee from the violence and snares of its many enemies. Far from desponding at the sight of the dangers, thy courage redoubled, just as men raise the embankments higher, when they see the torrent swell. By thee was the spread of Heresy checked; by thee was the Mussulman invasion repelled, and the haughty Crescent humbled. God honoured thee, by choosing thee as the avenger of his glory, and the deliverer of the Christian people: receive our thanks, and the homage of our humble praise! By thee were repaired the injuries done to the Church during a period of unusual trial. The true reform,—the reform that is wrought by authority,—was vigorously applied by thy strong and holy hand. To thee is due the restoration of the Divine Service, by the publication of the Books of holy Liturgy. And all these glorious deeds were done in the six short years of thy laborious Pontificate!

Hear, now, the prayers addressed to thee by the Church Militant, whose destinies were once in thy hands. When dying, thou didst beseech our Risen Jesus to grant her protection against the dangers which were then threatening her: oh! see the state to which licentious error has now reduced almost the whole Christian world! The Church has nothing left to her, wherewith to make head against her countless enemies, save the promises of her Divine Founder; all visible support is withdrawn from her; she has been deprived of everything except the merit of suffering and the power of prayer. Unite, O holy Pontiff, *thy* prayers to hers, and show how unchanged is thy love of the Flock of Christ. Protect, in Rome, the Chair of thy Successor, attacked as it now is by open violence and astute hypocrisy. Princes and Peoples seem to have conspired against God and his Christ:—disconcert the schemes of sacrilegious ambition, and the plots of impiety which would fain

give the lie to the word of God. Avert, by thine intercession, the scourges which are threatening Europe, that has become ungrateful to the Church, and indifferent to the attempts made against *her* to whom they owe all they have. Pray that the blind may see, and the wicked be confounded. Pray that the True Faith may enlighten those numberless souls that call error truth, and darkness light.

In the midst of this dark and menacing night, thine eyes, O holy Pontiff, discern them that are the faithful sheep of Christ: bless them, aid them, increase their number. Ingraft them to the venerable Tree which dieth not, that so they may not be drifted by the storm. Get them docility to the Faith and traditions of holy Church; it is their only stay amidst the tide of error, which is now threatening to deluge the whole world. Preserve to the Church the holy Order, in which thou wast trained for the high mission destined for thee; keep up within her that race of men, powerful in work and word, zealous for the Faith and sanctification of souls, of which we read in her Annals, and which has yielded Saints such as thyself. And lastly, O Pius, remember that thou wast once the Father of the Faithful: oh! continue to be so, by thy powerful intercession, till the number of the elect be filled up!

MAY 6.

SAINT JOHN

BEFORE THE LATIN GATE.



THE Beloved Disciple John, whom we saw standing near the Crib of the Babe of Bethlehem, comes before us again to-day; and this time, he is paying his delighted homage to the glorious Conqueror of death and hell. Like Philip and James, he too is clad in the scarlet robe of Martyrdom. The Month of May, so rich in Saints, was to be graced with the Palm of St. John.

Salome one day presented her two sons to Jesus, and, with a mother's ambition, she asked him to grant them the highest places in his kingdom. The Saviour, in his reply, spoke of the Chalice which he himself had to drink, and foretold that these two Disciples would also drink of it. The elder, James the Greater, was the first to give his Master this proof of his love; we shall celebrate his victory when the sun is in Leo; it was to-day that John, the younger Brother, offered his life in testimony of Jesus' Divinity.

But the martyrdom of such an Apostle called for a scene worthy the event. Asia Minor, which his zeal had evangelised, was not a sufficiently glorious land for such a combat. Rome,—whither Peter had transferred his Chair and where he died on his cross, and where Paul had bowed down his venerable head beneath the sword,—Rome alone deserved the honour of seeing

the Beloved Disciple march on to Martyrdom, with that dignity and sweetness which are the characteristics of this veteran of the Apostolic College.

Domitian was then Emperor,—the tyrant over Rome and the world. Whether it were that John undertook this journey of his own free choice, and from a wish to visit the Mother-Church, or that he was led thither bound with chains, in obedience to an imperial edict,—John, the august founder of the Seven Churches of Asia Minor, appeared before the Tribunal of pagan Rome. He was convicted of having propagated, in a vast province of the Empire, the worship of a Jew that had been crucified under Pontius Pilate. He was a superstitious and rebellious old man, and it was time to rid Asia of his presence. He was therefore sentenced to an ignominious and cruel death. He had somehow escaped Nero's power: but he should not elude the vengeance of Cæsar Domitian!

A huge cauldron of boiling oil is prepared in front of the Latin Gate. The sentence orders that the preacher of Christ be plunged into this bath. The hour is come for the second son of Salome to partake of his Master's Chalice. John's heart leaps with joy, at the thought that he,—the most dear to Jesus, and yet the only Apostle that has not suffered death for him,—is, at last, permitted to give him this earnest of his love. After cruelly scourging him, the executioners seize the old man, and throw him into the cauldron; but, lo! the boiling liquid has lost all its heat; the Apostle feels no scalding; on the contrary, when they take him out again, he feels all the vigour of his youthful years restored to him. The Prætor's cruelty is foiled, and John, the Martyr in desire, is to be left to the Church for some few years longer. An imperial decree banishes him to the rugged Isle of Patmos, where God reveals to him the future of the Church, even to the end of time.

The Church of Rome, which counts the abode and martyrdom of St. John as one of her most glorious memories, has marked, with a Basilica, the spot where the Apostle bore his noble testimony to the Christian Faith. This Basilica stands near the Latin Gate, and gives a *title* to one of the Cardinals.

In honour of the great Apostle of love, we give the following Sequence, composed by Adam of Saint-Victor.

SEQUENCE.

The happy realm of grace,
(where the King of glory is
seen by the soul's unfettered
ken), gives union with his
God, and equality with Angels,
to John, whose revelations
have made known to men the
mysteries of heaven.

He drank of the living
waters that spring up to life
eternal, when he leaned on
his Lord's breast. The wonder-
ful miracles he wrought
have made him shine as a
bright light in the Church.
He quenched the heat of the
boiling oil.

Men know that the tor-
ments for him are cruel be-
yond measure; yet do they
wonder within themselves,
how a man can be a Martyr,
and feel no pain?

O Martyr, O Virgin, O
guardian of the Virgin by
whom the world received Him
who is its glory! pray for us
to this Jesus, from whom, and
in whom, and by whom, are
all things.

O thou that wast loved
above the rest!—by thine

Felix sedes gratiæ,
Summum regem gloriæ
Videns mentis acie

Non repulsa,
Joannem deificat,
Angelis parificat,
Spiritu qui indicat
Cœli summa.

Aquæ vivæ salientis
Hic est potus recumbentis
Supra pectus Domini
Hic exfulget miris signis,
Hic expugnat vires ignis
Et ferventis olei.

Mirantur, nimia
Tormenti sævitia,
Quod martyr quis fiat
Et pœnas non sentiat.

O martyr, o virgo,
O custos Virginis
Per quam mundo gloria,
Ex quo sunt, in quo sunt,
Per quem sunt omnia,
Per te det suffragia!

O dilecte præ cæteris,
Christum, a quo diligaris,

Interpellans
Et exorans,
Nos ei concilia.

intercession and prayers, render propitious unto us the Jesus, by whom thou wast loved.

Tu qui rivus, duc ad fontem,
Tu qui collis, duc ad montem;
Præsta Sponsum
Ad videndum,
Virgo totus gratia.
Amen.

Lead us to the Fountain, thou that art a stream ! Lead us to the Mountain, thou that art a hill ! O thou, whom grace made so wholly pure, pray for us that we may see the Beloved. Amen.

We are delighted to meet thee again, dear Disciple of our risen Jesus ! The first time we saw thee, was at Bethlehem, where thou wast standing near the *Expected of Nations*, the promised Saviour, who was sweetly sleeping in his Crib. We then thought on all thy glorious titles : Apostle, Evangelist, Prophet, high-soaring Eagle, Virgin, Doctor of Charity, and, above all, Jesus' Beloved Disciple. To-day, we greet thee as Martyr ; for if the ardour of thy love quenched the fire prepared for thy torture, thy devotedness to Christ had honestly and willingly accepted the Chalice, of which he spoke to thee in thy younger years. During these days of Paschal Time, which are so rapidly fleeting by, we behold thee ever close to this divine Master, who treats thee with every mark of affection. Who could be surprised at his partiality towards thee ? Wast thou not the only one of all the Disciples, who stood at the foot of the Cross ? Was it not to thee that he gave the care of his Mother, and made her thine ? Wast thou not present when his Heart was opened, on the Cross, by a Spear ? When, on the morning of the great Sunday, thou repairedst with Peter to the Tomb, wast thou not, by thy faith, the first of all the Disciples, to honour Jesus' Resurrection ? Oh, yes ! thou hast a right to all the special love wherewith Jesus treats thee ;—but pray to him, for us, O blessed Apostle !

We ought to love him for all the favours he has bestowed upon us ; and yet we are tepid in his love,—we humbly confess it. Thou hast taught us to know the Infant Jesus, thou hast described to us the Crucified Jesus ; show us now the Risen Jesus, that we may keep close to him during these last few days of his sojourn on earth. And when he has ascended into heaven, get us brave hearts, that, like thee we may be prepared to drink the Chalice of trials which he has destined for us.

Rome was the scene of thy glorious confession, O holy Apostle ! She is most dear to thee ; unite, then, with Peter and Paul in protecting her. If the palm of Martyrdom be in thy hand as well as the pen of the Evangelist, remember it was at the Latin Gate that thou obtainedst it. It was in the East thou didst pass the greater part of thy life ; but the West claims the honour of counting thee as one of her grandest Martyrs. Bless our Churches, re-animate our Faith, rekindle our Love, and deliver us from the *Antichrists*, against whom thou warnedst the Faithful of thine own times, and who are causing such ravages among *us*. Adopted son of Mary ! thou art now enjoying the sight of thy Mother's glory : oh ! present to her the prayers we are offering to her during this Month, which is consecrated to her, and obtain for us the petitions which we presume to make to her.

MAY 7.

SAINT STANISLAUS,

BISHOP AND MARTYR.



THE 11th Century,—the Century of contest between the Priests of the Church and Barbarism,—deputes to-day another Martyr to our Risen Jesus. It is Stanislaus, loved by noble Poland as one of her chief protectors. He was slain at the Altar, by a Christian Prince, whom he had reproved for his crimes. The blood of the courageous Pontiff was mingled, and in the same sacrifice, with that of our Redeemer. What an invincible energy there is in these Lambs whom Jesus has sent amidst the wolves!¹ They seem to be changed, all at once, into Lions, like Jesus himself was, at his Resurrection. There is not a Century that has not had its Martyrs: some for the Faith, others for the unity of the Church, others for her Liberty, others for Justice, others for Charity, and others, like our great Saint of to-day, for the maintenance of Morals. The 19th Century, too, has had its Martyrs; scarcely a year elapses, without our hearing of some that have been added to the bright list in the far East; and who knows but what there will be Martyrs even in Europe, before the remaining thirty years have transpired? At the commencement of last Century, there was little probability of its providing such an abundant harvest of Martyrdom

¹ St. Matth. x. 16.

as it did. Of one thing we are quite sure:—whatever persecutions may arise, the Spirit of Fortitude will not be wanting to the Champions of Truth. Martyrdom is one of the Church's characteristics, and it has never failed her. The Apostles who are clinging to Jesus during these days preceding his Ascension, drank the Chalice which *he* drank; and, only yesterday, we were honouring the favourite disciple's martyrdom,—yes, even *he* had to tread the path prepared for all.

Holy Church tells us, in the account we now submit, how the saintly Bishop of Cracow was offered the glorious *Chalice*, and how courageously he accepted it.

Stanislaus was born at Cracow in Poland. His parents, (who were of a noble family), after being thirty years without children, obtained him from God by prayer. He gave promise, even from his infancy, of future sanctity. Whilst young, he applied hard to study, and made great progress in Canon Law and Theology. After the death of his parents, he wished to embrace the monastic life, and therefore distributed his rich fortune among the poor. But divine Providence willing otherwise, he was made a Canon and Preacher of the Cathedral of Cracow, by Bishop Lampert, whose successor he afterwards became. In the duties thus imposed upon him, he shone in every pastoral virtue, especially in that of charity to the poor.

Boleslaus was the then King of Poland. The Saint incurred

Stanislaus Polonus, apud Cracoviam nobili genere natus, et piis parentibus, qui antea per annos triginta steriles, illum a Deo precibus impetrarunt, ab ineunte ætate futuræ sanctitatis specimen dedit. Adolescens bonis artibus operam navavit, multumque in sacra Canonum, et theologiæ doctrina profecit: parentibus mortuis, amplum patrimonium pauperibus distribuit, vitæ monasticæ desiderio. Sed Dei providentia Canonicus Cracoviensis, et concionator factus a Lamperto Episcopo, in ejus postea locum, quamvis invitatus, sufficitur. Quo in munere, omnium pastoralium virtutum laude, et præcipue misericordia in pauperes, enituit.

Erat tum Poloniæ rex Boleslaus, quem graviter offen-

dit, quod illius notam libidinem publice arguebat. Quare in solemni regni conventu Stanislaum per calumniam in iudicium coram se vocari curat, tamquam pagum occuparet, quem Ecclesiæ suæ nomine coemerat. Quod cum neque tabulis probare posset, et testes veritatem dicere timerent, spondet Episcopus, se Petrum pagi venditorem, qui triennio ante obierat, intra dies tres in iudicium adducturum. Conditione cum risu accepta, vir Dei toto tri-duo jejuniis, et orationi incumbit: ipso sponsionis die post oblatum Missæ sacrificium, Petrum e sepulchro surgere jubet: qui statim redivivus, Episcopum ad regium tribunal euntem sequitur, ibique rege, et cæteris stupore attonitis, de agro a se vendito, et pretio rite sibi ab Episcopo persoluto, testimonium dicit, atque iterum in Domino obdormivit.

At Boleslaum frustra sæpe admonitum, Stanislaus tandem a Fidelium communionem removet. Ille iracundia furens milites in ecclesiam immittit, ut sanctum Episcopum confodiant: qui ter conati, occulta vi tertio divinitus sunt depulsi. Postremo impius rex Sacerdo-

his grave displeasure for having publicly reprimanded his notorious immorality. Wherefore in a solemn meeting of the grandees of his kingdom, the King summoned him to appear in judgment, to answer the accusation of his having appropriated to himself some land purchased in the name of his Cathedral. The bishop not being able to produce the deeds of sale, and the witnesses being afraid to speak the truth, he promised to bring before the court within three days the seller of the land, by name Peter, who had died three years previously. His proposition excited laughter, but was accepted. For three days did the man of God apply himself to fasting and prayer; and, on the day appointed, after offering up the sacrifice of the Mass, he commanded Peter to rise from his grave, who, there and then, returned to life, and followed the Bishop to the King's tribunal. There, to the bewilderment of the King and the audience, he gave his testimony regarding the sale of the land, and the price duly paid him by the Bishop. This done, he again slept in the Lord.

After several times admonishing Boleslaus, but all to no purpose, Stanislaus separated him from communion with the Faithful. Maddened with anger, the King sent soldiers into the Church, that they might put the holy Bishop to death. They thrice endeavoured to do so, but were,

each time, repelled by the hidden power of God. The impious King himself then went: and finding the Priest of God offering the unspotted victim at the Altar, he beheaded him with his own hand. The corpse was then cut in pieces and thrown into a field; but it was miraculously defended from wild beasts by eagles. During the night, the Canons of Cracow, aided by a heavenly light, collected the scattered members, and having placed them in their natural position, they found that they were immediately joined to each other, so as that not a single mark of a wound was traceable. God manifested the sanctity of his servant by many other miracles, which occurred after his death, and which induced Pope Innocent the Fourth to proceed to his Canonisation.

tem Dei, hostiam immaculatam ad altare offerentem, sua manu obtruncat: corpus membratim concisum, et per agros projectum, aquilæ a feris mirabiliter defendunt. Mox Canonici Cracovienses sparsa membra nocturni de cœlo splendoris indicio colligunt, et suis locis apte disponunt; quæ subito ita inter se copulata sunt, ut nulla vulnorum vestigia exstarent. Multis præterea miraculis servi sui sanctitatem Deus declaravit post ejus mortem; quibus permotus Innocentius Quartus, summus Pontifex, illum in sanctorum numerum retulit.

Thou wast powerful in word and work, O Stanislaus! and our Lord rewarded thee with a Martyr's crown. From thy throne of glory, cast a look of pity upon us; obtain for us from God that gift of fortitude, which was so prominent in thee, and which we so much need in order to surmount the obstacles which impede our progress. Our Risen Lord must have no cowards among his soldiers. The Kingdom, into which he is about to enter,—he took it by assault; and he tells us plainly, that if we would follow him thither, we must prepare to use *violence*.¹ Brave soldier of the living God! get us brave hearts. We

¹ St. Matth. xi. 12.

need them for our combat,—whether that be one of open violence for the Faith or unity of the Church, or one which is to be fought with the invisible enemies of our salvation. Thou wast indeed a good shepherd, for the presence of the world neither made thee flee nor fear;—ask our Heavenly Father to send us Shepherds like thee. Succour Holy Church, for she has to contend with enemies in every part of the world. Convert her persecutors, as thou convertedst Boleslaus; he was thy murderer, but thy Martyrdom won mercy for him. Remember thy dear Poland, which honours thee with such fervent devotion. Break the iron yoke that has so long crushed her. Yes,—it is time for her to regain her rank among nations. During the severe trials, which her sins have drawn down upon her, she has maintained the sacred link of Catholic Faith and unity; she has been patient and faithful; ask our Risen Jesus to have pity on her, and reward her patience and fidelity. May he mercifully grant her a share in his Resurrection;—that day will be one of joy for the whole Christian world, and a new Canticle will be sung throughout the earth, to the Lord our God.

MAY 8.

THE APPARITION OF ST. MICHAEL,
THE ARCHANGEL.

—◆—

DAVID foretold that the Emmanuel's coming into this world would be greeted by the Angels, and that they would humbly *adore* him on his first appearing among us.¹ We saw this prophecy fulfilled on the Night ever blessed, when Mary brought forth the Fruit of her womb. The Angelic choirs sang one of their heavenly hymns, which led the Shepherds to the Stable; we blended our songs with theirs, in homage to our infant God. The Resurrection of our Emmanuel was sure to be honoured by the presence of these blessed Spirits, who had witnessed, with amazement and trembling, the humiliations and cruelties of his Passion. The moment he passed through the barrier that imprisoned him in his Sepulchre, an Angel, with a face beaming as the sun, and garments white as snow, came and rolled back the Stone, and proclaimed to the holy Women, that He whom they were seeking had risen. When they entered the cave of the Sepulchre, two other Angels, clad in white robes, appeared to them, and repeated the tidings of Jesus' triumph.

Let us reverently honour these princely heralds of our deliverance, and consider how respectfully they cluster round Jesus their King and God, during the

¹ Ps. xcvi. 8. Heb. i. 6.

forty days after his Resurrection. They adore this glorified Humanity, which they are soon to see raised up to the highest heavens, and throned at the Father's right hand. They rejoice with us in the happiness brought to us by this Paschal Feast, which restores immortality to us in the person of our Risen Saviour; and thus, as St. Gregory told us a few days back, "it is the Feast of the Angels, because, by its recalling us to heaven, it fills up their number."¹ It was but right, therefore, that Paschal Time should devote one of its days to honouring the Angelic Spirits. Eight days previous to the Annunciation, we kept the feast of St. Gabriel, our Lady's honoured messenger; to-day, it is St. Michael, the Archangel and Prince of the heavenly host, that is to receive our love and praise. He himself selected this day, by appearing on it, and leaving us a pledge of his presence and protection.

The very name of *Michael* urges us to honour this glorious Spirit; it is a cry of enthusiasm and fidelity, for it signifies: "Who is like unto God?" Satan trembles at hearing this name, for it reminds him of the noble protest wherewith the bright Archangel answered the call of the rebel angels. Michael proved his strength and prowess when he fought the great battle in heaven. On that account, he was made the Guardian and Protector of God's people;—of the Jews first, and afterwards, of the Christian Church, for the Synagogue forfeited all her honours. Michael now watches over Jesus' Spouse, our mother; he supports her in her trials, and she wins no triumph in which he has not had some hand.

But, we are not to suppose, that the holy Archangel is so engaged in looking after the general interests of Christ's kingdom on earth, that he cannot attend to the prayers of each individual member of

¹ *Paschal Time*, vol. i. page 135.

the Church. God has given him a compassionate love for men; and there is not a single soul that escapes his notice. He wields the sword in defence of the Spouse of Christ; he wars with the dragon, who is ever lying in wait for the Woman and her Child;¹—but, at the same time, he is attentive to each one of *us*; for, after having confessed our sins to Almighty God, and to the Blessed Mary ever a Virgin, we acknowledge them likewise to Blessed Michael the Archangel, and beseech him to pray for us to the Lord our God.

He assists at every death-bed, for his special office is to receive the souls of the elect, on their quitting the flesh. He, with loving solicitude and princely bearing, presents them to the Light Eternal, and introduces them into the House of God's glory. It is holy Church herself that tells us, in the words of her Liturgy, of these prerogatives of the great Archangel. She teaches us, that he has been *set over* Paradise, and that God has given him the charge of leading to heaven the souls of them that *are to be received* there. On the Last Day, when our Risen Jesus is to appear on the clouds of heaven to judge mankind, Michael will have to fulfil a ministry of awful import;—he, with the rest of the Angels, will have to separate the good from the bad, all of whom will then have resumed their bodies in the general resurrection. Our Catholic Forefathers, in the Middle Ages, were fond of representing the holy Archangel engaged in this dread function. They put him standing at the foot of Jesus' judgment-seat, and holding a scale, in which he is weighing the souls of men and their works.

Devotion to St. Michael was sure to spread through the Church, especially after the worship of idols had been banished from the various countries, and men

¹ Apoc. xii. 13.

were no longer tempted to give divine honour to creatures. Constantine built in honour of the great Archangel a celebrated Church called *Michaelion*; and at the time of Constantinople's falling under the power of the Turks, there were no less than fifteen Churches that bore the name of *Saint Michael*, either in the City or the suburbs. In other parts of Christendom, this devotion took root only by degrees; and it was by the holy Archangel's appearing to men, that the Faithful were prompted to have recourse to him. These apparitions were local, and for reasons which to us might seem of secondary importance: but God, who, from little causes, produces great effects, made use of them whereby to excite Christians to have confidence in their heavenly protector. The Greeks celebrate the apparition that took place at Chone, the ancient Colossa, in Phrygia. There was, in that city, a Church dedicated to St. Michael, and it was frequently visited by a holy man, named Archippus, who was violently persecuted by the pagans. One day, when Archippus was at his devotions in his favourite St. Michael's, his enemies resolved to destroy both him and the Church. Hard by, ran a brook which flowed into the river Lycus; this they turned off, and flooded the ground on which stood the Church. Suddenly, there appeared the Archangel St. Michael, holding a rod in his hand: the water immediately receded, and flowed into a deep gulf, near Colossa, where the Lycus empties itself and disappears. The date of this apparition is not certain, beyond its having occurred at the period when the pagans were numerous enough in Colossa to harass the Christians.

Another apparition, which encouraged devotion to St. Michael in Italy, took place on Mount Gargano, in Apulia; it is the one honoured by to-day's feast. A third happened on Mount Tomba, on the coast of Normandy: we will commemorate it on the 16th October

The feast we are keeping to-day is not so solemn as the one of September 29th; it is, however, more exclusively in honour of St. Michael, inasmuch as the Autumn Feast includes all the choirs of the Angelic hierarchy. The Roman Breviary gives us the following account of the apparition on Mount Gargano.

That the Blessed Archangel Michael has often appeared to men, is attested both by the authority of sacred Scripture, and by the ancient tradition of the Saints. Hence, the memory of these apparitions is commemorated in divers places. As, heretofore, Michael was honoured by the Synagogue of the Jews as Guardian and Patron, so is he now by the Church of God. A celebrated apparition of the Archangel took place under the pontificate of Gelasius 1st, in Apulia, on the top of Mount Gargano, at whose foot lies the town of Siponto.

A bull, belonging to a man who lived on the mountain, having strayed from the herd, was, after much searching, found hemmed fast in the mouth of a cave. One of its pursuers shot an arrow, with a view to rouse the animal by a wound; but the arrow rebounding, struck him that had sent it. This circumstance excited so much fear in the by-standers and in them that heard of it, that no one dared to go near the cave. The inhabitants of Siponto, therefore, consulted the Bishop; who answered, that in order

Beatum Michaellem archangelum sæpius hominibus apparuisse, et sacrorum Librorum auctoritate, et veteri sanctorum traditione comprobatur. Quamobrem multis in locis facti memoria celebratur. Eum ut olim synagoga Judæorum, sic nunc Custodem et Patronum Dei veneratur Ecclesia. Gelasio autem Primo Pontifice maximo, in Apulia in vertice Gargani montis, ad cujus radices incolunt Sipontini, archangeli Michaelis fuit illustris apparitio.

Factum est enim, ut ex gregibus armentorum Gargani cujusdam taurus longe discederet: quem diu conquisitum in aditu speluncæ hærentem invenerunt. Cum vero quidam ex illis ut taurum configeret sagittam emisisset, retorta sagitta in ipsum recidit sagittarium. Quæ res cum præsentis, ac deinceps cæteros tanto timore affecisset, ut ad eam speluncam propius accedere nemo auderet; Sipontini Episcopum consulunt: qui indicto trium dierum jejunio et oratione, rem a

Deo respondit quæri oportere.

Post triduum Michael archangelus Episcopum monet, in sua tutela esse eum locum, eoque indicio demonstrasse, velle ibi cultum Deo in sui, et Angelorum memoriam adhiberi. Quare Episcopus una cum civibus ad eam speluncam ire pergit. Quam cum in templi cujusdam similitudinem conformatam vidissent, locum illum divinis officiis celebrare cœperunt: qui multis postea miraculis illustratus est. Nec ita multo post Bonifacius papa Romæ in summo Circo sancti Michaelis Ecclesiam dedicavit tertio Kalendas octobris; quo die etiam omnium Angelorum memoriam Ecclesia celebrat. Hodiernus autem dies archangeli Michaelis apparitione consecratus est.

to know God's will, they must spend three days in fasting and prayer.

At the end of the three days, the Archangel Michael intimated to the Bishop, that the place was under his protection, and that what had occurred was an indication of his will that God should be worshipped there, in honour of himself and the Angels. Whereupon, the Bishop repaired to the cave, together with his people. They found it like a Church in shape, and began to use it for the celebration of the divine service. Many miracles were afterwards wrought there. Not long after, Pope Boniface dedicated a Church in honour of St. Michael, in the great Circus of Rome, on the third of the Kalends of October (September 29th), the day on which the Church celebrates the memory of all the Angels. But to-day's feast is kept in commemoration of the apparition of Michael the Archangel.

Holy Church tells us of the glories of St. Michael in several portions of the Liturgy; but particularly in the following Responsory and Antiphons, taken from to-day's Office.

R. Hic est Michael archangelus, princeps militiæ Angelorum: * Cujus honor præstat beneficia populorum, et oratio perducit ad regna cœlorum, alleluia.

Ÿ. Archangelus Michael præpositus Paradisi, quem

R. This is Michael the Archangel, the chief of the Angelic host: * He repays, by blessings, the honour shown him by the Faithful; and his prayer leads us to the kingdom of heaven, alleluia.

Ÿ. The Archangel Michael is set over Paradise, and is

honoured by the citizens of heaven. * He repays, by blessings, the honour shown him by the Faithful, and his prayer leads us to the kingdom of heaven, alleluia.

ANT. The Archangel Michael came with a multitude of Angels; God confided unto him the souls of the Saints, that he might lead them to the Paradise of bliss, alleluia.

ANT. Michael the Archangel came unto the aid of God's people; he stood as a help to the souls of the just, alleluia.

ANT. O most glorious Prince! Michael the Archangel! be mindful of us: here and in all places, ever pray for us to the Son of God. Alleluia, alleluia.

honorificans Angelorum civis. * Cujus honor præstat beneficia populorum, et oratio perducit ad regna cælorum, alleluia.

ANT. Venit Michael archangelus cum multitudine Angelorum, cui tradidit Deus animas Sanctorum, ut perducatur eas in Paradisum exultationis, alleluia.

ANT. Michael archangelus venit in adiutorium populo Dei; stetit in auxilium pro animabus justis, alleluia.

ANT. Princeps gloriosissime Michael archangele, esto memor nostri: hic et ubique semper precare pro nobis Filium Dei. Alleluia, alleluia.

The first of the following Hymns is used by the Church in the Vespers of the Feasts of St. Michael. The second is taken from the Lauds. They speak the praises, not only of our great Archangel, but likewise of St. Gabriel, St. Raphael, and of all the blessed Spirits in general. On the feasts of St. Michael, the Church includes all the members of the Angelic Host in her tribute of honour, inasmuch as she has not instituted a Feast for the collective celebration of the nine Choirs of Blessed Spirits.

1ST HYMN.

In the presence of the Angels, who obey thee, we praise thee, O Jesus, thou brightness and power of the Father, thou life of our hearts!

'Tis for thee that fights this army of a thousand thousand Princes, at whose head is

Te splendor, et virtus
Patris,
Te vita, Jesu, cordium,
Ab ore qui pendent tuo
Laudamus inter Angelos.

Tibi mille densa mil-
limum
Ducum corona militat:

Sed explicat victor crucem
Michael salutis signifer.

Draconis hic dirum caput
In ima pellit tartara,
Ducemque cum rebellibus
Cœlesti ab arce fulminat.

Contra ducem superbîæ
Sequamur hunc nos principem,
Ut detur ex Agni throno
Nobis corona gloriæ.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paracrito,
In sempiterna sæcula.
Amen.

Michael, the Conqueror, the
Standard-bearer of salvation,
who unfurls the Cross.

It was Michael that cast the
cruel dragon into the depths
of hell, and drove the rebels,
with their chief, from the
heavenly city.

Let us follow this Prince
against the king of pride;
that we may deserve to re-
ceive, from the throne of the
Lamb, a crown of glory.

Glory be to God the Father,
and to the Son who rose from
the dead, and to the Paraclete,
for everlasting ages. Amen.

2ND HYMN.

Christe, sanctorum decus
Angelorum,
Gentis humanæ sator, et re-
demptor,
Cœlitum nobis tribuas bea-
tas

Scandere sedes.
Angelus pacis Michael in
ædes
Cœlitus nostras veniat; se-
renæ
Auctor ut pacis lacrymosa
in æreum

Bella relet.
Angelus fortis Gabriel, ut
hostes
Pellat antiquos, et amica
cœlo,
Quæ triumphator statuit
per orbem,
Templa revisat.

Angelus nostræ medicus
salutis
Adsit e cœlo Raphael, ut
omnes

O Christ! thou the Holy
Angels' glory, the Creator and
Redeemer of mankind! grant
that we ascend to the happy
thrones of the heavenly citi-
zens.

May Michael, the Angel of
peace, come from heaven into
this our temple, and, bringing
us sweet peace, drive dismal
war back again to hell.

May Gabriel, the Angel of
strength, come and rout our
old enemies; may he often
visit the heaven-loved temples,
which the triumphant Jesus
has placed throughout the
world.

May Raphael, our heavenly
Physician, descend and visit
us, that he may heal all that
are infirm, and direct our steps

that falter in the path of life. *Sanet ægrotos, dubiosque vitæ*

May the Virgin Queen of Peace, the Mother of Light; may the holy choir of Angels; may all the inhabitants of bright heaven, ever assist and protect us.

*Dirigat actus.
Virgo dux pacis, Genitrix-
que lucis,
Et sacer nobis chorus Ange-
lorum
Semper assistat, simul et
micantis*

May the Godhead ever blessed of Father, Son, and Holy Ghost, whose glory is proclaimed through the whole world, grant us this our prayer. Amen.

*Regia cœli.
Præstet hoc nobis Deitas
beata
Patris, ac Nati, pariterque
Sancti
Spiritus, cujus resonat per
omnem*

*Gloria mundum.
Amen.*

The following Sequence is from the collection of the Monastery of Saint Gall, and was composed by the Monk Notker, in the eleventh century.

SEQUENCE.

O King of heaven! in thy praise, may our whole assembly and choir now sound forth its instruments of sweet music, and sing its hymns to thee.

For this is the day of Michael's most glorious feast, which gladdens the whole earth with beautiful joy.

Thou dividest the Angels created by thee, into nine choirs; yet do they all thy bidding, when thou willest to demand angelic service.

*Ad celebres,
Rex cœlice, laudes
Cuncta
Pangat jam canora
Caterva symphonia
Odas, atque solvat
Concio tibi nostra.
Cum jam renovantur
Michaelis inclyta
Valde festa,
Per quæ lætabunda
Perornatur machina
Mundi tota.
Novies distincta
Spirituum sunt agmina
Per te facta.
Sed cum vis,
Facis hæc flammea
Per angelicas
Officinas*

Inter primæva
 Sunt hæc nam
 Creata tua ;
 Sed cum simus nos ultima
 Factura,
 Sed imago tua.
 Theologica categorizant
 Symbola
 Nobis hæc ter tripartita
 Per privata officia.

Plebs angelica,
 Phalanx et archangelica,
 Principans turma.

Virtus Uranica,
 Ac Potestas almiphona,

Dominantia numina,
 Divinaque subsellia,
 Cherubim ætherea,
 Ac Seraphim ignicoma.

Vos, o Michael,
 Cœli Satrapa,
 Gabrielque
 Vera dans Verbi nuntia,
 Atque Raphael,
 Vitæ vernula,
 Transferte nos

Inter Paradisicolas.
 Per vos Patris cuncta
 Complentur mandata,
 Quæ dat ejusdem Sophia,
 Compar quoque Pneuma,
 Una permanens in usia,
 Cui estis administrantia
 Deo millia
 Millium sacra.

Vices per his quinas
 Bis atque quingenta
 Vestra
 Centena millena
 Assistunt in aula,
 Ad quam Rex ovem cente-
 simam
 Verbigena,

They were the first crea-
 tures of thy hands ; whereas
 we are thy last ; yet were we
 made to thine image.

This triple division of the
 heavenly Spirits, according to
 their special offices, reveals to
 us the mysterious design of
 God.

First comes the Angelic
 army ; then the phalanx of
 Archangels ; then the host of
 the Principalities.

After these, follow the hea-
 venly Virtues, the sweet-
 sounding Powers,

The spiritual Dominations,
 the Thrones divine, the ethe-
 real Cherubim, the burning
 Seraphim.

O Michael, Prince of the
 heavenly court ! Gabriel, mes-
 senger of the Incarnate Word !
 Raphael, our guide through
 life ! lead us to the company
 of the citizens of Paradise.

By you are fulfilled all the
 biddings of the Father, the
 Son (who is his Wisdom),
 and the co-equal Spirit,—the
 Three, One in essence,—the
 God to whom ye are the
 holy administering Spirits,
 thousands of thousands in
 number.

Ye stand in his Court, ten
 thousand times a hundred
 thousand ; and into this same,
 the King, the Father of the
 Word, brought the hundredth
 sheep, and the tenth goat, that
 they might share in your bliss.

Ye in the high heavens, and
we the elect flock on earth,
give forth our tuneful praise on
sweet-sounding harps.

Thus after Michael's glo-
rious battles, may our incense,
when set on the golden altar,
be acceptable to God;

Thus, when united in the
same eternal glory, may we
sing together our *Alleluia*!

Drachmamque decimam
Vestra
Duxit ad agalmata.
Vos per æthra,
Nos per rura terrea,
Pars electa,
Harmonica vota
Damus hinc
Per lyricas citharas.
Quo post bella
Michaelis incluta
Nostra Deo sint accepta
Auream super aram
Thymiamata,
Quo in cœva
Jam gloria
Condecantemus
Alleluia.

How beautiful art thou, O Michael, in thy heaven-made armour, giving glory to the God, whose enemy thou overcamest! Thine humble and fervent eye is fixed on the throne of the Jehovah, whose rights thou defendedst, and who gave thee the victory. Thy sublime cry: "Who is like unto God?" roused the faithful legions, and became thy name and thy crown. It will remind us, for all eternity, of thy fidelity to our Creator, and thy triumph over the dragon. Meanwhile, we enjoy thy loving protection; we are thy happy clients.

Guardian Angel of Holy Church! now is the time for thee to exert all the might of thine arm. Satan is furious in his efforts against the noble Spouse of thy Master; brandish thy bright sword, and give battle to this implacable enemy. The Kingdom of Christ is shaken to its very foundations. Rome is in danger of seeing the Vicar of Christ dethroned within her walls. Is it, that the reign of the Man of Sin is about to be proclaimed on the earth? Are we near that Last Day, when, this guilty world having been destroyed by fire, thou art to exercise, in the

name of the Sovereign Judge, the terrible office of separating the goats from the sheep?—If this earth is still to exist; if the mission of the Church is not yet completed; is it not time for thee, O Michael! to show the Dragon of hell, that he may not, with impunity, insult on this earth the God who created it, who redeemed it, and whose name is King of kings, and Lord of lords? The torrent of error and crime is unceasingly dragging the world to the brink of the precipice; save it, O glorious Archangel, by confounding the dark plots, which are laid for its destruction!

Thou, O Michael, art the Protector of our souls in their passage from time to eternity. During this present life, thine eye is upon our wants, and thine ear open to our prayers. Though awed by the brightness of thy glory, we love thee, dear Prince of heaven! and we live happy and contented beneath the shadow of thy wings. In a few days, or, at most, years, our holy Mother the Church will be performing her last sacred rites over our lifeless remains; she will pray for us, to our Heavenly Father, that we may be *delivered from the lion's mouth, and that the standard-bearer, St. Michael, may bring us into the holy light.*¹ Watch over us now, O holy Archangel, lest we should then not deserve thy protection. The Dragon is ever threatening us; he makes no secret of his wishing to devour us. Teach us, O Michael, to repeat thy beautiful words: "Who is like unto God?" God's honour, the rights he has over us, our obligation to be faithful to him, and serve him, and confess him as our Lord in all times and places,—oh, yes! the deep-rooted sentiment of all this must be our shield in our danger, and the armour wherewith, like thyself, we must fight and win the battle. But we want some of thy sturdy

¹ *Mass for the Dead. The Offertory.*

courage, which resulted from the love thou hadst within thee. Oh! pray for us, that we, too, may love this our common Lord and Master; then shall we be invincible. Satan cannot make head against a creature that is filled with the love of the great God.

This God created thee, O Michael! and thou lovedst him as thy Creator; but as to us, he not only created, he redeemed us, yea and at the price of his own Blood! What, then, should be the intensity of our love for him! Strengthen this love in our hearts; and since we are fighting under thy leadership, guide us, inspirit us; let thy look give us courage; ward off from us the blows of the enemy's sword. We venture to hope that thou wilt be present at our last moments, O standard-bearer of our salvation! In return for our tender devotion towards thee, deign to keep guard round our death-bed, cover it with thy shield. If the Dragon see the flash of thy sword, he will not dare to come near us. May our soul, on leaving the body, throw herself with affection into thine arms! Cast her not from thee, O holy Archangel, when she seeks to cling to thee; carry her to the judgment-seat, cover her beneath thy wings, calm her fears; and oh! may the Lord, thy Master, bid thee bear her speedily to the kingdom of eternal bliss!

MAY 9.

ST. GREGORY NAZIANZEN,
 BISHOP AND DOCTOR OF THE CHURCH.

SIDE by side with Athanasius, a second Doctor of the Church comes forward, at this glad Season, offering to the Risen Jesus the tribute of his learning and eloquence. It is Gregory of Nazianzum,—the friend of Basil ; the great Orator ; the admirable Poet, whose style combines energy of thought with a remarkable richness and ease of expression ; the one among all the Gregories who has merited and received the glorious name of *Theologian*, on account of the soundness of his teachings, the sublimity of his ideas, and the magnificence of his diction. Holy Church exults at being able to offer us so grand a Saint during Easter Time, for no one has spoken more eloquently than he on the Mystery of the Pasch. Let us listen to the commencement of his second Sermon for Easter ; and then judge for ourselves.

“ *I will stand upon my watch*, says the admirable “ Prophet Habacuc.¹ I, also on this day, will imitate “ him ; I will stand on the power and knowledge “ granted me by the favour of the Holy Ghost, that “ I may consider and know what is to be seen, and “ what will be told unto me. And I stood and I “ watched : and lo ! a man ascended to the clouds ; “ and he was of exceeding high stature, and his face

¹ Hab. ii. 1.

“was the face of an Angel, and his garment was
“dazzling as a flash of lightning. And he lifted up
“his hand towards the East, and cried out with a
“loud voice. His voice was as the voice of a trumpet,
“and around him stood, as it were, a multitude of
“the heavenly host, and he said : ‘To-day is salva-
“tion given to both the visible and the invisible
“world. Christ hath risen from the dead : do ye
“also rise. Christ hath returned to himself : do ye
“also return. Christ hath freed himself from the
“Tomb : be ye set free from the bonds of sin. The
“gates of hell are opened, and death is crushed ;
“the old Adam is laid aside, and the new one is
“created. Oh ! if there be a new creature formed
“in Christ, be ye made new !’

“Thus did he speak. Then did the other Angels
“repeat the Hymn they first sang when Christ was
“born on this earth, and appeared to us men : *Glory
“be to God in the highest, and peace on earth, to
“men of good will!* I join my voice with them, and
“speak these things to you :—oh ! that I could have
“an Angel’s voice, to make myself heard throughout
“the whole earth !

“It is the Pasch of the Lord ! the Pasch !—in
“honour of the Trinity, I say it a third time : the
“Pasch ! This is our Feast of Feasts, our Solemnity
“of Solemnities. It is as far above all the rest,—not
“only of those which are human and earthly, but of
“those even which belong to Christ and are celebrated
“on his account,—yea, it as far surpasses them all,
“as the sun surpasses the stars. Commencing with
“yesterday, how grand was the Day, with its torches
“and lights ! * * But how grander and brighter
“is all on this morning ! Yesterday’s light was but
“the harbinger of the great Light that was to rise ;
“it was but a foretaste of the joy that was to be
“given to us. But to-day, we are celebrating the
“Resurrection itself, not merely in hope, but as

"actually risen, and drawing the whole earth to
"itself."¹

This is a sample of the fervid eloquence, where-
with our Saint preached the Mysteries of Faith.
He was a man of retirement and contemplation.
The troubles of the world, in which he had been
compelled to live, damped his spirits; the duplicity
and wickedness of men fretted his noble heart; and
leaving to another the perilous honour of the See of
Constantinople, which he had reluctantly accepted a
very short time previously,—he flew back to his dear
solitude, there to enjoy his God and the study of
holy things. And yet, during the short period of
his Episcopal government, notwithstanding all the
obstacles that stood in his way, he confirmed the
Faith that had been shaken, and left behind him a
track of light, which continued even to the time
when St. John Chrysostom was chosen to fill the
troubled Chair of Byzantium.

The holy Liturgy thus speaks to us of the virtues
and actions of this great Saint.

Gregorius, nobilis Cappa-
dox, ex singulari divinarum
litterarum scientia, Theologi
cognomen consecutus, Na-
zianzi in Cappadocia natus,
Athenis in omni disciplina-
rum genere una cum sancto
Basilio eruditus, ad studia
sacrarum Litterarum se con-
vertit, in quibus se in Cœno-
bio per aliquot annos exer-
cuerunt, illarum sententiam
non ex proprio ingenio, sed
ex majorum ratione, et auc-
toritate interpretantes. Qui
cum doctrina et vitæ sanc-
titate florerent, vocati ad

Gregory, a Cappadocian
nobleman, surnamed the *Theo-
logian*, on account of his ex-
traordinary learning in the
sacred sciences, was born at
Nazianzum in Cappadocia. He,
together with St. Basil, went
through a complete course of
studies at Athens; after which,
he applied himself to the study
of the Sacred Scriptures. The
two friends retired to a mon-
astery, where they spent several
years over the Scripture, in-
terpreting it not according to
their own views, but by the
sense and authority of the

¹ *Oratio II. in sanctum Pascha.*

earlier Fathers. Owing to their reputation for learning and virtue, they were called to the ministry of preaching the Gospel, and became the spiritual Fathers of many souls.

After Gregory had returned home, he was made Bishop of Sasima, and afterwards administered the Church of Nazianzum. Being called, later on, to govern the Church of Constantinople, which was infected with heresy, he converted it to the Catholic Faith. This success, far from gaining him everyone's love, excited the envy of a great many. This caused a great division among the Bishops, which led the Saint to resign his See. He said to them those words of the prophet: "If this tempest be stirred up on my account, cast me into the sea, that you may cease to be tossed." Whereupon he returned to Nazianzum; and, having got Eulalius made Bishop of that Church, he devoted his whole time to the contemplation of divine things, and to the writing treatises upon them.

He wrote much, both in prose and verse; and in all, there is admirable piety and eloquence. In the opinion of learned and holy men, there is nothing to be found in his writings which is not conformable to true piety and Catholic truth, or which any one could reasonably call in question. He was a most vigorous defender of the Consubstantiality of the Son of God. No one

munus prædicandæ Evangelicæ veritatis, plurimos Jesu Christo filios pepere-runt.

Gregorius igitur aliquando domum reversus, primum Sasimorum Episcopus creatus est, deinde Nazianzenam Ecclesiam administravit. Tum Constantinopolim ad eam regendam Ecclesiam accersitus, cum civitatem hæresum purgatam erroribus, ad Catholicam fidem reduxisset, quod ei summum omnium amorem conciliare debebat, multorum paravit invidiam. Itaque cum inter Episcopos magna propterea esset facta seditio, sponte cedens Episcopatu, illud Prophetæ dictum usurpavit: Si propter me commota est ista tempestas, de-jicite me in mare, ut vos jactari desinatis. Quare Nazianzum reversus, cum illi Ecclesiæ Eulalius præficiendum curasset, totum se ad contemplationem et descriptionem divinarum rerum contulit.

Scripsit autem multa, et soluta oratione, et versibus, mirabili pietate, et eloquentia: quibus doctorum hominum, sanctorumque judicio id assecutus est, ut nihil in illis, nisi ex veræ pietatis et Catholicæ religionis regula reperiat, nemo quidquam jure vocare possit in dubium. Consubstantialitatis Filii fuit acerrimus propugnator. Ut autem vitæ laude

nemo ei præpositus est, sic et orationis gravitate omnes facile superavit. In iis scribendi, ac legendi studiis ruri vitam monachi exercens, imperatore Theodosio, ad cœlestem vitam, senio confectus, migravit.

ever led a more saintly life than he; no one was to be compared to him foreloquence, He led the life of a monk, spending his whole time in solitude, occupied in writing and reading. Having reached a venerable old age, he died during the reign of the emperor Theodosius, and entered into the blessed life of heaven.

The Greek Church, in her Menæa, gives the following magnificent encomiums of St. Gregory of Nazianzen.

HYMN.

(*Die XXV. Januarii.*)

Late resonans organum, modulatam citharam, harmonicam cinyram, et dulcisonam, pontificum principem, magnum Ecclesiæ Christi præceptorem laudibus celebremus canentes: Salve, divinæ abyssus gratiæ; salve, cœlestium sublimitas cogitationum, Pater Patrum Gregori.

Quibus hymnis et cantibus te celebrabimus, par Angelis, in terris non humano more, sed supra viventem? Verbi Dei præconem, vere amicum castæ Virginis, Apostolorum throni consortem, martyrum et sanctorum gloriosum decus, divinum Trinitatis sempiternæ adoratorem, sanctissime archisacerdos.

Pontificum principem, patriarcharum decus, interpretem dogmatum et cogi-

Let us celebrate the praises of the prince of Pontiffs, the great Doctor of the Church of Christ, the loud pealing organ, the well-tuned harp, the harmonious and sweet-sounding lute; and let us thus sing: Hail, O abyss of divine grace! Hail, Gregory, Father of fathers, whose spirit sublimely soared in heavenly thoughts!

With what hymns and canticles shall we praise thee, who wast as an Angel, leading on earth a superhuman life? Thou wast the herald of the Word of God, the friend of the chaste Virgin, companion of the Apostolic choir, the glorious ornament of the Martyrs and Saints, the fervent adorer of the Eternal Trinity.—O most holy and most worthy Priest!

O ye Faithful! let us, assembled now together, honour, in sacred hymns, the prince of

Pontiffs, the glory of Patriarchs, the interpreter of the dogmas and thoughts of Christ, the most sublime mind ; let us thus address him : Hail fount of Theology, river of wisdom, and source of the knowledge of divine things ! Hail, most bright star, that enlightenest the whole world by thy doctrine ! Hail, powerful defender of piety, and generous opponent of impiety !

Thou, O father Gregory, didst wisely shun the dangers and snares of the flesh : and, ascending to the midst of heaven on a chariot of four virtues, thou soaredst to beauty ineffable. Now art thou replete with it ; thou rejoicest in it, and obtainest for us peace and great mercy.

Opening thy mouth to receive the Word of God, thou didst draw in the Spirit of wisdom ; and, full of grace, thou soundest forth the divine dogmas, O thrice blessed Gregory ! Initiated into Angelic Powers, thou preachedst the Triple and Undivided Light. Illumined, therefore, by thy sublime teachings, we adore the Trinity, in which we confess one Godhead, that thus we may obtain the salvation of our souls.

Thou, O divinely inspired Gregory, didst, with thy tongue of fire, burn to nought the captious formulas of the heretics that fought against the Lord. Thou appearedst as a man with lips divine, speaking in the Spirit, the wondrous works of God, and

tationum Christi, mentem sublimissimam, o fideles, in unum congregati, hymnis celebremus spiritualibus, dicentes : Salve, fons theologiæ, sapientiæ flumen, et origo divinæ cognitionis. Salve, astrum lucidissimum, quod tuis doctrinis universum illustras mundum. Salve, potens pietatis defensor, et generose impietatis insectator.

Pater Gregori, sapienter pericula et insidias carnis effugisti : et super currum quadrijugem virtutum, per medium cœli transcendens, ad pulchritudinem ineffabilem advolasti, qua repletus et exsultans, nunc animabus nostris obtines pacem et magnam misericordiam.

Verbo Dei aperiens os tuum, sapientiæ Spiritum attraxisti ; et plenus gratia, divina resonare fecisti dogmata, ter beate Gregori ; et angelicis initiatus potestatibus, trinum et indivisibile lumen prædicasti. Ideo tuis illuminati divinis doctrinis, adoramus Trinitatem in una Deitate recognitam, ad obtinendam animarum nostrarum salutem.

Inflammata lingua tua, Deo inspirate Gregori, verborum versutias hæreticorum cum Domino pugnantium penitus incendisti. Vere apparuisti velut os divinum, in Spiritu loquens magnalia Dei, et scriptis præsentans nobis eandem

potentiam et substantiam absconditæ et mysticæ Trinitatis. Sicut lumen trisolare terrestrem illuminasti mundum ; et nunc indesimenter intercedis pro animabus nostris.

Salve, flumen Dei, semper aquis gratiæ plenum et omnem laetificans civitatem regis Christi, divinis verbis et dogmatibus tuis ; voluptatis torrens, mare inexhaustum, fidelis et justus doctrinæ custos, acerrimus Trinitatis propugnator, organum Spiritus Sancti, mens vigilans, harmonica lingua, profunda Scripturarum interpretans mysteria ; nunc Christum exora ut animabus nostris magnam concedat misericordiam.

Super virtutum montem ascendisti, terrenis rebus renuntians, et totus ab operibus mortuis alienus ; et tabulas manu Dei descriptas, dogmata purissima theologiæ tuæ recepisti, coelestia docens mysteria, sapiens Gregori.

Dei Sapientiam dilexisti, et verborum pulchritudinem amasti, et præ cunctis terræ voluptatibus æstimasti. Ideo corona gratiarum te mirabiliter decoravit Dominus, beatissime, et Theologum sibi segregans delegit.

Ut venerandæ Trinitatis claritate mentem tuam abundanter illuminares, Pa-

showing us, in thy Writings, the one same power and substance of the hidden and mysterious Trinity. Thou, as a triple Sunlight, enlightenedst this terrestrial globe ; and now thou ceaselessly intercedest for our souls.

Hail, river of God, ever full of the waters of grace, and gladdening the whole city of Christ the King with thy sublime words and teachings ! Hail, torrent of delight, exhaustless sea, faithful and just guardian of doctrine, most vigorous defender of the Trinity, organ of the Holy Spirit, mind ever watchful, tongue harmonious that explainest the profound mysteries of the Scriptures ! Pray now to Christ, that he grant his great mercy unto our souls.

Thou ascendedst the mount of virtues, renouncing all things earthly, and holding no fellowship with dead works. There thou receivedst the tables written with God's own hand,—the most pure dogmas of thy Theology, wherein thou teachest us heavenly mysteries, O most wise Gregory.

Thou lovedst the Wisdom of God and the beauty of his words ; thou prizedst them above all the pleasures of earth. Therefore, O most blessed one did the Lord wonderfully adorn thee with a diadem of graces, and choose thee as his own *Theologian*.

That thou mightest brightly enlighten thy mind with the light of the adorable Trinity,

thou, O Father, didst polish it, making it spotless by thy perfect profession of every virtue, as a new and freshly formed mirror. The divine reflections fell upon thee, and thou wast an image most like unto God.

Thou wast as a second Samuel given by God,—yea, given to God before thy conception, O most blessed one ! Thou wast adorned with prudence and temperance, and wast beautified with the most holy robe of the Pontificate, O Father ! as a mediator between the Creator and creature.

Thou putttest thy venerable lips to the cup of Wisdom, O Father Gregory, drawing thence a divine stream of theology, and distributing it abundantly to the faithful, and, by the same, repelling the torrent of heresies, which was laying waste the land, and was teeming with blasphemy. For in thee, the Holy Ghost found a steersman, who drove back and quelled the bold attacks of the impious, which raged like furious storms of wind : thou proclaimedst the Trinity in Unity of substance.

Let us, the Sheep of the Church, celebrate, in holy hymns, the Harp of the Holy Spirit, the scythe of heresy, the favourite of the orthodox, the second disciple that leans on Jesus' Breast, the contemplator of the Word, the wise Arch-Pastor ; and let us thus address him : Thou, O Gregory, art the good Shepherd,

illam expolivisti, optima virtutum professione immaculatam efficiens, velut novum et antefactum recens speculum. Unde et divinis imaginibus, simillimus Deo apparuisti.

Novus Samuel a Deo datus apparuisti, Deo ipsi datus etiam ante conceptionem, beatissime ; ornatus prudentia, temperantia, et sanctissima pontificatus stola decoratus, Pater ; mediator factus inter Creatorem et creaturam.

Ad sapientiæ craterem venerabile os tuum admovisti, Pater Gregori ; et divinum theologiæ flumen inde exhausisti, et fidelibus abundanter distribuisti ; hæreseon torrentem perniciosum, et blasphemias abundantem reprimens. Spiritus enim Sanctus te velut gubernatorem invenit, repellentem et submoventem impiorum audaces impetus, velut violentos flatus ventorum ; et Trinitatem in unitate substantiæ annuntiantem.

Lyræ Spiritus Sancti, hæreseon falcem, orthodoxorum voluptatem, alterum super pectus recumbentem discipulum, Verbi contemptatorem, sapientem archipastorem, nos Ecclesiæ oves, theologicis hymnis celebremus, dicentes : Tu es pastor bonus, Gregori, temetipsum tradens pro nobis, sicut ma-

2 M

PASCH : TIME. II.

gister noster Christus ; et nunc cum Paulo gaudens exsultas, et intercedis pro animabus nostris.	delivering thyself up for us, as did Christ our Master. Now thou art joyously exulting together with Paul, and art interceding for our souls.
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We salute thee, O glorious Doctor of the Church, on whom both East and West have conferred the title of *Theologian* ! Illumined by the rays of the glorious Trinity, thou gavest us to share in the light thus imparted to thee,—and a brighter was never granted to mortal eye. In thee was verified that saying of our Saviour : *Blessed are the clean of heart, for they shall see God.*¹ The purity of thy soul prepared thee to receive the divine light, and thy inspired pen has transmitted to thy fellow-men something of thine own soul's enraptured knowledge. Obtain for us the gift of Faith, which puts the creature in communication with its God ; obtain for us the gift of Understanding, which makes the creature relish what it believes. The object of all thy labours was to guard the Faithful against the seductive wiles of heresy, by putting before them the magnificence of the divine dogmas. Oh ! pray for us, that we may avoid the snares of false doctrines, and have our eye ever fixed on the ineffable light of the Mysteries of Faith ; for, as St. Peter tells us, *it is as a lamp in a dark place, that shineth until the day dawn, and until the Day-Star arise in our hearts.*²

There now seems to be a gleam of hope for the East, that has been, for so many long ages, a prey to error and slavery. Great changes are preparing for the unfortunate Byzantium, and politicians are studying how to profit by the crisis, and make her the prey of their respective Governments. Canst thou forget the City of which thou wast once the Pastor, and where thy name is still held in veneration ? Oh ! help her to throw off the shackles of schism and heresy. Her

¹ St. Matth. v. 8.

² II. St. Pet. i. 19.

being a slave to the infidel is the punishment of her having revolted against the Vicar of Christ ! this yoke seems about to be broken ; pray, O Gregory, that the more dangerous and humiliating one of error and schism may also be broken. A movement of return to the truth has already begun to show itself. Whole provinces are awakening to a knowledge of their misery, and are casting a look of hope towards the common Mother of all Churches, who opens her arms to receive them. Aid this long-desired conversion, by thy prayers. Both East and West honour thee as one of the sublimest preachers of divine Truth ; obtain by thy powerful intercession, that East and West may be once more united in the one Fold, and under the one Shepherd, before our Risen Jesus returns to our earth to separate the cockle from the good seed, and lead back to heaven the Church, his Spouse and our Mother, out of whose pale there is no salvation.

Help us, during this Season, to contemplate the glories of our dearest Resuscitated. Oh ! for something of the holy enthusiasm for this Pasch, which inebriated thee with its joys and inspired thee with such glowing eloquence ! Jesus, the Conqueror of Death, was the object of thy fervent affections even from thy childhood ; and when old age came, thy heart beat with love for Him. Pray for us, that we, too, may persevere in his service ; that his divine Mysteries may ever be our grandest joy ; that this year's Pasch may ever abide in our souls ; that the renovation it has brought us may be visible in the rest our lives ; and that it may, in each successive year of its return, find us attentive and eager to receive its graces, until the eternal Easter comes with its endless joy !

MAY 10.

SAINT ANTONINUS,

BISHOP AND CONFESSOR.

THE Order of St. Dominic, which has already presented to our Triumphant Jesus Peter the Martyr and Catherine the seraph of Sienna, sends him to-day, one of the many Bishops trained and formed in its admirable school. It was in the 15th Century,—a period when sanctity was rare on the earth,—that Antoninus realised, in his own person, the virtues of the greatest Bishops of ancient times. His apostolic zeal, his deeds of charity, his mortified life, are the glory of the Church of Florence, which was confided to his care. Heaven blessed that Illustrious City with temporal prosperity on account of its saintly Archbishop. Cosmo de Medici was frequently heard to say, that Florence owed more to Antoninus than any other man. The holy prelate was also celebrated for his great learning. He defended the Papacy against the calumnies of certain seditious Bishops in the Council of Basle : and, at the General Council of Florence, he eloquently asserted the truth of the Catholic Faith, which was assailed by the abettors of the Greek Schism. How beautiful is our holy Mother the Church, that produces such children as Antoninus, and has them in readiness to uphold what is true, and withstand what is false !

She thus speaks the praises of to-day's Saint :—

Antoninus was born at Florence, of respectable parents, He gave great promise, even when quite a child, of his after sanctity. Having at the age of sixteen, entered the Religious Order of Friars Preachers, he at once became an object of admiration, by the practice of the highest virtues. He declared ceaseless war against idleness. After taking a short sleep at night, he was the first at the Office of Matins; which over, he spent the remainder of the night in prayer, or reading, or writing. If at times, he felt himself oppressed with unwelcome sleep, owing to fatigue, he would lean his head for a while, against the wall, and then, shaking off the drowsiness, he resumed his holy vigils with renewed earnestness.

Being a most rigid observer of Religious discipline, he never ate flesh-meat, save in the case of severe illness. His bed was the ground, or a naked board. He always wore a hair shirt, and sometimes an iron girdle next to his skin. He observed the strictest chastity during his whole life. Such was his prudence in giving counsel, that he went under the name of Antoninus the Counsellor. He so excelled in humility, that, even when Prior and Provincial, he used to fulfil, with the utmost self-abjection, the lowest duties of the Monastery. He was made Archbishop of Florence by Pope Eugenius the Fourth. Great was his reluctance to

Antoninus Florentiæ honestis parentibus natus, ab ipsa jam pueritia egregium futuræ sanctitatis specimen exhibuit. Annum agens sextum decimum, Religionem Prædicatorum amplexus, cepit exinde maximis clare virtutibus. Otio perpetuum bellum indixit. Post nocturnum brevem somnum primus matutinis precibus aderat; quibus persolutis, reliquum tempus noctis orationibus, aut certe lectioni, et scriptioni librorum tribuebat; et si quando importunior fessis membris somnus obreperet, ad parietem paululum declinato capite, ac tantisper discusso somno, sacras vigilas avidius repetebat.

Disciplinæ regularis sui ipsius severissimus exactor, carnes, nisi in gravi ægritudine, nunquam edit. Humi, aut in nudo tabulato cubabat: cilicio semper usus, et interdum zona ferrea ad vivam cutem incinctus, virginitatem integerime semper coluit. In explicandis consiliis tantæ dexteritatis fuit, ut communi elogio Antoninus consiliorum diceretur. Adeo autem in eo humilitas enituit, ut etiam Cœnobii ac Provinciis præfectus, abjectissima Monasterii officia demississime obiret. Ab Eugenio Quarto Florentinus Archiepiscopus renuntiatus, ægerrime tandem, nec nisi

Apostolicis minis perterrefactus, ut Episcopatum acciperet, acquievit.

In eo munere vix dici potest quantum prudentia, pietate, charitate, mansuetudine, et sacerdotali zelo excelluit. Istud mirandum, tantum ingenio valuisse, ut omnes ferme scientias per se, nullo adhibito præceptore, absolutissime didicerit. Tandem post multos labores, multis etiam editis insignis doctrinæ libris, sacra Eucharistia, et Unctione percepta, complexus Crucifixi imaginem, mortem lætus aspexit, sexto Nonas Maii, anno millesimo quadringentesimo quinquagesimo nono. Miraculis vivens, et post mortem conspicuus, Sanctorum numero adscriptus est ab Hadriano Sexto, anno Domini millesimo quingentesimo vigesimo tertio.

accept such a dignity ; nor would he have consented, had it not been out of fear of incurring the spiritual penalties wherewith he was threatened by the Pope.

It would be difficult to describe the prudence, piety, charity, meekness and apostolic zeal, wherewith he discharged his episcopal office. He learned almost all the sciences to perfection, and, what is surprising, he accomplished this by his own extraordinary talent without having any master to teach him. Finally, after many labours, and after having published several learned books, he fell sick. Having received the Holy Eucharist and Extreme Unction, embracing the Crucifix, he joyfully welcomed death, on the sixth of the Nones of May (May 10th), in the year 1459. He was illustrious for the miracles which he wrought during his life, as also for those which followed after his death. He was canonised by Adrian the Sixth, in the year of our Lord 1523.

We give thanks to our Risen Jesus for the sublime gifts bestowed by him on thee, O Antoninus ! When he confided a portion of his Flock to thy care, he enriched thee with the qualities of a Shepherd according to his own heart. He knew that he could trust to thy love ; he therefore gave thee charge over his Lambs. The age in which thou livest, was one of great disorder, and one that prepared the way for the scandals of the following Century ; and yet thou wast one of the brightest lights the Church has ever

had. Florence still cherishes thy memory, as the man of God and the father of thy country; aid her by thy prayers. The preachers of heresy have entered within her walls; watch over the fields whereon thine own hands sowed the good seed; let not the cockle take root there. Thou wast the defender of the Holy See; raise up in unhappy Italy, imitators of thy zeal and learning. Thou hadst the happiness of witnessing, under the grand cupola of thy Cathedral, the re-union of the Greek Church with Rome; thou hadst a share in bringing about this solemn reconciliation, which, alas! was to be of short duration. Pray, O holy Pontiff, for the descendants of them that were faithless to the promise sealed on the very Altar, whereon thy hands so often offered up the Sacrifice of unity and peace.

Disciple of the great Dominic, inheritor of his burning zeal,—protect the holy order which he founded, and of which thou art so bright an ornament. Show that thou still lovest it. Give it increase, and procure for its children the holiness that once worked such loveliness and fruit in the Church. Holy Pontiff, be mindful of the Faithful, who implore thine intercession at this period of the Year.

Thy eloquent lips announced the Pasch, so many years, to the people of Florence, and urged them to share in the Resurrection of our Divine Head. The same Pasch, the immortal Pasch, has shone once more upon *us*. We are still celebrating it; oh! pray that its fruits may be lasting in us, and that our Risen Jesus, who has given us Life, may, by his grace, preserve it in our souls for all eternity.

THE SAME DAY.

SAINTS GORDIAN AND EPIMACHUS,

MARTYRS.

Two fresh Martyrs ascend from our earth on this day, and are admitted to share of Jesus' glory. Again it is Rome that deutes them to bear her homage to the Conqueror of Death. Gordian was one of the magistrates, under Julian the Apostate, who were commissioned to persecute the Christians. One day, whilst exercising his office, he suddenly descended from the tribunal, and took his place among the criminals. He was soon called upon to shed his blood for the Faith. His martyrdom, together with that of the illustrious brothers, John and Paul, whose feast we shall keep in June, closes the period of the Pagan Persecutions in the West. The fact of his being buried in the Crypts on the Latin Way awakened the memory of another Martyr, whose Relics, half consumed by fire, had long before been brought thither from Alexandria. His name was Epimachus ; and, on this day, the two Martyrs were united inseparably in the devotion of the Faithful. Neither the place nor the period of their combat was the same ; but both of them fought for the one cause, and won the same victory. The two Conquerors are buried *in Peace* in the Eternal City ; but He, for whose name they delivered their bodies to death, is mindful of their precious remains. Yet a little while, and he will fulfil, in their regard, the

promise he made, when he said : *I am the Resurrection and the Life. He that believeth in me, although he be dead, shall live.*¹

During the reign of Julian the Apostate, Januarius, a Priest, was brought before Gordian, a judge, that he might be condemned : but Gordian, after receiving instructions concerning the Christian Faith from this same Priest, was baptised by him at Rome, together with his wife, and fifty-three other members of his family. Whereupon the Prefect, having sent Januarius into exile, ordered his deputy Clementianus to imprison Gordian. The deputy, after some time, had Gordian led in chains before his tribunal, and sought to induce him to deny the Faith : but, failing in his attempt, he ordered him to be first scourged with whips laden with plummets of lead, and then beheaded. His body was exposed before the temple of Apollo, that it might be devoured by dogs ; but, during the night, the Christians took it, and buried it on the Latin Way, in the same Crypt wherein had previously been laid the relics of the holy Martyr Epimachus, when brought from Alexandria ; in which city he had endured a long imprisonment for the Christian Faith, and was finally crowned with martyrdom by being burned to death.

Gordianus iudex, quum ad eum Januarius presbyter ut condemnaretur, sub Juliano Apostata ductus esset, ab eodem in Christiana fide instructus, cum uxore et quinquaginta tribus aliis ex eadem familia, Romæ baptizatur. Quare Præfectus, relegato Januario, Gordianum a Clementiano vicario includi jubet in carcerem : qui postea eundem Gordianum vinctum catenis ad se accersitum, cum a fidei proposito detertere non posset, plumbatis diu cæsum capite plecti imperat. Cujus corpus ante Apollinis templum canibus objectum, noctu a Christianis via Latina sepelitur in eadem crypta, in quam reliquie beati Epimachi Martyris translatae fuerant ab Alexandria : ubi is diu propter Christi confessionem constrictus in carcere, postremo combustus, martyrio coronatus est.

¹ St. John, xi. 25.

Sleep your sleep of Peace, O holy Martyrs! *Rest yet a little time, till your fellow-servants and brethren, who are to be slain, even as you, shall be filled up.*¹ The number has been added to in every century; but the world is now near its end, and its last period is to be rich in Martyrdom. When the reign of the Man of Sin² begins its course, and the final tempest rages against the bark of holy Church, then, O Martyrs of Christ, protect the Christian people, in return for the yearly tribute of honour that it has paid to your venerable names. Pray also for us, who are living during these sad times, whose miseries seem like the distant howling of the storm that is to precede the end of the world. Strengthen our hearts, O holy Martyrs! and whatever may be the lot prepared for us by Providence, obtain for us, that we may be faithful to Him, who would be to *us*, what he has been to *you*,—*the Resurrection and the Life.*³

¹ Apoc. vi. 11.² II. Thess. ii. 3.

St. John, xi. 25.

MAY 12.

SAINTS NEREUS AND ACHILLEUS,

MARTYRS,

AND

SAINT FLAVIA DOMITILLA,

VIRGIN AND MARTYR.



So far in our Paschal Season, the choir of Martyr-Virgins has not yet offered to Jesus its crown of roses and lilies. It does so to-day, by presenting to him the noble Flavia Domitilla,—the fairest flower of Rome, that was cut down by the sword of martyrdom in the first age of the Christian Faith. It was under the persecution of Domitian,—the same that condemned John the Evangelist to be burned alive in the caldron of boiling oil,—that Flavia Domitilla was honoured with banishment and death, for the sake of our Redeemer, whom she had chosen as her Spouse. She was of the Imperial family, being a niece of Flavius Clemens, who adorned the Consular dignity by martyrdom. She was one of the Christians belonging to the court of the Emperor Domitian, who show us how rapidly the Religion of the poor and humble made its way to the highest classes of Roman life. A few years previous to this, St. Paul sent to the Christians of Philippi the greetings of the Christians of Nero's palace.¹ There is still

¹ Philipp. iv. 22.

extant, not far from Rome, on the Ardeatine Way, the magnificent subterraneous Cemetery, which Flavia Domitilla ordered to be dug on her Prædium, and in which were buried the two Martyrs, Nereus and Achilleus, whom the Church honours to-day together with the noble Virgin, who owes her crown to them.

Nereus and Achilleus were in Domitilla's service.¹ Hearing them one day speaking on the merit of Virginity, she there and then bade farewell to all worldly pleasures, and aspired to the honour of being the Spouse of Christ. She received the Veil of consecrated Virgins from the hands of Pope St. Clement: Nereus and Achilleus had been baptised by St. Peter himself. What glorious reminiscences for one day!

The bodies of these three Saints reposed, for several centuries, in the Basilica, called the *Fasciola*, on the Appian Road; and we have a Homily, which St. Gregory the Great preached in this Church, on their Feast. The holy Pontiff dwelt on the vanity of this earth's goods; he encouraged his audience to despise them by the example of the three Martyrs, whose Relics lay under the very Altar, around which they were that day assembled. "These Saints," said he, "before whose Tomb we are now standing, trampled, with contempt of soul, on the world and its flowers. Life was then long, health was uninterrupted, riches were abundant, parents were blessed with many children; and yet, though the world was so flourishing in itself, it had long been a withered thing in *their hearts*."²

¹ The *Acts* of these two Saints,—which were drawn up long after their Martyrdom, and on which were formed the Lessons of to-day's Office,—call them "Eunuchs:" but it is a mistake of the compiler, who belongs to the 5th or 6th Century. The introduction of Eunuchs into the Imperial Court, and into the Roman families, is of a later date than the reign of Domitian.

² *Homil. xxviii. in Evang.*

Later on, the *Fasciola* having been almost reduced to ruins, by the disasters that had befallen Rome, the bodies of the three Saints were translated, in the 13th Century, to the Church of St. Adrian, in the *Forum*. There they remained till the close of the 16th Century, when the great Baronius, who had been raised to the Cardinalate, with the Title of Saints Nereus and Achilleus, resolved to repair the Church that was thus intrusted to his care. Through his munificence, the naves were restored ; the history of the three Martyrs was painted on the walls ; the marble pulpit, from which St. Gregory preached the Homily, was brought back, and the Homily itself was graven, from beginning to end, on the back ; and the Confession was enriched with mosaics and precious marbles, preparatory to its receiving the sacred Relics, of which it had been deprived for three hundred years.

Baronius felt that it was high time to put an end to the long exile of the holy Martyrs, whose honour was now made so specially dear to him. He organised a formal triumph for their return. Christian Rome excels in the art of blending together the forms of classic antiquity and the sentiments inspired by Faith. The chariot, bearing a superb canopy, under which lay the Relics of the three Martyrs, was first led to the Capitol. On reaching the top of the *clivus Capitolinus*, the eye met two Inscriptions, placed parallel with each other. On one, were these words : "To Saint Flavia Domitilla, Virgin and Martyr of Rome, the Capitol, purified from the wicked worship of demons, and restored more perfectly than by Flavius Vespasian and Domitian, Emperors, kinsmen of the Christian Virgin." On the other : "The Senate and People of Rome to Saint Flavia Domitilla, Virgin and Martyr of Rome, who, by allowing herself to be put to death by fire, for the Faith of Christ, brought greater glory to

"Rome, than did her kinsmen, the Emperors Flavius Vespasian and Domitian, when, at their own expense, they restored the Capitol, that had twice suffered from fire."

The Reliquaries of the Martyrs were then put on an altar, that had been erected near the equestrian statue of Marcus Aurelius. After being venerated by the Faithful, they were replaced on the chariot, which descended by the opposite side of the Capitol. The Procession soon reached the triumphal arch of Septimus Severus, on which were hung these two inscriptions :

"To the holy Martyrs, Flavia Domitilla, Nereus and Achilleus, the best of citizens, the Senate and People of Rome, for their having honoured the Roman name by their glorious death, and won peace for the Roman commonwealth by shedding their blood."

"To Flavia Domitilla, Nereus and Achilleus, the invincible Martyrs of Christ Jesus, the Senate, and People of Rome, for their having honoured the City by the noble testimony they bore to the Christian Faith."

Following the *Via Sacra*, the Procession was soon in front of the triumphal Arch of Titus, the monument of God's victory over the deicide nation. On one side there were inscribed these words : "This triumphal Arch, formerly dedicated and raised to the Emperor Titus Flavius Vespasian, for his having brought the rebellious Judea under the yoke of the Roman people, is now, by the Senate and People of Rome, more auspiciously dedicated and consecrated to Flavia Domitilla, kinswoman of the same Titus, for having, by her death, increased and furthered the Christian Religion."

On the other side of the Arch, there was the following inscription : "To Flavia Domitilla, Virgin and Martyr of Rome, kinswoman of the Emperor Titus

“Flavius Vespasian, the Senate and People of Rome
 “for her having, by the shedding her blood and
 “laying down her life for the Faith, rendered a
 “more glorious homage to the death of Christ, than
 “did the said Titus, when, by divine inspiration,
 “he destroyed Jerusalem, to avenge that same
 “Death.”

Leaving on the left the Coliseum,—the hallowed ground whereon so many Martyrs had fought the battle of Faith,—they passed under the triumphal Arch of Constantine, which so eloquently speaks of the victory of Christianity, both in Rome and the Empire, and which still bears on it the name of the *Flavia* family, of which the first Christian Emperor was a member. The two following inscriptions were attached to the Arch.

“To Flavia Domitilla, Nereus and Achilleus, the
 “Senate and People of Rome. On this Sacred
 “Way,—whereon so many Roman Emperors received
 “triumphal honours for having brought various provinces into subjection to the Roman People,—these
 “Martyrs are receiving to-day a more glorious triumph, for that they conquered, by a greater courage,
 “the conquerors themselves.”

“To Flavia Domitilla, the Senate and People of
 “Rome. Twelve Emperors, her kinsmen, conferred
 “honour on the Flavia family and on Rome herself,
 “by their deeds of fame; but she, by sacrificing all
 “human honours and life itself, for Christ’s sake,
 “rendered greater service to both family and City
 “than they.”

The Procession then continued its route along the Appian Way, and at length reached the Basilica. Baronius, assisted by a great number of Cardinals, received the precious Relics, and took them with great respect to the Confession of the High Altar. Meanwhile, the Choir sang this Antiphon of the *Pontifical*: “Come in, ye Saints of God! for a dwelling

"hath been prepared for you by the Lord. The faithful people have followed you on your way, that ye may intercede for them with the Majesty of the Lord. Alleluia!"

The following is the account of our three Martyrs as given in the Liturgy.

Nereus, et Achilleus fratres, eunuchi Flaviæ Domitillæ, a beato Petro una cum ipsa, ejusque matre Plautilla baptizati, quum Domitillæ persuasissent, ut virginitatem suam Deo consecraret, ab ejus sponso Aureliano tamquam Christiani accusati, ob præclaram fidei confessionem in Pontiam insulam relegantur: ubi ad quæstionem iterum vocati, et verberibus cæsi, mox Tarracinam perducti, a Minutio Rufo, equuleo et flammis cruciati, quum constanter negarent, se a sancto Petro Apostolo baptizatos, ullis tormentis cogi posse ut idolis immolarent, securi percussi sunt: quorum corpora ab Auspicio eorum discipulo, et Domitillæ educatore, Romam delata, Via Ardeatina sepulta sunt.

Flavia Domitilla, virgo Romana, Titi et Domitiani Imperatorum neptis, quum sacrum virginitatis velamen a beato Clemente Papa accepisset, ab Aureliano spon-

Nereus and Achilleus, brothers, were in the service of Flavia Domitilla, and were baptised, together with her and her mother Plautilla, by St. Peter. They persuaded Domitilla to consecrate her virginity to God: in consequence of which, they were accused of being Christians, by Aurelianus to whom she was betrothed. They made an admirable confession of their Faith, and were banished to the Isle of Pontia. There they were again examined, and were condemned to be flogged. They were, shortly afterwards, taken to Terracina; and, by orders of Minucius Rufus, were hoisted on the rack and tormented with burning torches. On their resolutely declaring that, having been baptised by blessed Peter the Apostle, no tortures should ever induce them to offer sacrifice to idols, they were beheaded. Their bodies were taken to Rome, by their disciple Auspicius, Domitilla's tutor, and were buried on the Ardeatine Way.

Flavia Domitilla, a Roman lady, and niece of the Emperors Titus and Domitian, received the holy veil of virginity from the blessed Pope Clement. She was accused of

being a Christian, by Aurelian, to whom she was promised in marriage, and who was a son of the Consul Titus Aurelius. The Emperor Domitian banished her to the Isle of Pontia, where she suffered a long martyrdom in prison. She was finally taken to Terracina, where she again confessed Christ. Finding that her constancy was not to be shaken, the judge ordered the house where she lodged to be set on fire; and thus she, together with two virgins, her foster-sisters, Theodora and Euphrosyna, completed her glorious martyrdom, on the ninth of the nones of May (May 7th), during the reign of the Emperor Trajan. Their bodies were found entire, and were buried by a Deacon, named Cæsarius. But this is the day, on which the bodies of the two brothers and that of Domitilla were translated from the Diaconia of Saint Adrian to the Basilica, called Fasciola.

so Titi Aurelii consulis filio, delata quod Christiana esset, a Domitiano Imperatore in insulam Pontiam est deportata, ubi in carcere longum martyrium duxit. Demum Tarracinam deducta, iterum Christum confessa: quum semper constantior appareret, sub Trajano imperatore, judicis jussu incenso ejus cubiculo una cum Theodora et Euphrosyna virginibus, et col-lactaneis suis, gloriosi martyrii cursum confecit nonis Maii: quarum corpora integra inventa, a Cæsario diacono sepulta sunt. Hac vero die duorum fratrum, ac Domitillæ corpora ex Diaconia sancti Adriani simul translata in ipsorum Martyrum basilicam, tituli Fasciolæ, restituta sunt.

How grand was the triumph which Rome gave to you, O holy Martyrs, so many centuries after your glorious deaths! How true it is that there is no glory here on earth, which can bear comparison with that of the Saints! Where are now those twelve Emperors, thy kinsmen, O Domitilla? Who cares about their remains? Who even cherishes their memory? One of them was surnamed "the delight of mankind;" and now, how many are there who never heard of his existence? Another, the last of the twelve, had the glory of proclaiming the victory won by the Cross, over the Roman Empire; Christian

Rome honours and loves his name ; but the homage of religious devotion is not given to *him*, but to thee, O Domitilla, and to the two martyrs, whose names are now associated with thine.

Who does not recognise the power of Jesus' Resurrection, in the love and enthusiasm wherewith a whole people welcome your holy Relics, O Martyrs of the Living God ? Fifteen hundred years had elapsed ; and yet your lifeless remains were greeted with a transport of joy, as though you yourselves were there, and living. It was because we, Christians, know that Jesus, who is the *first-born of the dead*,¹ has risen from the grave ; and that you, also, are one day to rise glorious like him. Therefore do the Faithful honour, by anticipation, the immortality which, at a future period, is to be given to your Bodies, slain as they were for Jesus' sake ; they already see, by faith, the future brightness which is to be imparted to your Flesh ; and, in all this, they are proclaiming the dignity which the Redemption has given to man, to whom Death is now but a transition to true Life, and the Tomb but a resting place where the Body is consigned, as seed to the earth, to be restored in a hundred-fold of richer beauty.

Happy they, who, as the prophecy says, *have washed their robes and have made them white in the Blood of the Lamb* !² But happier they, says holy Church, who, after being thus purified, have mingled their own blood with that of the Divine Victim ! for, by so doing, *they have filled up in their flesh, those things that are wanting of the sufferings of Christ*.³ Hence, their intercession is powerful, and we should address our prayers to them with love and confidence. Befriend us, then, O holy Martyrs Nereus, Achilleus and Domitilla ! Obtain for us an ardent love for our Risen Jesus ; perseverance in the New

¹ Apoc. i. 5.

² *Ibid.* vii. 14.

³ Coloss. i. 24.

Life he has conferred upon us ; detachment from the things of this world, and a determined resolution to trample them beneath our feet, should they become a danger to our eternal salvation. Pray for us, that we may be courageous in resisting our spiritual enemies, ever ready to defend our holy Faith, and earnest in our endeavours to gain that Kingdom, which is to be *borne away by violence*.¹ Be you the Defenders of the holy Roman Church, which fervently celebrates your memory each year. You, Nereus and Achilleus, were converts of Peter ; and thou, Domitilla, wast the spiritual daughter of Clement, Peter's successor ; protect the Pontiff who now governs the Church,—the Pontiff, in whom Peter still lives,—the Pontiff, the successor of Clement. Dispel the storms which are threatening the Cross on the Capitol, and pray for the inhabitants of Rome, that they may be staunch to the Faith.

¹ Matt. xi. 12.

THE SAME DAY.

SAINT PANCRAS,

MARTYR.



A FOURTH Martyr claims our veneration, on this twelfth day of May. Like the three others, he culled his palm at Rome. But, whilst they died for the Faith at the very commencement of the Christian Era, Pancras was not called to the glorious combat till the Persecution under Dioclesian,—the last and greatest effort of Pagan Rome against the Church. Our young hero was only fourteen years of age; but he was old enough to be a brave Martyr, and he has been honoured by his name being placed on the Cycle of Paschal Time. The venerable Church, in the Holy City, which is dedicated to him, and which gives one of the Cardinalate Titles, was built on the site of the Cemetery, where his Body was buried. The following commemoration is made of him in the Matins of this Feast.

Pancratius in Phrygia, nobili genere natus, puer quatuordecim annorum Romanam venit, Diocletiano et Maximiano imperatoribus: ubi a Pontifice Romano baptizatus, et in fide Christiana eruditus, ob eamdem paulo post comprehensus, quam diu sacrificare constanter renuisset, virili fortitudine

Pancras was born in Phrygia, of a noble family. When but a boy of fourteen, he went to Rome, under the reign of the Emperors, Dioclesian and Maximian. He there received Baptism from the Roman Pontiff, and was instructed in the Christian Faith. Shortly afterwards, he was seized, as being a Christian; but upon his

firmly refusing to offer sacrifice to the gods, he was condemned to be beheaded. He suffered death with manly courage, and obtained the glorious crown of martyrdom. During the night, a matron, by name Octavilla, took away his body, and had it buried, after embalming it, on the Aurelian Way.

datis cervicibus, illustrem martyrii coronam consecutus est : cujus corpus Octavilla matrona noctu sustulit, et unguentis delibutum via Aurelia sepelivit.

Divine Grace, which called thee to the crown of Martyrdom, selected thee, O *Pancras*, from the distant land of Phrygia, and led thee to the Capital of the Empire,—the centre of every vice and every error of Paganism. Thy name, like that of millions of others, who were better known to the world, had else been quite forgotten. But now, though thy earthly career was soon ended, the name of *Pancras* is loved and venerated throughout the whole earth : it is breathed at the Altar, in the prayers which accompany the Sacrifice of the Lamb. How camest thou, dear youthful Martyr, by this celebrity, which will last to the end of the world ? It was, because having imitated Jesus' Death by suffering and shedding thy blood for his name, thou hast been made a sharer in the glory of his Immortality. In return for the honour we pay thee, deign to aid us by thy protection. Speak of us to Jesus, who is our Divine Master, as he was thine. In this vale of our exile, we sing our *Alleluia* for his Resurrection, which has filled us with hope ; obtain for us, by thy prayers, that we may sing *Alleluia* with thee in heaven, where it will be eternal, and be prompted, not by the gladness of hope, but by the bliss of possession.

MAY 14.

SAINT BONIFACE,

MARTYR.

THE Apostle of the Gentiles, explaining the mystery of the Pasch, tells us, that Baptism is the sepulchre of our sins, and that we *rise* from it together with our Redeemer, having our souls radiant with the *life* of grace.¹ Our holy Faith teaches us, that he who gives his life for Christ or his Church, washes away, in his own blood, every stain from his soul, and rises to life everlasting: it is as though he received a second Baptism, which reproduces all the effects belonging to the great Sacrament of Regeneration. We have, to-day, a sinner, who being purified by Martyrdom and rebaptised in his own blood, is numbered among the privileged ones who share in the glory of our Risen Jesus. Boniface, by his immoralities, had scandalised the city where he lived; but his repentance was most complete. He longed to suffer the cruellest tortures for the love of the God he had offended, and thus make atonement for the sinful pleasures in which he had indulged. His wish was granted; suffering transformed him into the Saint, whose Feast is kept on this day, and whose virtues are a homage to the Divine Conqueror of sin and death.

Holy Church thus commemorates, in her Office, the bravery of this generous-hearted Martyr.

¹ Rom. vi.

Boniface was a citizen of Rome, and had held criminal intercourse with a rich lady, by name Aglaë. He afterwards was so grieved for this immoral conduct, that, by way of penance, he devoted himself to the looking for and burying the bodies of Martyrs. In one of his travels, he left his companions; and finding, on arriving at Tarsus, that many were being put to divers tortures for the Christian Faith, he approached them, kissed their chains, and did all in his power to urge them to bear patiently the short labour of sufferings which were to be followed by eternal rest. For this he was seized, and his flesh was torn by iron hooks. Sharp reeds were also thrust up his finger-nails, and melted lead was poured into his mouth. His only exclamation, in the midst of these tortures, was: "I give thee thanks, Lord Jesus Christ, the Son of God!"

He was then put, head foremost, into a cauldron of boiling pitch; and when he was taken out, and found to be unhurt, the judge, in a fit of anger, ordered him to be beheaded. During his execution, a great earthquake was felt; whereupon, many of the pagans were converted to the Faith of Christ our Lord. On the day following, his companions, who were in search of him, were told that he had suffered martyrdom. They bought his body for five hundred pieces of silver; and hav-

Bonifacius, civis romanus, quod cum Aglaë nobili matrona impudice versatus esset, tanto illius intemperantiæ dolore captus est, ut poenitentiae causa se ad conquirenda et sepelienda martyrum corpora contulerit. Itaque relictis peregrinationis sociis, quum Tarsi multos propter Christianæ fidei professionem variis tormentis cruciatos vidisset, illorum vincula osculatus, eos vehementer hortabatur, ut constanter supplicia perferrent, quod brevem laborem sempiterna requies consecutura sit. Comprehensus igitur, ferreis unguis excarnificatus est: cui etiam inter manuum ungues et carnem acuti calami sunt infixi, plumbumque liquefactum in os ejus infusum. Quibus in cruciatibus ea vox tantum Bonifacii audiebatur: Gratias tibi ago, Domine Jesu Christe, Fili Dei.

Mox in ollam ferventis picis demisso capite conjectus est: unde quum inviolatus exisset, ira incensus iudex eum securi percuti jubet. Quo tempore magnus terræ motus factus est, ita ut multi infideles ad Christi Domini fidem converterentur. Eum sequenti die quærentes socii, quum martyrio affectum cognovissent, quingentis solidis ejus corpus redemerunt, et conditum unguentis, linteisque involutum, Romam portandum curarunt. Quod fac-

tum quum ab Angelo Aglae matrona, quæ et ipsa poenitens se piis operibus addixerat, cognovisset; prodiens obviam sancto corpori, Ecclesiam ejus nomine ædificavit, in qua corpus sepultum est nonis Junii, quum ejus anima pridie Idus Maii apud Tarsum Ciliciæ urbem migrasset in cælum, Diocletiano et Maximiano Imperatoribus.

ing embalmed and shrouded it, they had it taken to Rome. All this was made known, by an Angel, to Aglaë, who had also devoted herself to penance and good works. She, therefore, went to meet the Martyr's relics. She built a Church, which was named after the Saint, and in which he was buried on the Nones of June (June 5th). The Martyr's soul passed into heaven on the day before the Ides of May (May 14th), at Tarsus, a city of Cilicia, under the Emperors Dioclesian and Maximian.

The Angels rejoiced more at thy conversion, O Boniface, than at the fidelity of the ninety-nine just; but their joy was redoubled, when they found that heaven gained, in thee, not only a Penitent, but a Martyr too. Receive, also, the congratulations of holy Church, which celebrates the memory of thy victory. Rome is still in possession of thy holy Relics, which repose in the Church on Mount Aventine, where once stood the house of her that imitated thy repentance. In both her and thee, we have a proof of the infinite mercy of our Risen Jesus, who called the two sinners from spiritual death to the life of grace. Have compassion, O holy Martyr, on those poor sinners, whom this Easter has not yet brought back to their Redeemer. The *Alleluia* has resounded through the whole universe, and yet it has failed to rouse them from their sleep of sin. Pray for their resurrection. Their days are numbered; and perhaps they are not to see another Easter. Yet do we hope in the divine Mercy, which has shown us its power by making thee and Aglaë to be vessels of election. We, therefore, unite our prayers with thine, O Boniface, that our Lord may grant a resurrection to our

Brethren. *Hope* is our armour in this peaceful contest with Divine Justice, which delights in being vanquished by prayer. Present our prayer before the Throne of God; and many of those, that are now spiritually dead, will come to life again, and their conversion will cause joy to the Angels, as thine did.

MAY 16.

SAINT UBALDUS,

BISHOP AND CONFESSOR.

IN order to honour her Eternal High Priest, the Church presents to him, this day, the merits of a Pontiff, who, after his mortal career, was admitted into a happy Immortality. Ubaldus, here on earth, was the image of our Lord Jesus Christ. Like his Divine Master, he received the holy Anointing of Priesthood; he was a Mediator between God and man; he was the Shepherd of a flock; and, now, he is united with our Risen Jesus,—the great *Anointed*, the *Mediator*, the *Shepherd*. In proof of his influence in heaven, our Ubaldus has had given to him a special power against the wicked Spirits, who lay snares for our perdition. It has frequently happened, that the simple invocation of his name has sufficed to foil their machinations. It is with the view of encouraging the Faithful to have recourse to his protection, that the Church has fixed this day as his Feast.

Let us now read the account she gives of the virtues of the saintly Bishop.

Ubaldus, Eugubii in Umbria nobili genere natus, a primis annis pietate, et literis egregie est institutus. Jamque adolescens, ut uxorem duceret sæpe tentatus,

Ubaldus was born at Gubbio in Umbria, of a noble family. He was, from childhood, formed, in the most admirable way, to piety and learning. When grown up, he was fre-

quently urged to marry; but nothing could shake his resolution of leading a life of celibacy. On being ordained Priest, he divided his fortune between the poor and the Churches, and entered among the Canons Regular of the Order of St. Augustine. He established that Institute in his own country, and was for some time a most fervent observer of all its regulations. The fame of his virtue spread far and wide. Pope Honorius the Second compelled him to accept the charge of the Church of Gubbio; and, accordingly, he was consecrated Bishop.

Having taken possession of his See, he changed little or nothing of his mode of life; but he began to apply himself more than ever to the practice of every virtue, in order that he might the more effectually, both by word and example, procure the salvation of souls, for he was *a pattern of the flock in all earnestness*. His food was scanty, his dress unpretending, his bed hard and most poor. Whilst *always bearing about, in his body, the mortification* of the Cross, he every day refreshed his spirit with prayer, in which he seemed insatiable. The result of such a life was meekness of so admirable a nature, that he not only bore the worst injuries and insults with patience, but he even treated his persecutors with surprising affection, and showed them all possible kindness.

nunquam tamen a proposito servandæ virginitatis recessit. Sacerdos effectus, patrimonium suum pauperibus et Ecclesiis distribuit, et Canonicorum Regularium Ordinis sancti Augustini institutum suscipiens, illud in patriam transtulit, atque in eo aliquandiu sanctissime vixit. Cujus sanctitatis opinione evulgata, ab Honorio Secundo summo Pontifice Ecclesiæ Eugubinæ invitatus præficatur, et Episcopalis consecrationis munere decoratur.

Ad suam itaque reverens Ecclesiam, quum de consueta vivendi ratione nihil admodum immutasset, in omni tamen virtutum genere eo magis eminere cœpit, quo efficacius aliorum etiam salutem verbo et exemplo procuraret, factus forma gregis ex animo. Nam victu parco, vestitu moderato, lectulo aspero et pauperrimo, crucis mortificationem jugiter in suo corpore circumferebat, dum inexplibili orationis studio spiritum quotidie recrearet. Hinc admirabilem illam mansuetudinem est adeptus, qua gravissimas injurias et contumelias non modo æquanimiter tulit, verum etiam mirifico dilectionis affectu persecutores suos omni benignitatis testimonio complectebatur.

Biennio antequam ex hac vita migraret, quum diutinis affligeretur infirmitatibus, inter acerbissimos corporis cruciatus, velut aurum in fornace purgatum, Deo gratias indesinenter agebat. Adveniente autem sacro Pentecostes die, quum multis annis Ecclesiam sibi commissam summa cum laude gubernasset, sanctis operibus ac miraculis clarus, quievit in pace: quem Cœlestinus Papa Tertius in Sanctorum numerum retulit. Ejus virtus præcipue in effugandis spiritibus immundis elucet. Corpus vero per tot sæcula incorruptum magna fidelium veneratione in patria colitur, quam non semel a præsentis discrimine liberavit.

During the last two years of his life, he suffered much from sickness. In the midst of the most acute pains, whereby he was made pure as gold that is cleansed in the furnace, he ceased not to give thanks to God. Finally, on the holy Feast of Pentecost, after governing for many years, and in a most laudable manner, the Diocese that had been intrusted to him, he slept in peace, venerated for his holy life and miracles. He was canonised by Pope Celestine the Third. God has given him a special power for driving away unclean spirits. His body, which has remained incorrupt for several centuries, is honoured with much devotion, by the Faithful of the city of Gubbio, which he has more than once rescued from the calamities that threatened it.

O blessed Pontiff! be thou our protector against the spirits of hell. They are devoured by envy at seeing how Man, that lowly and feeble creature, has become the object of God's predilection. The Incarnation of the Son of God, his Death on the Cross, his glorious Resurrection, the Sacraments which give us the life of Grace,—all these sublime means, whereby the infinite goodness of God has restored us to our lost dignity, have excited the rage of the old enemy, and he seeks revenge by insulting, in us, the Image of our Creator. At times, he attacks man with all the phrensy of angry jealousy. To mimic the operations of Sanctifying Grace,—which, so to speak, makes us the instruments of God's good pleasure,—Satan sometimes takes possession of our fellow-

creatures, and makes them his slaves. Thy power, O Ubaldus, has often manifested itself, by rescuing these unhappy victims of the devil's jealousy; and holy Church, on this day, celebrates the special prerogative conferred on thee by our Heavenly Father. Relent not in the exercise of thy charitable office. And yet, O holy Pontiff, thou knowest that the snares of the wicked spirits are more injurious to the souls than to the bodies of men. Have pity, then, on the unhappy slaves of sin, who, though the divine Sun of the Pasch has risen upon them, are still in the darkness of guilt. Pray for them, that they may become, once more, Children of the Light, and share in the Easter Resurrection which Jesus offers to all.

THE SAME DAY.

SAINT JOHN NEPOMUCEN,

MARTYR.



To the Martyrs who were slain because they refused to adore false gods,—to the Martyrs whose blood was shed by heretics,—there is added, to-day, another brave soldier of Christ, who won his crown in a very different sort of combat. The Sacrament of Penance whereby sinners regain the heaven they had lost, claims John Nepomucen as its glorious defender.

A holy secrecy shrouds the reconciliation made between God and the Penitent. This Sacramental Secrecy deserved to have its Martyr. When Jesus instituted the Sacrament of Penance,—that second Baptism, wherein the Blood of our Redeemer washes away the sins of the Christian soul,—he willed that man should not be deterred from confessing his humiliations to his spiritual physician, by the fear of their ever being revealed. How many hidden martyrdoms have there not been, during these eighteen hundred years, for the maintenance of this Secret, which, whilst it gives security to the Penitent, exposes the Confessor to obloquy, injustice, and even death ! But the Martyr we honour to-day, was not one of these hidden sufferers. His testimony to the inviolability of the Sacramental Seal was public ; he gave it amidst cruel tortures ; it cost him his life.

All praise, then, to the brave and faithful Priest ! Right worthy was he to hold in his hands the Keys

that open or shut the gate of heaven ! In this great fact of the observance of the Seal of Confession, on which depends the salvation of millions of souls, we have a permanent miracle. But there was one thing wanting to it,—the glory of Martyrdom. The holy Priest of Prague gave it that glory ; and he offers the fair Palm to our Risen Jesus, whom we have seen, during these days between his Resurrection and Ascension, mercifully instituting the Sacrament of Penance, wherein he communicates to men his own power of forgiving sin.

We subjoin the Lessons approved of by the Holy See for the feast of this great Martyr.

John was born at Nepomuk, a town in Bohemia, (from which he took the name of *Nepomucen*,) and of parents who were advanced in years. His future sanctity was foretold by the appearance of bright rays miraculously shining over the house wherein he was born. When an infant, he was seized with a dangerous illness ; but was delivered from death by the protection of the Blessed Virgin, to whom his parents considered themselves indebted for his birth. He was blessed with an excellent disposition, and received a pious training, in keeping with the indications given from heaven. He spent his boyhood in the practice of religious exercises ; among which it was his delight to be frequently at the Church, and serve the Priests when saying Mass. He went through

Joannes Nepomuci Bohe-miæ oppido, unde Nepomuceni cognomen duxit, a parentibus ætate provectis, non sine futuræ sanctitatis præsagio, flammis supra nascentis domum mirabiliter collucentibus, ortus est. Quum infans in gravem morbum incidisset, beatæ Virginis ope, cui natum parentes referebant acceptum, a vitæ periculo evasit incolumis. Egregia indole, piaque institutione cœlestibus indicibus obsequente, inter sanctas religiosasque exercitationes pueritiam egit : nam ecclesiam frequenter adire, ac sacerdotibus ad aras operantibus ministrare in deliciis habebat. Zatecii politioribus litteris ad humanitatem informatus, Pragæ vero gravioribus disciplinis excultus, philosophiæ, theologiæ, sacrorumque canonum magistrum et lauream emeruit.

Sacerdotio initiatus atque a scientia sanctorum ad lucra animarum rite comparatus, ministerio verbi Dei se penitus addixit. Quum igitur in vitiis extirpandis, et revocandis in viam salutis errantibus, eloquentia et pietate uberes ederet fructus, inter canonicos metropolitanæ Ecclesiæ Pragensis cooptatus, mox sibi demandatam Evangelii coram rege Wenceslao Quarto prædicandi provinciam suscepit, eo successu ut Joannis suasu multa rex faceret, magnoque in honore ejus virtutes haberet. Conspicuas tamen, quas ille obtulit, dignitates Dei servus, ne a divini verbi præconio avocaretur, constantissime recusavit.

Regiis illum eleemosynis in pauperes erogandis præfectum, Joanna regina conscientiæ sibi moderatorem adscivit. Quum autem Wenceslaus ab officio institutoque decessisset, atque in vitia præceps abriperetur, piæ vero conjugis obtestationes et monita gravate ferret, contendere ausus est ut in sacramentali judicio sacerdoti credita reginæ arcana sibi a Joanne Pandementur. At Dei minister, blanditiis primum, tormen-

his humanities at Zatek, and the higher studies at Prague, where he took his degrees in Philosophy, Theology, and Canon law. He was ordained Priest; and being, by his proficiency in the science of the Saints, well fitted for gaining souls, he devoted himself entirely to preaching the word of God. In consideration of the great fruits produced by his eloquence and piety, which extirpated vice and brought sinners back to the way of salvation, he was made a Canon of the Metropolitan Church of Prague. Being afterwards chosen as Preacher to King Wenceslaus the Fourth, he so far succeeded, that the King did many things through his advice, and had a great regard for his virtue. He offered him several high dignities; but the Saint peremptorily refused to accept them, fearing that they would interfere with his preaching the divine word.

He was intrusted with the distribution of the royal alms to the poor, and Queen Jane chose him as her own spiritual director. Wenceslaus having given himself up to vices, which disgraced both his kingly and christian character, and being displeased at the entreaties and counsels of his wife, he even dared to insist on John's revealing to him the secrets, told to him as Priest, by the queen in the sacrament of Penance. The mi-

nister of God courageously resisted the King's impious request, and neither bribes, nor tortures, nor imprisonment, could make him yield. Seeing that the King had got to such a pitch of rage that the laws of neither man nor God made him relent, the soldier of Christ plainly foretold in one of his sermons, his own approaching death, and the calamities that were to befall the kingdom. He then set out for Buntzel, where is kept an image of the Blessed Virgin that has been venerated for centuries: he there, in fervent prayer, implored heaven to grant him the assistance he needed, in order to fight the good fight. As he was returning home, on the evening before the Vigil of the Ascension, the King, who was standing at the palace window, saw him, and sent him word that he was to repair to the King. The King was more than ever urgent in his demand, and threatened John with immediate drowning, if he continued to refuse compliance. The saint was not to be conquered, and showed the King that he was not afraid of his threats. Wherefore, by the King's orders, he was thrown that same night, into the river Moldaw, which flows through Prague; and John obtained the glorious crown of martyrdom.

tis deinde et carceris squalore tentatus, nefariæ regis cupiditati fortiter obstitit. Furentem tamen Wenceslai animum quum ab execrando proposito nec humana nec divina jura deterrent, supremum agonem, quem instare sibi athleta Christi noverat, populo in concione de impendentibus etiam regni calamitatibus admonito, non obscure prænuntiavit. Mox Boleslaviam profectus, ad beatæ Virginis imaginem antiquo cultu celebrem, coeleste præsidium ad certandum bonum certamen effusis precibus imploravit. Inde vespere revertentem in pervigilio Dominicæ Ascensionis, rex e fenestra conspicatus arcessit; quumque vehementius urgeret, et proximam in aquis, si oblectari pergeret, submersionem intentaret, Joannes invicta constantia terrores minasque refutavit. Itaque, regis imperio, in Moldavam, flumen Pragæ interfluens, noctu dejectus, illustrem martyrii coronam est consecutus.

Sacrilegum facinus clam patratum et martyris gloriam insigne prodigium divinitus patefecit. Ubi enim exanime corpus secundo flumine vehi cœpit, ardentibus faces aquis supernatantes et discurrentes apparuerunt. Quamobrem ex arena postridie mane corpus elatum canonici deinde, regis iram nihil timentes, in metropolitanam ecclesiam solemniter intulerunt, et sepulturæ mandarunt. Quum autem in dies invicti sacerdotis memoria miraculis et maxima fidelium, eorum præcipue qui fama periclitantur, veneratione cresceret, post annos demum amplius trecentos, in juridica recognitione corporis, quod sub humo tamdiu jacuerat, lingua ejus incorrupta et vivida reperta est: quæ, sexto post anno iudiciis a Sede Apostolica delegatis exhibita, novo prodigio repente intumuit, et subobscurum ruborem in purpureum commutavit. His itaque aliisque signis rite probatis, Benedictus Decimus tertius, Pontifex Maximus, die decima nona mensis Martii, anno salutis millesimo septingentesimo vigesimo nono, primum hunc sacramentalis sigilli assertorem, arcani fidem sanguine obsignantem, sanctorum martyrum catalogo adscripsit.

The sacrilegious crime, thus privately committed, was miraculously revealed, as was also the Martyr's great glory. For as soon as life was extinct, and the corpse began to float down the stream, flaming torches were seen following on the surface of the water. The next morning, the Canons went and took the body from the sand on which it lay, and heedless of the King's displeasure, they had it carried, with much solemnity, to the metropolitan Church, and gave it burial. The memory of this courageous Priest became gradually most venerable, both by the miracles that were wrought, and by the devotion of the Faithful,—of those especially whose good name is injured by evil report. After upwards of three hundred years, a juridical examination was made of his body (which, during all the time, had lain under the ground), and his tongue was found to be incorrupt and as though it were that of a living man. Six years later on, the tongue was shown to judges delegated by the Apostolic See; when, by a fresh miracle, it immediately resumed the fulness of life, and, from being of a brownish colour, it became perfectly red. These and other miracles having been authentically proved, he was canonised by Pope Benedict the Thirteenth, on the nineteenth day of March, in the year of our Lord 1729, as the defender of the Sacramental Seal, and the first

Martyr that shed his blood for the maintenance of its holy secrecy.

How great, O glorious Martyr, was the honour reserved for thee by the Son of God, when he chose thee to be the one, who was to attest, by laying down his life, the sacredness of the secret which protects the Sacrament of Penance! Other Priests, as well as thyself, have bravely suffered persecution for the sake of the secrecy of the mystery of Reconciliation; but thou wast the one chosen by heaven to give a solemn testimony of priestly discretion. Thy sufferings were known to more than to Angels: thy Martyrdom was a public one, and the Faithful honour thy courage as an eloquent proof of how truly our good Shepherd, Jesus, removes every difficulty that could deter the strayed sheep from returning to the fold.

We address ourselves to thee, O holy Martyr, on this the day of thy triumph, and we beg of thee to intercede for sinners. Admirable minister of the Sacrament of Penance! thou seest how many Christians there are, who neglect to avail themselves of the means of salvation prepared for them by our Risen Saviour. Instead of laying hold of this "second plank after shipwreck," they let themselves be carried on to the deep abyss by the tide of their sinful habits. There are thousands, who have turned a deaf ear, even this Easter, to the call of holy Church, who invited them, as an affectionate Mother, to approach the Tribunal of mercy and Reconciliation. We beseech thee, intercede for these blind, these unwary, these ungrateful men. Get them that grace, which will lead them to the feet of the God of Mercy, who is ever ready to grant pardon.

There are others, again, who go to Confession, but who have not the dispositions requisite for receiving

the grace of the Sacrament,—the justification of their souls. Pray also for these, that they may see the danger they thus incur of profaning the Blood of Christ. Obtain for all them who approach the holy Tribunal, an honest avowal of their sins, and contrition of heart; that thus the life of our Risen Jesus may be imparted to them, and that they may never again lose it. By thy powerful intercession, raise up zealous and faithful ministers of this great Sacrament, of which thou wast the Martyr. Draw down on their arduous labour the blessing of heaven:—then will the number of the children of God be increased, and the grace of the Holy Ghost triumph in souls that have long been dead in sin.

Cast, too, an eye of compassion on thy fatherland of Bohemia, where there are so many Faithful hearts that love and honour thee. Alas! there are tares which disfigure that portion of the Church. The enemy came, not many years after thy glorious martyrdom, and sowed the baneful weeds of heresy in thy native land. The *good seed* claims thy protection; but take pity also on the *cockle*, for even it may be turned, by the True Faith, into wheat, and be garnered into the House of our Heavenly Father. Secure to thy Bohemia the peace of which an ambitious diplomacy is now seeking to deprive her, and save her from the snares that are being laid for her.

MAY 17.

SAINT PASCHAL BAYLON,

CONFESSOR.

THE Seraph of Assisi was sure to depute some of his children to pay their court to his Risen Master. The one he sends to-day, is the humblest and most unknown of men ; another will follow, three days hence, powerful in word and work, and holding a palm in his hands, as a most devoted preacher of the Gospel. Paschal Baylon was a simple peasant. He was a shepherd-boy ; and it was in tending his flock that he found the Lord Jesus. He had a great love for contemplation. Forests and fields spoke to him of their great Creator ; and, in order that he might be the more closely united with him, he resolved to seek him in the highest paths of perfection. He was ambitious to imitate the humble, poor and suffering Life of the Man-God ; the Franciscan Cloister offered him all this, and he flew to it. On that blessed soil, he grew to be one of heaven's choicest plants, and the whole earth has now heard the name of the humble Lay-Brother of a little convent in Spain. Holy Church brings him before us to-day, and shows him enraptured in the contemplation of his Jesus' Resurrection. He had trod the path of humiliation and the cross ; it was but just, that he should share in his Master's Triumph. It was of him, and of such as he, that this Divine Saviour spoke, when he said : *Ye are they that have*

*continued with me in my temptations ; and I dispose to you, as my Father hath disposed to me, a Kingdom ; that ye may eat and drink at my table, in my Kingdom, and may sit upon thrones, judging the twelve tribes of Israel.*¹

The account given by the Liturgy of the angelic life of this illustrious son of St. Francis, is as follows.

Paschalis Baylon, pauperibus, piisque parentibus in Oppido Turris Formosæ Seguntinæ Diocesis in Aragonia natus, a teneris annis plura dedit futuræ sanctitatis indicia. Sortitus animam bonam, ac rerum cælestium apprime studiosam, pueritiam atque adolescentiam in gregis custodia transegit ; quam ille vivendi rationem ideo præcipue diligebat, quod humilitati fovendæ, ac innocentiae conservandæ imprimis utilem atque opportunam judicaret. Erat in victu modicus, in oratione assiduus, tantæque apud cœvos et socios florebat auctoritate et gratia, ut eorum lites componens, errores corrigens, ignorantiam erudiens, ac desidia excitans, velut omnium parens, et magister maximo studio coleretur ac amaretur : Beatus etiam tum a plerisque appellatus.

Qui vero in sæculo, terra nempe deserta, et inaquosa, adeo feliciter adoleverat,

Paschal Baylon was born of poor and pious parents, at Torre-Hermosa, a small town of the Diocese of Seguenza, in Aragon. Even from his infancy, he gave many signs of future sanctity. Being endowed with a good disposition, and having a great love for the contemplation of heavenly things, he passed the years of boyhood and youth in tending flocks. He loved this kind of life more than any other, because it seemed to him best for fostering humility and preserving innocence. He was temperate in his food, and assiduous in prayer. He had such influence over his acquaintance and companions, and was so dear to them, that he used to settle their disputes, correct their faults, instruct their ignorance, and keep them out of idleness. He was honoured and loved by them as their father and master ; and even then, was often called the Blessed Paschal.

Thus did this flower of the valley bloom in the world,—that desert and parched land ;

¹ St. Luke, xxii. 28, 29, 30.

but once planted in the house of the Lord, he shed, everywhere around him, a wondrous odour of sanctity. Having embraced the severest sort of life, by entering the Order of the Discalced Friars Minor of strict observance, Paschal rejoiced as a giant to run his way. Devoting himself wholly to the service of his God, his one thought, both day and night, was how he could further imitate his Divine Master. His brethren, even they that were most advanced, soon began to look upon him as a model of seraphic perfection. As for him, he put himself in the grade of the Lay-Brothers. Looking on himself as the off-scouring of all, he, with humility and patience, cheerfully took on himself the most tiring and menial work of the house, which work he used to say belonged to him by a special right. He mortified and brought into subjection his flesh, which, at times, would strive to rebel against the spirit. As to his spirit, he, by assiduous self-denial, maintained its fervour, and daily stretched himself forward to the things that were more perfect.

He had consecrated himself, from his earliest years, to the Blessed Virgin; he honoured her, as his Mother, by daily devotions, and prayed to her with filial confidence. It would be difficult to describe the ardour of his devotion to the most holy Sacrament of the Eucharist. Even after his

flos convallium, plantatus in domo Domini, mirum ubique sparsit sanctitatis odorem. Igitur Paschalis arrepto vitæ severioris instituto, atque in ordine Minorum strictioris observantiæ discalceatorum cooptatus, exsultavit ut gigas ad currendam viam suam, totumque se Domino excolendum tradens, dies, noctesque cogitabat, qua se ratione, magis ei magisque conformaret. Ita factum est brevi, ut eum tanquam Seraphicæ perfectionis exemplar, ipsi quoque proveciores imitandum sibi proponerent. Ipse autem in humilisservientium gradu constitutus, se velut omnium, peripsema reputans, ardua quæque, et abjecta domus ministeria veluti jure quodam peculiari sibi debita summa cum hilaritate suscipiebat et exercebat, humilitate ac patientia pari. Carnem spiritui quandoque reluctari nitentem jugi maceratione afflictauit, atque in servitutem redegit; spiritum vero assidua sui abnegatione ferventiorum in dies ad anteriora extendebat.

Deiparam Virginem, cuius clientelæ se ab ineunte ætate dicaverat, tanquam matrem quotidianis colebat obsequiis, atque filiali exorabat fiducia. Porro erga sanctissimum Eucharistiæ Sacramentum, difficile dictu est quam ardenti tenebatur devotionis affectu :

quem defunctus etiam in cadavere retinere visus est, dum jacens in feretro, ad sacræ Hostiæ elevationem bis oculos reseravit et clausit, magna omnium, qui aderant, admiratione. Ejusdem veritatem inter hæreticos publice palamque professus, multa et gravia ob eam causam perpessus est; crebro etiam ad necem petitus, sed singulari Dei providentia impiorum manibus ereptus. Sæpe inter orandum omnibus destituebatur sensibus, dulcique languebat amoris deliquio; quo tempore cœlestem illam scientiam hausisse creditus est, qua homo rudis et illitteratus, de mysteriis Fidei difficillimis respondere, atque aliquot etiam libros conscribere potuit. Denique meritis plenus, eadem qua prædixerat hora, feliciter migravit ad Dominum, anno salutis millesimo quingentesimo nonagesimo secundo, sexto decimo kalendas Junii, eodem quo natus fuerat, Festo Pentecostes recurrente, annum agens secundum supra quinquagesimum. Quibus, aliisque virtutibus insignem, ac miraculis, tam in vita, quam post mortem clarum, Paulus Quintus Pontifex Maximus illum Beatum appellavit: Alexander autem Octavus Sanctorum catalogo adscripsit.

death, this devotion seemed to linger in his body; for when laid in his coffin, his eyes were seen to open and shut twice during the elevation of the sacred Host, to the astonishment of all that were present. He publicly and openly professed before heretics his faith in the dogma of the Real Presence, and had much to suffer on that account. His very life was frequently attempted; but, by a special providence of God, he was rescued from the hands of the wicked men who sought to kill him. Frequently, when at prayer, he was in ecstasy, and swooned away with the sweetness of love. It was on these occasions that he was supposed to receive that heavenly wisdom, whereby he, though uneducated and illiterate, was enabled to give answers upon the profoundest mysteries of Faith, and even write several books. Finally being rich in merit, he happily took his flight to heaven, at the hour which he had foretold, in the year of our Lord 1592, on the sixteenth of the Calends of June (May 17), and on the Feast of Pentecost, (the same on which he was born,) being in his fifty-second year. These and other virtues having procured him great reputation, and being celebrated for miracles both before and after his death, he was beatified by Pope Paul the Fifth, and canonised by Alexander the Eighth.

Heaven opened to receive thee, O Paschal ! Even when here below, the fervour of thy contemplations often gave thee a foretaste of the delights of eternal bliss ; but now, every veil is drawn aside, and thou art face to face with Him thou so ardently desiredst to possess. Thou hast no further need to unite thyself with him by humiliation and suffering ; what thou enjoyest, and what he, for all eternity, will have thee to enjoy, is his own glory, his own happiness, his own triumph. Deign to cast an eye of pity on us, who have not the eagerness thou hadst to walk in our Redeemer's footsteps, and who, as yet, have but the *hope* of being united to him for eternity. Get us courage. Get us that love which leads straight to Jesus, which surmounts every obstacle of flesh and blood, and gives to man an admirable resemblance to his Divine Model. The pledge of this happy transformation has been given to us by our being permitted to partake of the Paschal Mystery ; oh ! that it might be perfected by our fidelity in keeping close to our Divine Conqueror and Lord ! Though he leave us, some time further, in this vale of tears, his eye is ever upon us, he longs to see us persevere in our loyalty to him. Yet a little while, and we shall see him ! *Behold !* says he, *I come quickly ; hold fast that which thou hast. Behold ! I stand at the gate and knock. If any man shall hear my voice and open to me the door, I will come in to him, and will sup with him, and he with me.*¹ Thus will the Pasch of time be changed into the Pasch of eternity. Pray for us, O Paschal, that like thee, we may hold fast that which, by the grace of our Risen Jesus, we already possess.

¹ Apoc. iii. 11, 20.

MAY 18.

SAINT VENANTIUS,

MARTYR.

TO-DAY'S Martyr carries us back to the persecutions under the Roman Emperors. It was at Camerino, in Italy, that he bore his testimony to the true Faith; and the devotion wherewith he is honoured by the people of those parts, (which are under the temporal Sovereignty of the Roman Pontiff,) has occasioned his feast being kept throughout the Church. Let us, therefore, joyfully welcome this new champion, who fought so bravely for our Emmanuel. Let us congratulate him upon his having the privilege of suffering Martyrdom during the Paschal Season, all radiant as it is with the grand victory won by Life over Death.

The account given by the Liturgy, upon St. Venantius, is a tissue of miracles. The omnipotence of God seemed, on this and many other like occasions, to be resisting the cruelty of the executioners, in order to glorify the Martyr. It served also as a means for converting the by-standers, who, on witnessing these almost lavish miracles, were frequently heard to exclaim, that they too wished to be Christians, and embrace a Religion which was not only honoured by the superhuman patience of its Martyrs, but was so visibly protected and favoured by heaven.

Venantius, who was born at Camerino, was but fifteen years of age when he was accused of being a Christian, and arraigned before Antiochus, the Governor of the City, under the reign of the Emperor Decius. He presented himself to the Governor at the City Gate, where, after being long and uselessly coaxed and threatened, he was scourged, and condemned to be chained. But he was miraculously unfettered by an Angel, and was then burned with torches, and was hung, with his head downwards, over a fire, that he might be suffocated by the smoke. One of the officials, by name Anastasius, having noticed the courage wherewith he suffered his torments, and having also seen an Angel walking, in a white robe, above the smoke, and again liberating Venantius,—he believed in Christ, and, together with his family, was baptised by the Priest Porphyrius, with whom he afterwards merited to receive the palm of martyrdom.

Venantius was again brought before the Governor; and being solicited, though to no purpose, to give up his Faith, he was thrown into prison. A herald, named Attalus, was sent thither, to tell him that he also had once been a Christian, but had renounced the profession on discovering that it was false, and that Christians were duped into giving up the good things of the present by the vain hope of what

Venantius Camers quindecim annos natus quum Christianæ religionis accusaretur apud Antiochum, qui sub Decio Imperatore Camerino præerat, in porta civitatis Præsidi se obtulit, quem ille pollicitationibus, ac terroribus diu tentatum flagris cædi, et vinculis adstringijussit. Sed iis mirabiliter ab Angelo solutus lampadibus postea adurit, atque inverso ore fumo supposito suspenditur. Ejus constantiam in tormentis demiratus Anastasius Cornicularius, et quod eum ab Angelo iterum solutum candida veste supra fumum ambulantem vidisset, in Christum credidit, et a beato Porphyrio Presbytero cum familia baptizatus, paulo post martyrii palmam cum eodem promeruit.

At Venantius Præsidi sistitur, et ab eo iterum frustra tentatus ut Christi fidem desereret, in carcerem conjicitur, quo Attalus præco mittitur, qui ei dicat se quoque christianum fuisse, et ei nomini propterea renuntiasse, quod cognovisset inane esse fidei commentum, quo Christiani presentibus se abdicant ob vanam futurorum spem. Verum nobilis Christi athleta

callidi hostis insidias non ignorans, diaboli ministrum a se penitus rejecit: quare ad Præsidentem iterum adducto omnes contusi sunt dentes, maxillæque contractæ, atque ita cæsus in sterquilinum dejecitur. Sed inde ab Angelo quoque ereptus rursus stetit ante Judicem, qui Venantio adhuc loquente, e tribunali cecidit, et in ea voce, Verus est Venantii Deus, nostros deos destruite, exclamans exspiravit.

Quod quum Præsidi nuntiatum esset, extemplo Venantium leonibus objici jussit, qui naturali feritate ommissa, ad ejus se pedes abjecerunt; interim ille populum Christi fidem edocebat: quare inde amotus iterum in carcerem truditur. Quumque postridie Præsidi referret Porphyrius, se per visum noctu populos, quos Venantius aqua tingebat, clarissima luce fulgentes, ipsum vero præsidem obscurissima caligine opertum vidisset, Præses ira incensus eum illico capite plecti imperat; deinde Venantium per loca vepribus et carduis consita trahi usque ad vesperam. Is cum semianimis relictus esset, mane se iterum Præsidi præsentavit, cujus jussu statim e rupe præcipitatur; sed inde etiam divinitus ereptus, denuo per loca as-

was to follow in the next life. But the high-minded soldier of Christ, knowing well the snares of our crafty enemy the devil, utterly spurned his minister from his presence. Whereupon he was again led before the Governor, and all his teeth were beaten out, and his jaws broken; after which, he was thrown into a dung-pit. But, being delivered by an Angel, thence also, he again stood before the judge, who, whilst Venantius was addressing him, fell from the judgment-seat, and died exclaiming: "The God of Venantius is the true one! destroy our gods!"

When this was made known to the Governor, he immediately ordered Venantius to be exposed to the lions: but those animals, forgetting their own savage nature, threw themselves at his feet. The Saint, meanwhile, instructed the people in the Christian Faith, and was therefore removed and again thrown into prison. On the following day, Porphyrius told the Governor, that he had had a vision during the night, and that he saw that those who were bathed with water, by Venantius, were brilliant with a splendid light, but that the Governor was covered with a thick darkness. This so irritated the Governor, that he immediately ordered Porphyrius to be beheaded, and Venantius to be dragged, until evening, along places covered with thorns and thistles. He

was left there half dead ; but he again presented himself, in the morning, to the Governor, who at once condemned him to be cast headlong from a rock. Again, however, he was miraculously preserved in his fall, and was once more dragged, for a mile, over rough places. Seeing that the soldiers were tormented with thirst, Venantius made the sign of the Cross, and water flowed from a rock, which was in a neighbouring dell ; on which rock, Venantius left the impress of his knees, as may be still seen in the Church which is dedicated to him. Many were moved by that miracle, to believe in Christ, and were all beheaded, together with Venantius, on that very spot, by the Governor's orders. So awful were the lightnings and earthquakes which followed the execution, that the Governor took to flight. But he was not able to escape divine justice ; and, a few days after, met with a most humiliating death. Meanwhile the Christians gave honourable burial to the bodies of all these Martyrs, and they are now reposing in the Church which was dedicated to Venantius in the town of Camerino.

pera ad mille passus trahitur, ubi militibus siti æstuantibus, in proxima convalle ex lapide, in quo et genuum formam reliquit, sicut etiam nunc in ejus ecclesia videre licet, Crucis signo a Venantio facto, aquæ manarunt. Eo miraculo plures permoti in Christum crediderunt, quos omnes Præses eo loci una cum Venantio capite feriri jussit. Fulgura et terræmotus eo tempore ita magni fuere, ut Præses auferet ; qui paucis tamen post diebus divinam haud valens effugere justitiam, turpissimam mortem appetiit. Christiani interim Venantii et aliorum corpora honorifico loco sepelierunt, quæ Camerini in ecclesia Venantio dicata condita adhuc sunt.

Dear youthful Martyr, loved of the Angels, and aided by them in thy combat ! pray for us. Like thyself, we too are soldiers of the Risen Jesus, and must give testimony, before the world, to the Divinity and the rights of our King. The world has not

always in its hands those material instruments of torture, such as it made *thee* feel; but it is always fearful in its power of seducing souls. It would rob *us*, also, of that New Life, which Jesus has imparted to us and to all them that are his Members: holy Martyr, protect us under these attacks! Thou hadst partaken, during the days of thy last Easter, of the divine Flesh of the Paschal Lamb, and thy courage in Martyrdom redounded to the glory of this heavenly nourishment. We, also, have been guests at the same holy Table; we, also, have partaken of the Paschal Banquet. Like thee, we have known our Lord *in the breaking of BREAD*:¹ obtain for us the appreciation of the divine mystery, of which we received the first fruits at Bethlehem, and which has been gradually developed, within our souls, as well as before our eyes, by the merits of the Passion and Resurrection of our Emmanuel. We are now, at this very time, preparing to receive the plenitude of the divine gift of the Incarnation. Pray for us, O Holy Martyr, that our hearts may more than ever fervently welcome, and faithfully preserve, the rich treasures, which are about to be offered us, by the sublime mysteries of the Ascension and Pentecost.

¹ St. Luke, xxiv. 35.

MAY 19.

SAINT PETER CELESTINE,

POPE.

OUR Paschal Season, which has already given us the admirable Doctor, St. Leo, brings before us, to-day, the humble Peter Celestine,—Sovereign Pontiff, like Leo, but who was no sooner throned on the Apostolic See, than he left it and returned to solitude. Among the long list of sainted men, who compose the venerable series of Roman Pontiffs, our Lord would have one, in whose person was to be represented the virtue of *humility*;—that honour was conferred on Peter Celestine. He was dragged from the quiet of his solitude, compelled to ascend the throne of St. Peter, and made to hold, in his trembling hand, the Keys of the Kingdom of Heaven. The holy Hermit, whose eyes had been ever fixed on his own weakness, had then to provide for the necessities of the whole Church. In his humility, he judged himself to be unequal to so heavy a responsibility. He resigned the Tiara, and begged to be permitted to return to his dear hermitage. His Divine Master, Christ, had, in like manner, concealed his glory, first, in a thirty years of hidden life, and then, later on, under the cloud of his Passion and Sepulchre. The sunshine of the Pasch came; the gloom was dispersed, and the Conqueror of Death arose in all his splendour. He would have his servants share in his triumph and glory; but their share is to be greater or less,

according to the measure in which they have, here on earth, imitated his humility. Who, then, could describe the glory which Peter Celestine receives in heaven, as a recompense for his profound humility, which made him more eager to be unknown, than the most ambitious of men could be for honour and fame? He was great on the Pontifical Throne, and still greater in his solitude; but his greatness, now that he is in heaven, surpasses all human thought.

Holy Church speaks his praise in these few lines; their simplicity admirably harmonises with the Hermit Pope, whose life they narrate.

Petrus, a nomine, quo Pontifex est appellatus, Celestinus dictus, honestis, catholicisque parentibus Æserniæ in Samnitibus natus, adolescentiam vix ingressus, ut animum a mundi illecebris custodiret, in solitudinem secessit. Ibi contemplationibus mentem nutriendam, corpus in servitutem redigens, ferream catenam ad nudam carnem adhibebat. Congregationem, quæ postea Celestinorum dicta est, sub Regula sancti Benedicti instituit. Hinc quasi lucerna supra candelabrum posita, quum abscondi nequiret (Romana Ecclesia diu vidua Pastore) in Petri cathedram ignorans, et absens, ascitus, magna novitatis admiratione non minus, quam repentino gaudio cunctos affecit. Cum autem in Pontificatus sublimitate collocatus, variis distentis curis, assuetis incumbere

Peter (who, from the name he took as Pope, was called *Celestine*), was born at Isernia, in the Abruzzi, of respectable and Catholic parents. When quite a boy, he retired into solitude, that he might be out of the reach of the world's vanities. There he nourished his soul with holy contemplations, bringing his body into subjection, and wearing an iron chain next to his skin. He founded, under the Rule of St. Benedict, the congregation, which was afterwards called the congregation of Celestines. The Roman Church having been, for a long time, widowed of its Pastor, Celestine was chosen, unknown to himself, to occupy the Chair of Peter, and was therefore compelled to quit his solitude, for he was a lamp that was set upon a candlestick, and could not be hid. All men were filled with joy, as well as with surprise, at this unexpected choice. But thus exalted to

the Pontificate, and finding that the multiplicity of cares rendered it almost impossible for him to continue his wonted contemplations, he resigned, of his own accord, the onerous honours of the Papal throne. He therefore resumed his former mode of life, and slept in the Lord by a precious death, which was rendered still more glorious by the apparition of an exceedingly bright cross, which hovered over the door of his cell. He was celebrated for many miracles, both before and after his death; which being authentically proved, he was canonised, eleven years after his departure from this world, by Pope Clement the Fifth.

meditationibus vix posse cognosceret; oneri pariter et honori voluntarie cessit; indeque priscam vitæ rationem repetens, obdormivit in Domino, ejusque pretiosam mortem crux præfulgens in aere ante cubiculi ostium reddidit amplius gloriosam. Miraculis multis tam vivens, quam post obitum claruit, quibus rite examinatis, Clemens Quintus, anno, postquam decessit, undecimo, Sanctorum numero adscripsit.

Thou obtainedst, O Celestine, the object of thy ambition. Thou wast permitted to descend from the Apostolic Throne, and return to the quiet of that hidden life, which, for so many years, had been thy delight. Enjoy to thy heart's content, the holy charm of being unknown to the world, and the treasures of contemplation *in the secret of the face of God.*¹ But this life of obscurity must have an end; and then the Cross,—the Cross, which thou hast loved above all earthly possessions,—will rise up in brightness before thy Cell door, and summon thee to share in the Paschal Triumph of Him, who came down from heaven to teach us this great truth,—that *he that humbleth himself shall be exalted*. Thy name, O Celestine, will for ever shine on the list of Roman Pontiffs; thou art one of the links of that

¹ Ps. xxx. 21.² St. Matth. xxiii. 12.

glorious chain, which unites the Holy Church with Jesus, her Founder and her Spouse; but a still greater glory is reserved for thee,—the glory of being for ever with this same Risen Jesus. Holy Church, which during the short period of thy holding the Keys of Peter, was obedient to thee, has now for centuries paid, and will continue, to the end of the world, to pay thee the tribute of her devotion, because she recognises in thee one of God's Elect,—one of the Princes of the heavenly Court. And we, O Celestine, we also are invited to ascend where thou art, and contemplate, together with thee, *the most beautiful among the children of men*,¹ the Conqueror of sin and hell. But there is only one path that can lead us thither; it is the path thou trodest,—the path of Humility. Pray for us that we may be solidly grounded in this virtue, and desire it with all our earnestness; that we may change our unhappy self-esteem into an honest contempt of ourselves; that we may despise all human glory, and be courageous, yea, cheerful, under humiliation; and that thus having *drunk of the torrent*, as did our Divine Master, we may one day, like him, *lift up our heads*,² and cluster round his Throne for all eternity.

¹ Pa. xliv. 3.

² *Ibid.* cix. 7.

THE SAME DAY.

SAINT PUDENTIANA,

VIRGIN.

—◆—

THIS same nineteenth of May has another glory attached to it;—it is the day on which died the noble virgin Pudentiana. That name carries us back to the very first Age of the Christian Church. She was a daughter of a wealthy Roman, called Pudens, who was a kinsman of the Pudens spoken of by St. Paul, in his second Epistle to Timothy.¹ She and her Sister Praxedes had the honour of being numbered among the earliest members of the Church, and both of them consecrated their virginity to Jesus Christ. Upon their father's death, the two sisters distributed their fortune to the poor, and devoted their whole time to good works. It was the eve of the Persecution under Antoninus. Pudentiana, though scarcely sixteen years of age, was ripe for heaven, and winged her flight to her divine Spouse, when the storm was at its height. Her sister survived her many years: we shall commemorate her saintly memory on the 21st July.

Pudentiana's house, which in her grandfather's time, had been honoured by St. Peter's presence, was made over by the holy virgin herself, to Pope Pius the First, and the divine mysteries were celebrated in it. It is now one of the most venerable Churches

¹ II. Tim. iv. 21.

of Rome, and is the Station for the Tuesday of the third week of Lent.

Pudentiana is a tender floweret offered to our Risen Jesus by the Roman Church. Time has diminished nought of the fair lily's fragrance; and pure as her very name, her memory will live in the hearts of the Christian people even to the end of the world.

The eulogy passed upon her by the holy Liturgy is but a commemoration; and yet says so much, and will say it each year, as long as time itself shall last.

Pudentiana virgo, Pudentis romani filia, parentibus orbata, cum admirabili pietate Christianam religionem coleret, una cum sorore Praxede pecuniam ex vendito patrimonio redactam pauperibus distribuit, seque jejuniis et orationibus dedit. Cujus etiam opera tota ejus familia, in qua erant nonaginta sex homines, a Pio Pontifice baptizata est. Quod autem ab Antonino Imperatore sancitum erat, ne Christiani publice sacrificia facerent, Pius Pontifex in ædibus Pudentianæ cum Christianis sacra celebrabat. Quibus illa benigne acceptis, quæ ad vitam necessaria essent suppedibat. Itaque in his Christianæ pietatis officiis migravit e vita, et in sepulchro patris, ad cœmeterium Priscillæ via Salaria sepulta est, decimo quarto kalendas Junii.

The virgin Pudentiana was daughter of the Roman (Senator) Pudens. Having lost her parents, and being most exemplary in her practice of the Christian Religion, she sold, with her sister Praxedes' consent, her possessions, gave the money to the poor, and devoted herself to fasting and prayer. It was through her influence, that her whole household, which consisted of ninety-six persons, was baptised by Pope Pius. In consequence of the decree issued by the emperor Antoninus, which forbade the Christians to offer sacrifice publicly, Pope Pius celebrated the holy mysteries in Pudentiana's house, and the Christians assembled there to assist at the celebration. She received them with much charity, and provided them with all the necessaries of life. She died in the practice of these Christian and pious duties, and, on

the fourteenth of the Calends of June (May 19), was buried in her father's tomb, in the Priscilla Cemetery, which is on the Salarian Road.

Like the Dove of Noe's Ark, that found not where to rest her feet on the guilty earth, thou tookest thy flight, O Pudentiana, and restedst in the bosom of Jesus, thy Spouse. Thus will it be at the end of the world, when the souls of the Elect shall have been re-united to their bodies: they will fly, like eagles to their King, and will cluster around him, as the object of all their desires.¹ They will flee from this sinful earth, as thou didst from the abominations of Pagan-Rome, that was *drunk with the blood of the Martyrs*.¹ We celebrate thy departure, dear youthful Saint, with a feeling of hope for our own future deliverance; we honour thy reaching thy Jesus, and we long to be there, together with thee. Oh! get us detachment from all transitory things, intenser love of the New Life which came to us with Easter, and indifference as to what concerns that other lower life, which is not that of our Risen Lord. Thou wast a daughter of the holy Church of Rome; pray, then, for thy mother. She is suffering now, in the days of Pius the Ninth, as she did during the pontificate of Pius the First. After having reigned over Christian nations for centuries, she is now abandoned and disowned by the very people that owe all they have to her, and yet are now turning her own blessings against her. Use thine influence, O Pudentiana!—assist and protect thine and our dearest mother.

¹ Matth. xxiv. 28.

² Apoc. xvii. 6.

MAY 20.

SAINT BERNARDIN OF SIENNA,

CONFESSOR.

—◆—

IN that Season of the Liturgical Year, when we were loving and praying around the Crib of the Infant Jesus, one of its days was devoted to our celebrating the glory and sweetness of his *Name*. Holy Church was full of joy in pronouncing the dear Name chosen, from all eternity, by her heavenly Spouse ; and mankind found consolation in the thought, that the great God who might so justly have bid us call him the Just and the Avenger, willed us henceforth to call him the *Saviour*. The devout Bernardin of Sienna, whose feast we keep to-day, stood then before us, holding in his hands this ever blessed Name, surrounded with rays. He urged the whole earth to venerate, with love and confidence, the sacred name which expresses the whole economy of our salvation. The Church, ever attentive to what is for the good of her Children, adopted the beautiful device. She encouraged them to receive it from the Saint, as a shield that would protect them against the darts of the evil spirit, and as an additional means for reminding us of the exceeding charity wherewith God has loved this world of ours. And finally, when the loveliness of the Holy Name of Jesus had won all Christian hearts, she instituted, in its honour, one of the most beautiful solemnities of Christmastide.

Bernardin, the worthy son of St. Francis of Assisi, returns to us on this twentieth day of May, and the sweet flower of the Holy Name is, of course, in his hand. But it is not now the prophetic appellation of the new-born Babe ; it is not the endearing Name, respectfully and lovingly whispered by the Virgin-Mother over the Crib ;—it is the Name, whose sound has gone through the whole creation, it is the trophy of the grandest of victories, it is the fulfilment of all that was prophesied. The name of Jesus was a promise to mankind of a Saviour ; Jesus has saved mankind, by dying and rising again ; he is now *Jesus* in the full sense of the word. Go where you will, and you hear this Name,—the Name that has united men into the one great family of the Church.

The chief priests of the Synagogue strove to stifle the Name of Jesus, for it was even then winning men's hearts. They forbade the Apostles *to teach in this Name* ; and it was on this occasion that Peter uttered the words, which embody the whole energy of the Church : *We ought to obey God, rather than men.*¹ The Synagogue might as well have tried to stay the course of the sun. So too, when the mighty power of the Roman Empire set itself against the triumphant progress of this Name, and would annul the decree that *every knee should bow* at its sound,² there was not merely a failure, but at the end of three centuries, the Name of Jesus was heard and loved in every city and hamlet of the Empire.

Armed with this sacred motto, Bernardin traversed the towns of Italy, which, at that period, (the 15th century,) were at enmity with each other, and, not unfrequently, were torn with domestic strifes. The Name of Jesus, which he carried in his hand, became as a rainbow of reconciliation ; and wheresoever he set it up, there every knee bowed down, every vin-

Acts, v. 28, 29

² Philipp. ii. 10.

dictive heart was appeased, and sinners hastened to the sacrament of pardon. The three letters (I H S), which represent this Name, became familiar to the Faithful; they were everywhere to be seen, carved, or engraven, or painted; and the Catholic world thus gained a new form, whereby to express its adoration and love of its Saviour.

Bernardin was a preacher, whose eloquence was of heaven's inspiring. He was also a distinguished master in the science of sacred things, as is proved by the Writings he has left us. We regret not being able, from want of space, to give our readers his words on the greatness of the Paschal mystery; but we cannot withhold from them what he says regarding Jesus' appearing to his Blessed Mother, after the Resurrection. They will be rejoiced at finding unity of doctrine, on this interesting subject, existing between the Franciscan School, represented by St. Bernardin, and the school of St. Dominic, whose testimony we have already given, on the Feast of St. Vincent Ferrer.

"From the fact of there being no mention made in the Gospel of the visit wherewith Christ consoled his Mother, after his Resurrection, we are not to conclude, that this most merciful Jesus,—the source of all grace and consolation, who was so anxious to gladden his Disciples by his presence,—forgot his Mother, who he knew had drunk so deeply of the bitterness of his Passion. But it has pleased divine Providence that the Gospel should be silent on this subject; and this for three reasons.

"In the first place, because of the firmness of Mary's Faith. The confidence which the Virgin-Mother had of her Son's rising again, had never faltered, not even by the slightest doubt. This we can readily believe, if we reflect on the special grace wherewith she was filled, she the Mother of the Man-God, the Queen of Angels, and the Mistress of

"the world. To a truly enlightened mind, the silence
 "of the Scripture, on this subject, says more than any
 "affirmation could have done. We have learned to
 "know something of Mary by the visit she received
 "from the Angel, when the Holy Ghost overshadowed
 "her. We met her again at the foot of the Cross,
 "where she, the Mother of Sorrows, stood nigh her
 "dying Son. If then the Apostle could say : *As ye*
 "*are partakers of the sufferings, so shall ye be also*
 "*of the consolation.*¹—what share must not the
 "Virgin-mother have had in the joys of the Resur-
 "rection? We should hold it as a certain truth, that
 "her most sweet Jesus, after his Resurrection, con-
 "soled her first of all. The holy Roman Church
 "would seem to express this, by celebrating at Saint
 "Mary Major's the Station of Easter Sunday. More-
 "over, if, from the silence of the Evangelists, you
 "would conclude that our Risen Lord did not appear
 "to her first,—you must go farther, and say that he
 "did not appear to her at all, inasmuch as these same
 "Evangelists, when relating the several apparitions,
 "do not mention a single one as made to her. Now,
 "such a conclusion as this would savour of impiety.

"In the second place, the silence of the Gospel
 "is explained by the incredulity of men. The object
 "of the Holy Spirit, when dictating the Gospels, was
 "to describe such Apparitions as would remove all
 "doubt, from carnal-minded men, with regard to the
 "Resurrection of Christ. The fact of Mary's being
 "his Mother would have weakened her testimony,
 "at least in their eyes. For this reason, she was
 "not brought forward as a witness, though, most
 "assuredly, there never was or will be any crea-
 "ture, (the humanity of her Son alone excepted,)
 "whose assertion better deserved the confidence of
 "every truly pious soul. But the text of the Gospel

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¹ II. Cor. i. 7.

"was not to adduce any testimonies, save such as might be offered to the whole world. As to Jesus' Apparition to his Mother, the Holy Ghost has left it to be believed by those that are enlightened by his light.

"In the third place, this silence is explained by the sublime nature of the Apparition itself. The Gospel says nothing regarding the Mother of Christ, after the Resurrection; and the reason is, that her interviews with her Son were so sublime and ineffable, that no words could have described them. There are two sorts of visions: one is merely corporal, and feeble in proportion; the other is mainly in the soul, and is granted only to such as have been transformed. Say, if you will, that Magdalene was the first to have the merely corporal vision, provided that you admit that the Blessed Virgin saw, previously to Magdalene, and in a far sublimer way, her Risen Jesus, that she recognised him, and enjoyed his sweet embraces in her soul, more even than in her body."

Let us now read the Life of our Saint, as given, though too briefly, in the Lessons of to-day's Office.

Bernardinus Albizesca, nobili Senensi familia ortus, ab ineunte ætate non obscura sanctitatis, dedit indicia; nam a piis parentibus honeste educatus, neglectis puerilibus ludis, inter primæ grammaticæ studia, pietatis operibus animum intendit, jejuniis, orationi, et beatissimæ Virginis cultui præcipue addictus. Misericordia vero in pauperes fuit insignis; quæ quidem omnia procedente tempore quo melius posset excolere, eorum nu-

Bernardin Albizeschi, whose parents were of a noble family of Sienna, gave evident marks of sanctity from his earliest years. He was well brought up by his pious parents. When studying the first rudiments of grammar, he despised the favourite pastimes of children, and applied himself to works of piety, especially fasting, prayer, and devotion to the Blessed Virgin. His charity to the poor was extraordinary. In order the better to practise these

¹ Sermo. lii. *Dominica in Resurrectione*, art. iii. •

virtues, he, later on, entered the Confraternity, which gave to the Church so many saintly men, and was attached to the hospital of our Lady of Scala, in Sienna. It was there that, whilst leading a most mortified life himself, he, with incredible charity, took care of the sick, during the time when a terrible pestilence was raging in the city. Amongst his other virtues, he was pre-eminent for chastity, although he had many dangers to encounter, owing to the beauty of his person. Such was the respect he inspired, that no one, however lost to shame, ever dared to say an improper word in his presence.

After a serious illness of four months, which he bore with the greatest patience, he began to think of entering the religious life. As a preparation for such a step, he hired, in the farthest outskirts of the city, a little hut, in which he hid himself, leading a most austere life, and assiduously beseeching God to make known to him the path he was to follow. A divine inspiration led him to prefer to all other Orders, that of St. Francis. Accordingly he entered, and soon began to excel in humility, patience, and the other virtues of a Religious man. The Guardian of the Convent perceiving this, and having previously known that Bernardin was well versed in the sacred sciences, he imposed the duty of preaching upon him. The Saint most

mero adscribi voluit, qui Senis in hospitali domo beatæ Mariæ de Scala, Deo inserviunt; unde complures sanctitate celebres viri prodierunt. Ibi corporis afflictatione et ægrotantium cura, dum atrox pestilentia grassaretur, incredibili charitate sese exercuit. Inter cæteras autem virtutes, castitatem, egregia forma repugnante, sanctissime custodivit, adeo ut eo præsentē, nemo umquam, ne impudentissimus quidem, verbum minus honestum proferre auderet.

Gravi morbo tentatus eoque ad quatuor menses patientissime tolerato, demum incolumis de religiosæ vitæ instituto capessendo deliberare cœpit: quo ut sibi viam muniret, ædiculam in extrema urbe conduxit, in quam quum sese abdidisset, asperrimam omni ex parte vitam trahebat, Deum assidue orans, ut quid sibi sequendum esset, ostenderet. Quare divinitus factum est, ut beati Francisci Ordinem præ cæteris optaret, in quo humilitate, patientia, aliisque religiosi hominis virtutibus excelluit. Id quum cœnobii rector animadverteret, jamque antea Bernardini doctrinam, et sacrarum litterarum peritiam perspectam haberet, prædicandi onus eidem imposuit, quo humillime sus-

cepto, quum se minus idoneum agnosceret, ob vocis exilitatem ac raucitatem, Dei ope implorata, non sine miraculo ejusmodi impedimento liberatus est.

Quumque ea tempora vitii criminibusque redundarent, et cruentis factionibus in Italia, divina humanaque omnia permixta essent, Bernardinus urbes atque oppida concursans in nomine Jesu, quem, semper in ore et in pectore gerebat, collapsam pietatem moresque verbo et exemplo magna ex parte restituit; quo factum est, ut præclaræ civitates eum sibi Episcopum a Summo Pontifice postularent: quod ille munus invicta humilitate constantissime rejecit. Denique vir Dei immensis laboribus exhaustis, multis magnisque editis miraculis, libris etiam pie doctæque conscriptis, cum vixisset annos sex ac sexaginta, in urbe Aquila in Vestinis beato fine quievit: quem novis in dies corruscantem signis, anno post obitum sexto, Nicolaus Quintus Pontifex Maximus in Sanctorum numerum retulit.

humbly accepted the office, though he was aware that the weakness and hoarseness of his voice unfitted him for it: but he sought God's help, and was miraculously freed from these impediments.

Italy was, at that time, overrun with vice and crime; and in consequence of deadly factions, all laws, both divine and human, were disregarded. It was then that Bernardin went through the towns and villages, preaching the Name of Jesus, which was ever on his lips and heart. Such was the effect of his words and example, that piety and morals were, in great measure restored. Several important cities, that had witnessed his zeal, petitioned the Pope to allow them to have Bernardin for their Bishop; but the Saint's humility was not to be overcome, and he rejected every offer. At length, after going through countless labours in God's service, after many and great miracles, after writing several pious and learned books, he died a happy death, at the age of sixty-six, in a town of the Abruzzi, called Aquila. New miracles were daily being wrought through his intercession; and, at length, in the sixth year after his death, he was canonised by Pope Nicholas V.

How beautiful, O Bernardin, are the rays that form the aureola round the Name of Jesus! How soft their light on that eighth day after his birth,

when he received this Name ! But, how dazzling, now that this Jesus achieves our salvation, not only by humiliation and suffering, but by the triumph of his Resurrection ! Thou comest to us, O Bernardin, in the midst of the Paschal glory of the Name of Jesus. This Name, for which thou didst so lovingly and zealously labour, gives thee to share in its immortal victory. Now, therefore, pour forth upon us, even more abundantly than when thou wast here on earth, the treasures of love, admiration and hope, of which this divine Name is the source, and cleanse the eyes of our soul, that we may, one day, be enabled to join thee in contemplating its beauty and magnificence.

Apostle of peace ! Italy, whose factions were so often quelled by thee, may well number thee among her protectors. Behold her now a prey to the enemies of Jesus, rebellious against the Church of God, and abandoned to her fate. Oh ! forget not, that she is my native land, that she was obedient to thy preaching, and that thy memory was long most dear to her. Intercede in her favour ; deliver her from her oppressors ; and show, that when earthly armies fail, the host of heaven can always save both cities and countries.

Illustrious son of the great patriarch of Assisi ! the seraphic Order venerates thee as one of its main supports. Thou didst re-animate it to its primitive observance ; continue, now from heaven, to protect the work thou commencedst here on earth. The Order of St. Francis is one of the grandest consolations of holy Mother Church ; make this Order for ever flourish, protect it in its trials, give it increase in proportion to the necessities of the Faithful ; for thou art the second Father of this venerable family, and thy prayers are powerful with the Redeemer, whose glorious Name thou confessedst upon earth.

MAY 24.

FEAST OF OUR

LADY THE HELP OF CHRISTIANS.

EVER since our entrance upon the joys of the Paschal Season, scarcely a day has passed without the Calendar's offering us some grand Mystery or Saint to honour; and all these have been radiant with the Easter sun. But of our Blessed Lady, there has not been a single Feast to gladden our hearts by telling us of some mystery or glory of this august Queen. The Feast of her Seven Dolours is sometimes kept in April,—that is, when Easter Sunday falls on or after the 10th of that Month; but May and June pass without any special solemnity in honour of the Mother of God. It would seem as though Holy Church wished to honour, by a respectful silence, the forty days during which Mary enjoyed the company of her Jesus, after his Resurrection. We, therefore, should never separate the Mother and the Son, if we would have our Easter meditations be in strict accordance with truth,—and that, we surely must wish. During these forty days, Jesus frequently visits his Disciples, weak men and sinners as they are: can he, then, keep away from his Mother, now that he is so soon to ascend into heaven, and leave her for several long years here on earth? Our hearts forbid us to entertain the thought. We feel sure that he frequently visits her, and that, when not visibly present with her, she has him in her soul, in

a way more intimate and real and delicious than any other creature could have.

No Feast could have given expression to such a mystery; and yet the Holy Ghost, who guides the spirit of the Church, has gradually led the Faithful to devote to the honouring Mary, in an especial manner, the entire month of May, the whole of which comes, almost every year, under the glad season of Easter. No doubt, the loveliness of the May Month would, some time or other, suggest the idea of consecrating it to the Holy Mother of God; but if we reflect on the divine and mysterious influence which guides the Church in all she does, we shall recognise, in this present instance, a heavenly inspiration, which prompted the Faithful to unite their own joy with that of Mary's, and spend this beautiful Month, which is radiant with their own Easter joy, in commemorating the maternal delight experienced, during that same period, by the Immaculate Mother when on earth.

To-day, however, we have a Feast in honour of Mary. True,—it is not one of those Feasts which are entered on the general Calendar of the Church; yet is it so widely spread, and this with the consent of the Holy See, that our *Liturgical Year* would have been incomplete without it. Its object is to honour the Mother of God as the *Help of Christians*,—a title she has justly merited by the innumerable favours she has conferred upon Christendom. Dating from that day, whose anniversary we are soon to be celebrating, and on which the Holy Ghost descended upon Mary in the Cenacle, in order that she might begin to exercise over the Church Militant her power as Queen,—who could tell the number of times that she has aided, by her protection, the Kingdom of her Son on earth?

Heresies have risen up, one after the other; they were violent; they were frequently supported by the

great ones of this world; each of them was resolved on the destruction of the True Faith;—and yet, one after the other, they have dwindled away, or fallen into impotency; or are gradually sinking by internal discord; and Holy Church tells us, that it is Mary who “alone destroys all heresies throughout the whole world.”¹ If public scandals or persecutions, or the tyranny of secular interference, have, at times, threatened to stay the progress of the Church,—Mary has stretched forth her arm, the obstacles were removed, and Jesus’ Spouse continued her onward march, leaving her foes and her fetters behind her. All this was vividly brought before the mind of the saintly Pontiff, Pius the Fifth, by the victory of Lepanto, gained by Mary’s intercession, over the Turkish Fleet, and he resolved to add one more title to the glorious ones given to our Lady in the Litany: the title he added was, *Auxilium Christianorum, Help of Christians*.

Our present century, the 19th, has had the happiness of seeing another Pontiff, also named Pius, institute a Feast under this same title,—a Feast which is intended to commemorate the Help bestowed on Christendom, and in all ages, by the Mother of God. Nothing could be happier than the choice of the day, on which this Feast was to be kept. On the 24th May, in the year 1814, there was witnessed in Rome the most magnificent triumph that has yet been recorded in the annals of the Church. That was a grand day, whereon Constantine marked out the foundations for the Vatican Basilica in honour of the Prince of the Apostles; Sylvester stood by, and blessed the Emperor, who had just been converted to the true Faith: but important as was this event, it was but a sign of the last and decisive

¹ *Gaude, Maria Virgo! cunctas hæreses sola interemisti in universo mundo (Office of the Blessed Virgin; Matins vii. Antiphon.)*

victory won by the Church, in the then recent persecution of Dioclesian. That was a grand day, whereon Leo the Third, Vicar of the King of kings, crowned Charlemagne with the imperial diadem, and, by his apostolic power, gave continuance to the long interrupted line of Emperors: but Leo the Third, by this, did but give an official and solemn expression to the power which the Church had already frequently exercised in the newly constituted nations, which received from her the idea of Christian government, the consecration of their rights, and the grace that was to enable them to fulfil their duties. That was a grand day, whereon Gregory the Ninth took back to the City of Peter the Papal Throne, which had been pent up at Avignon for seventy sad years: but Gregory the Ninth, in this, did but fulfil a duty, and his predecessors, had they willed it, might have effected this return to Rome, which the necessities of Christendom so imperatively called for.

Yes, all these were glorious days; but the 24th of May, of 1814, surpasses them all. Pius the Seventh re-entered Rome amidst the acclamations of the Holy City, whose entire population went forth to meet him, holding palm branches in their hands, and greeting him with their hosannas of enthusiastic joy. He had been a captive for five years, during which the spiritual government of the Christian world had suffered a total suspension. It was not the Allied Powers, who had made common cause against his oppressor, that broke the Pontiff's fetters; the very tyrant who kept him from Rome, had given him permission to return at the close of the preceding year; but the Pontiff chose his own time, and did not leave Fontainebleau till the 25th of January. Rome, whither he was about to return, had been made a part of the French Empire, five years previously, and by a decree in which was cited the name of Charlemagne! The City of Peter

had been reduced to a head town of a Department, with a Prefect for its administrator; and, with a view to making men forget that it was the City of the Vicars of Christ, its name was given as a title to the heir-presumptive of the Imperial crown of France.

What a day that 24th of May, which witnessed the triumphant return of the Pontiff into the Holy City, whence he had been dragged, during the night, by the soldiers of an ambitious tyrant! He made the journey in short stages, meeting, on his way, the Allied Armies of Europe, which recognised his right as King. This *right* is superior, both in antiquity and dignity, to that of all other monarchs; and all, no matter whether they be heretics, schismatics, or Catholics, must admit it, were it only on the strength of its being an historical fact.

But what we have so far said is not sufficient to give an adequate idea of the greatness of the prodigy thus achieved by our Lady, the Help of Christians. In order to have a just appreciation of it, we must remember that the miracle was not wrought in the age of Sylvester and Constantine, or of St. Leo the Third and Charlemagne, or of the great prophetess Catharine of Sienna, who made known the commands of God to the people of Italy and to the Popes of Avignon. The age that witnessed this wondrous event was the 19th, and that, too, when it was under the degrading influence of Voltairianism, and there were still living the authors and abettors of the crimes and impieties that resulted from the principles taught in the 18th century. Everything was adverse to such a glorious and unexpected triumph; Catholic feeling was far from being roused as it now is;—the action of God's providence had to show itself in a direct and visible manner: and to let the Christian world know that such was the case, Rome instituted the annual Feast

of the 24th of May, as an offering of acknowledgment to Mary, the *Help of Christians*.

Let us now weigh the importance of the twofold Restoration, which was wrought on this day by the intercession of the Holy Mother of God. Pius the Seventh had been forcibly taken from Rome and dethroned; on this 24th of May, he was reinstated in Rome, both as Pope and as Temporal Sovereign. On the respective Feasts of St. Peter's Chair at Rome and Antioch, we gave our readers the doctrine of the Church, which teaches us that the succession to the rights conferred by Christ upon St. Peter belongs to the Bishop of Rome. From this it follows, that residence in the City of Rome is both the right and obligation of the successor of St. Peter, save in the case of his deeming a temporary absence to be demanded by circumstances. Whosoever, therefore, by means of physical force, keeps the Sovereign Pontiff out of Rome, or prevents him from residing there,—is acting in opposition to the Divine Will; for the Pastor ought to be in the midst of his flock; and Rome having been made, by Christ, the head of all Churches, these have a right to find in Rome him, who is both the Infallible Doctor of Faith, and the source of all spiritual jurisdiction. The first blessing, therefore, for which we are indebted to Mary, on this day, is that she brought back the Pastor to his flock, and restored the supreme government of holy Church to its normal state.

The second, is her having reinstated the Pontiff in possession of his Temporal Power, which is the surest guarantee of his being independent in the exercise of his Spiritual Power. We have but to consult history, and we shall learn what miseries and dangers have followed from the Popes being the subject of any earthly Monarch. The experience of the past shows us, that the city of Rome, if under any other government than that of the Papacy, excites

the mistrust of Christendom as to the liberty necessary for the due election of the Supreme Pontiff. God, in his all-seeing wisdom, provided against what would have been a perpetual source of anarchy in the Church. From the earliest commencement of the Christian Era, he prepared the foundation of the temporal dominion of the Papacy over Rome and its territory, even before the sword of the Franks was drawn for the defence, the establishing, and increasing this precious Domain, which is the property of Christendom. Whosoever dares to invade it, attacks the liberty of the entire Church; and we know, as St. Anselm says, that "there is nothing in this world more loved by God, than the Liberty of his Church:" hence the severe punishments that have ever followed such as offered violence to it.

The Pontifical Sovereignty over Rome and the States belonging to the Church, has arisen from necessity,—but that necessity belongs to the supernatural order of things. It follows, that this Sovereignty surpasses all others in dignity, and that, in consequence of its being consecrated to God's service on earth, it is to be considered as a sacred thing. He that dares to invade it, is guilty, not only of a spoliation, but of sacrilege; and the anathemas of the Church lie heavily upon him. Here again, we have history telling us how terrible has been the lot of all those, who, despising the anathema, refused to make restitution to the Church, and dared to defy the justice of Him who conferred on Peter the power of binding and loosing.

Finally, Authority being the basis of every society, and its maintenance being of the utmost importance to the preservation of order and justice,—it should be mainly respected and upheld in the Roman Pontiff, for he is the highest representative of Authority on earth, his temporal Power is by far the oldest in existence, and his Kingly character is

enhanced by the union of supreme Spiritual power. He, therefore, that attacks or overthrows the Temporal Sovereignty of the Pope, is an enemy to every Government; for there is no other that can bear comparison with this in merit and rightful possession; and if *it* be not spared, no other is safe.

Let us, then, give thanks to the Blessed Mother of God, on this feast of the twenty-fourth day of May, which has been instituted in commemoration of the two-fold blessing she thus brought upon the world,—the preservation of the Church, and the preservation of Society. Let us unite in the fervent acclamations of the then loyal citizens of Rome, and, like them, sing, with all the glad joy of our Easter *Alleluia*, our greetings of *Hosanna* to the Vicar of Christ,—the Father of that dear Land, our common Country. The remembrance of St. Peter's deliverance from prison, and his restoration to liberty, must have been vividly on the minds of that immense concourse of people, whose love for their Pontiff was redoubled by the sufferings he had gone through. As the triumphal chariot, on which he had been placed, came near the Flaminian Gate, the horses were unyoked, and the Pontiff was conveyed by the people to the Vatican Basilica, where a solemn thanksgiving was made, over the Tomb of the Prince of the Apostles.

But let us not close the day, without admiring the merciful intervention of our *Lady, the Help of Christians*. If the protection she gives to the Faithful sometimes necessitates her showing severity to them that were the tyrants,—her maternal heart is full of compassion for the vanquished, and she extends her *Help* even to them. Thus it was with the haughty Emperor, over whom she triumphed on the twenty-fourth of May;—she would then bring him back to humble repentance and to the practice of his religious duties. A messenger from the Island of Saint Helena was one day ushered into the presence

of Pius the Seventh. The exiled Napoleon, whom he had consecrated Emperor in the Church of Notre Dame, and whose after conduct brought him under the ban of excommunication, now besought the Pontiff, the true and only King of Rome, to allow him to be re-admitted to those spiritual blessings of which he had been justly deprived. Our Lady was preparing a second victory.

Pius the Seventh, whose name the fallen Emperor could never pronounce without emotion, and whom he called "a lamb,"¹—Pius the Seventh, who had so courageously braved public opinion by giving hospitality, at Rome, to the members of the unfortunate Napoleon family,—readily complied with the request thus made to him; and the holy Sacrifice of the Mass was, shortly afterwards, offered up in the presence of the illustrious exile of Saint Helena. Our Lady of Help was advancing her conquest.

But, before granting pardon, the Justice of God had required a full and public expiation. He, who had been the instrument of salvation to millions of souls, by restoring Religion to France, was not to be lost; but he had impiously imprisoned the Sovereign Pontiff in the castle of Fontainebleau; and it was in that very castle that he had afterwards to sign the deed of his own abdication. For five years he had held captive the Vicar of Christ; for five years, he himself had to endure the sufferings and humiliation of captivity. Heaven accepted the retribution, and left Mary to complete her victory. Reconciled with the Church, and fortified by the holy Sacraments which prepare the Christian for eternity, Napoleon yielded up his soul into the hands of his Maker, on the 5th of May,—the Month that is sacred to Mary, and gives us the Feast we are keeping to-day. The day chosen by God, from all eternity, for Napoleon's

¹ Las-Cases, *Memorial de Sainte-Helena*.

death, was the Feast of St. *Pius* the Fifth; on which same Feast, *Pius* the Seventh was receiving the congratulations of his faithful Romans. The name *Pius* signifies compassion and mercy; it is the glorious name which our lips have been repeating for the last five and twenty years, the name of *Pius the Ninth*. It is one of the names given to God, in the Sacred Scripture: *PIUS et misericors est Deus: God is compassionate and merciful*.¹ Mary, too, is *compassionate*; it is the title we give her in one of our favourite prayers: *O clemens, O PIA, O dulcis Virgo Maria!* She is ever ready with her aid, be the danger one that affects the Church at large, or a single individual soul: she is the *Help of Christians*, and, as such, we honour her on this Feast. God has willed her to be so; and we are but complying with his wishes, when we have an unreserved confidence in the protection of this powerful Queen, this loving Mother.

Let us now read the account, as given in to-day's Liturgy, of the great event that prompted the institution of our Feast.

The Faithful have frequently seen it proved, by miraculous intervention, that the Mother of God is ever ready, with her Help, to repel the enemies of Religion. It was on this account, that, after the signal victory gained by the Christians, over the Turks, in the Gulf of Lepanto, through the intercession of the most Blessed Virgin, the holy Pope Pius the Fifth ordered, that to the other titles given to the Queen of Heaven, in the Litany of Loreto, there

Præsentissimum Deiparæ auxilium ad religionis hostes profligandos, sæpe populus Christianus mirum in modum expertus est; ex quo factum, ut sanctissimus pontifex Pius Quintus, post insigne victoriam, intercedente beatissima Virgine, a christianis de Turcarum tyranno apud Echinadas insulas reportatam, in Litaniis Lauretanis eandem reginam cœlorum, inter alia præconia, *Auxilium Christianorum* appellari constituerit.

¹ Eccclus. ii. 13.

Sed illud in primis memorabile est, atque explorati miraculi loco habendum, quod quum Romanus Pontifex, Pius Septimus, impiorum consiliis et armis ex Apostolica Petri sede exturbatus, et arcta custodia, præsertim Savonæ per annos quinque eoque amplius fuisset detentus, viis omnibus penitus interclusis, ne Dei Ecclesiam regere posset, nullo similis persecutionis in priscis annalibus exemplo, inopinato et præter omnium expectationem contigit, ut ingenti plausu, ac veluti universi orbis manibus Pontificio solio restitueretur. Quod et secundo accidit, dum iterum commoto turbine, ab Urbe discedens, sacro comitante cardinalium Collegio, Liguriam contendit. Verum præsentissimo Dei beneficio, cessante procella, quæ grave minabatur excidium, Romam, plaudentibus præ novo gaudio populis, reversus est. Antea tamen quod in votis, habuerat, et captivitate detentus exsequi nequiverat, aurea corona insignem Savonæ imaginem Deiparæ Virginis sub titulo Matris Misericordiæ, solemnî ritu, propriisque manibus decoravit. Quam mirabilem rerum vicissitudinem idem Pontifex maximus Pius Septimus, totius eventus intime conscius, quum intercessionî sanctissimæ Dei Genitricis, cujus potentem opem et ipse impense imploraverat, et ab

should be added this of *Help of Christians*. But, one of the most memorable proofs of this her protection, and one which may be regarded as an incontestable miracle, is that which happened during the Pontificate of Pius the Seventh. By the intrigues and armed violence of certain impious men, the Pontiff had been driven from the Apostolic See of Peter, and was kept in close confinement, mainly at Savona, for upwards of five years. During this period, by a persecution unheard of in any previous age, every possible means was resorted to in order to prevent his governing the Church of God. When lo! suddenly and to the surprise of men, he was restored to the Pontifical Throne, to the great joy, it might be almost said, with the concurrence, of the whole world. The same thing happened also a second time, when a fresh disturbance arose and compelled him to leave Rome, and go, with the Sacred College of Cardinals, into Liguria. Here again, the storm that threatened great destruction was appeased by a most prompt interference of God's providence, and the Pontiff's return to Rome filled Christendom with new joy. Before returning, however, he would carry out an intention, which his captivity had hitherto prevented him from doing: with his own hand he solemnly placed a golden crown on the celebrated statue of the Mother of God that was venera-

ted at Savona, under the title of *Mother of Mercy*. The same Sovereign Pontiff, Pius the Seventh, who was so thoroughly acquainted with every circumstance of these events, rightly attributed their happy issue to the intercession of the most holy Mother of God, whose powerful help he himself had earnestly besought, besides urging all the Faithful to obtain it by their prayers. He therefore instituted a solemn Feast in honour of the same Virgin-Mother, under the title of *Help of Christians*. It was to be kept, every year, on the twenty-fourth of May, the anniversary of his own most happy return to Rome. He also sanctioned a proper Office for this Feast, in order that the remembrance of so great a favour might ever be vividly on the minds of the Faithful, and secure the thanksgiving it deserved.

omnibus Christi fidelibus implorari curaverat, acceptam merito referret, in ejusdem Virginis Matris honorem sub appellatione Auxilii Christianorum solenne festum indixit perpetuo celebrandum die mensis Maii vigesimo quarto, faustissimi sui in Urbem reditus anniversario, approbato etiam Officio proprio, ut tanti beneficii distincta et perennis exstet memoria, et gratiarum actio.

The two beautiful Hymns which follow, are from the Office of this Feast. They admirably express the gratitude we should feel towards the blessed Mother, whose intercession has so often wrought the Church's deliverance.

1ST HYMN.

Ofttimes, when the Faithful
of Christ have been threatened
by the blood-stained sword of
a ruthless foe, the compassion-
ate Virgin came down from
bright heaven, and was their
Help.

Sæpe dum Christi popu-
lus cruentis
Hostis infensi premeretur
armis,
Venit adjutrix pia Virgo
coelo
Lapsa sereno.

Prisca sic patrum monu-
menta narrant,
Templa testantur spoliis
opimis
Clara, votivo repetita cultu
Festa quotannis.

En novi grates liceat Ma-
riæ
Cantici lætis modulis re-
ferre
Pro novis donis, resonante
plausu
Urbis et Orbis.

O dies felix, memoranda
fastis,
Qua Petri sedes fidei ma-
gistrum
Triste post lustrum redu-
cem beata

Sorte recepit!
Virgines castæ, puerique
puri,
Gestiens clerus, populusque
grato
Corde Reginæ celebrare
cœli

Munera certant.
Virginum Virgo, bene-
dicta Jesu
Mater, hæc ange bona;
fac, precamur,
Ut gregem Pastor Pius ad
salutis

Pascua ducat.
Te per æternos venere-
mur annos,
Trinitas, summo celebra-
nda plausu;
Te fide mentes, resonoque
linguæ
Carmine laudent.
Amen.

We know it from the vene-
rable documents of our fa-
thers: it is attested by the
sacred edifices which are en-
riched with the trophies taken
from our enemies, and by the
yearly recurrence of our so-
lemn Feasts.

Lo! a new favour demands
of us to-day a new canticle of
grateful and glad thanks to
Mary:—it is the favour that
made both Rome and the
world resound with joy.

O happy and ever memor-
able day! whereon the See of
Peter was blessed with the
return of the teacher of Faith,
after a sad exile of five years.

Let chaste maidens, and in-
nocent youths, and the glad
clergy, and the people, vie
with each other in celebrating,
with grateful hearts, the fa-
vours granted by heaven's
Queen.

O thou Virgin of virgins!
Blessed Mother of Jesus! add
favours still to these:—pray,
we beseech thee, that the good
Pastor may lead the flock to
the pastures of salvation.

O holy Trinity, to whom all
praise is due! grant that we
may praise thee through eter-
nal years. May our souls by
their faith, and our lips by
their hymns, laud thy holy
name. Amen.

2ND HYMN.

O beautiful Virgin! we acknowledge thee to be the Mother of our Saviour and God; but thou art, too, the solace and Help of Christians, in their adversities.

The gates of hell may rage; the old enemy may, in his wrath, stir up anger which may threaten to destroy the people of God;

But this wild passion can do no hurt to those pure souls, whose prayers have won protection and heavenly strength from the Virgin ever Blessed.

If *she* be our Patroness and help us, the din of wicked war must cease, and our enemies must fall by thousands, or be put to flight.

As on the holy mount of Sion, there was a tower and citadel with its well-built wall, and the City of David was safe with its shields and valiant men:

So the Virgin, made strong by the mighty hand of God, and laden with heaven's gifts, wards off from her devoted clients the blows of Satan.

O holy Trinity, to whom all praise is due! grant that we may praise thee through eternal years. May our souls by

Te Redemptoris Domini-
que nostri
Dicimus Matrem, speciosa
Virgo,
Christianorum decus, et le-
vamen

Rebus in arctis.
Sæviant portæ licet infe-
rorum,
Hostis antiquus fremat, et
minaces,
Ut Deo sacrum populetur
agmen,

Suscitet iras.
Nil truces possunt furisë
nocere
Mentibus castis, prece quas
vocata
Annuens Virgo fovet, et
superno

Robore firmat.
Tanta si nobis faveat
patrona,
Bellici cessat sceleris tu-
multus,
Mille sternuntur, fugiuntve
turmæ,

Mille cohortes.
Tollit ut sancta caput in
Sione
Turris, arx firmo fabricata
muro,
Civitas David, clypeis et acri
Milite tuta:

Virgo sic fortis Domini
potenti
Dextera, cœli cumulata do-
nis,
A piis longe famulis repel-
lit

Dæmonis ictus.
Te per æternos veneremur
annos,
Trinitas, summo celebranda
plausu;

Te fide mentes, resonoque	their faith, and our lips by
linguæ	their hymns, laud thy holy
Carmine laudent.	name. Amen.
Amen.	

*I have lifted up mine eyes to the mountains, from whence help shall come to me : my help is from the Lord, who made heaven and earth.*¹ Thus prayed the Israelites of old,—thus also prays the Church,—though, for her, the help is nigher and comes more speedily. The Psalmist's petition has been granted :—the heavens have bowed down, and the divine Help is now close by our side. This help is Jesus, Son of God, and Son of Mary. He is unceasingly fulfilling the promise made us by his Prophet : *In the day of thy salvation, I have HELPED thee.*² But this King of kings has given us a Queen, and this Queen is Mary, his Mother. Out of love for her, he has given her a throne, on his right hand, as Solomon did for his mother Bethsabee ;³ and he would have *her*, also, be the *Help of Christians*. It is the Church that teaches us this, by inserting this beautiful title in the Litany ; and Rome invites us, on this day, to unite with her, in giving thanks and praise to our Blessed Lady of Help, for one of the most signal of her favours.

O Queen of heaven ! our Paschal joy is increased on this the anniversary of thy giving back to Rome her Pastor and her King. Yes, it was thy intercession that achieved the grand victory, and we offer thee the homage of our grateful rejoicings. This Month is thine in an especial manner ; but its twenty-fourth day makes us redouble our devotion. It encourages us to entreat thee, with all the earnestness of our souls, that thou wouldst protect Rome and its Pontiff, for new dangers have arisen. The Rock, set by thy Jesus, has again become *a sign of*

¹ Ps. cxx. 1, 2.² Is. xlix. 8.³ III. Kings, ii. 19.

contradiction, and the billows of impiety and violence are beating against it. We know the great promise : —the Rock can never be swept away, and on it safely stands the Church ; but we know, too, that this Church is one day to be taken up to heaven, and then the Judgment ! Meanwhile, thou, Mary, art our Help : Oh ! stretch forth that arm of thine, which nothing can resist. Be mindful of Rome, where thou art so devoutly honoured, and where thy glory is proclaimed by so many sumptuous sanctuaries. The end of the world is not yet come ; the holiest of causes requires thine aid. Never permit the Holy City to be desecrated, by her falling into the power of impious men ; suffer her not to be deprived of the presence of her Pontiff ; and uphold the Independence which the Vicar of Christ must possess, if the Church is to be rightly governed.

But Rome is not the only spot on earth that needs thy powerful Help, O Mary ! The Vineyard of thy Son is every where being laid waste by the wild beast.¹ Vice and error and seduction are every where. There is not a country, where the Church is not persecuted, and her liberty trampled upon. Society has lost its Christian traditions ; it is at the mercy of revolutions, against which it has no power. O thou, that art the Help of Christians, aid the world in these its perils ! Thou hast the power to save it from danger ! Wilt thou permit the people to be lost, who were redeemed by the blood of Jesus, and whom he, from his Cross, intrusted to thy care ?

Thou, O Mary, art the Help of each Christian soul, as well as of the entire world. That same enemy, who is bent on the destruction of the whole human race, is seeking to drag each one of us into perdition. He hates the image of thy Son, which he sees reflected in our human nature. Oh ! come to

¹ Ps. lxxix.

our assistance ; save us from this roaring lion of hell. He knows thy power, and that thou canst procure our deliverance, so long as we are left in this present life. Thou hast gained the most stupendous victories for the salvation of its clients ; tire not, we beseech thee, in aiding poor sinners to return to their God. When Jesus spoke of them that were invited to the Marriage-Feast, and told us how the King said to his servants : *Compel them to come in* :¹ it was thee that he had mainly in view. Lead us then to our King !

Our supplications to thee, O Help of Christians, are thus earnest, because our wants are great ; but we are not on that account, the less mindful of the special honour that we owe thee at this holy Season of Easter, when the Church contemplates the joy thou hadst in thy Risen Jesus' presence. She congratulates thee on the immense happiness that thus repaid thee for thine anguish on Calvary and at the Sepulchre. It is to the Mother consoled by and exulting in her Son's triumphant Resurrection, that we offer this sweet Month, whose loveliness is so in keeping with thine own incomparable beauty, dear Mother ! In return for this homage of our devotion, pray for us, that our souls may persevere in the beauty of grace given to them by this year's union with our Jesus ! and that we may be so well prepared for the Feast of Pentecost, as to merit to receive the gifts of the Holy Ghost, who comes that he may perfect the work of our Paschal Regeneration.

¹ St. Luke, xiv. 23.

MAY 25.

SAINT GREGORY THE SEVENTH.

POPE AND CONFESSOR.



Our Easter Calendar has already given us the two great Popes, Leo the Great and Pius the Fifth; it bids us, to-day, pay honour to the glorious memory of Gregory the Seventh. These three names represent the action of the Papacy, dating from the period of the Persecutions. The mission divinely put upon the successors of St. Peter, is this:—the maintaining intact the truths of Faith, and the defending the liberty of the Church. St. Leo courageously and eloquently asserted the ancient Faith, which was called in question by the heretics of those days; St. Pius the Fifth stemmed the torrent of the so-called *Reformation*, and delivered Christendom from the yoke of Mahometanism; St. Gregory the Seventh came between these two, and saved society from the greatest danger it had so far incurred, and restored the purity of Christian morals by restoring the Liberty of the Church.

The end of the 10th, and the commencement of the 11th, Century, was a period that brought upon the Church of Christ one of the severest trials she has ever endured. The two great scourges of Persecution and Heresy had subsided; they were followed by that of Barbarism. The impulse given to civilisation by Charlemagne was checked early in the 9th Century; the Barbarian element had been but

suppressed, and broke out again with renewed violence. Faith was still vigorous among the people, but, of itself, it could not triumph over the depravity of morals. The Feudal system had produced anarchy throughout the whole of Europe; anarchy created social disorder, and this, in its turn, occasioned the triumph of might and licentiousness over right. Kings and Princes were no longer kept in check by the power of the Church; for, Rome herself being a prey to factions, unworthy or unfit men were but too frequently raised to the Papal Throne.

The 11th century came; its years were rapidly advancing; and there seemed no remedy for the disorders it had inherited. Bishoprics had fallen a prey to the secular power, which set them up for sale, and the first requisite for a candidate to a Prelacy was, that he should be a vassal subservient to the Ruler of the nation, ready to supply him with means for prosecuting war. The Bishops being thus, for the most part, simoniacal, as St. Peter Damian tells us they were,—what could be expected from the inferior Clergy, but scandals? The climax of these miseries was, that ignorance increased with each generation, and threatened to obliterate the very notion of duty. There was an end to both Church and society, had it not been for the promise of Christ, that he would never abandon his own Work.

In order to remedy these evils, in order to dispel all this mist of ignorance, Rome was to be raised from her state of degradation. She needed a holy and energetic Pontiff, whose consciousness of having God on his side would make him heedless of opposition and difficulties; a Pontiff, whose reign should be long enough to make his influence felt, and encourage his successors to continue the work of reform. This was the mission of St. Gregory the Seventh.

This mission was prepared for by holiness of life; it is always so with those whom God destines to be

the instruments of his greatest works. Gregory, or, as he was then called, Hildebrand, left the world, and became a Monk of the celebrated Monastery of Cluny, in France. It was there, and in the two thousand Abbeys which were affiliated with it, that were alone to be then found zeal for the Liberty of the Church, and the genuine traditions of the Monastic life. It was there, that, for upwards of a hundred years, and under the four great Abbots, Odo, Maiolus, Odilo and Hugh, God had been secretly providing for the regeneration of Christian morals. Yes, we may well say *secretly*, for no one would have thought that the instruments of the holiest of Reforms were to be found in those Monasteries, which existed in almost every part of Europe, and had affiliated with Cluny for no other motive, than because Cluny was the sanctuary of every monastic virtue. It was to Cluny itself that Hildebrand fled, when he left the world; he felt sure that he would find there a shelter from the scandals that then prevailed.

The illustrious Abbot Hugh was not long in discovering the merits of his new disciple, and the young Italian was made Prior of the great French Abbey. A stranger came, one day, to the gate of the Monastery, and sought hospitality. It was Bruno, Bishop of Toul, who had been nominated Pope by the Emperor Henry III. Hildebrand could not restrain himself, on seeing this new candidate for the Apostolic See,—of this Pope, whom Rome, which alone has the right to choose its own Bishop, had neither chosen nor heard of. He plainly told Bruno that he must not accept the Keys of heaven from the hand of an Emperor, who was bound in conscience to submit to the canonical election of the Holy City. Bruno, who was afterwards St. Leo the Ninth, humbly acquiesced to the advice given him by the Prior of Cluny, and both set out for Rome. The

elect of the Emperor became the elect of the Roman Church, and Hildebrand prepared to return to Cluny; but the new Pontiff would not hear of his departure, and obliged him to accept the title and duties of Archdeacon of the Roman Church.

This high post would soon have raised him to the Papal Throne, had he wished it; but Hildebrand's only ambition was to break the fetters that kept the Church from being free, and prepare the reform of Christendom. The influence he had, he used in procuring the election, canonical and independent of imperial favour, of Pontiffs who were willing and determined to exercise their authority for the extirpation of scandals. After St. Leo the Ninth, came Victor the Second, Stephen the Ninth, Nicholas the Second, and Alexander the Second,—all of whom were worthy of their exalted position. But he who had thus been the very soul of the Pontificate under five Popes, had, at length, to accept the Tiara himself. His noble heart was afflicted at the presentiment of the terrible contests that awaited him; but his refusals, his endeavours to evade the heavy burthen of solicitude for all the Churches, were unavailing; and the new Vicar of Christ was made known to the world, under the name of *Gregory the Seventh*. "Gregory" means *vigilance*; and never did man better realise the name.

He had to contend with brute force personified in a daring and crafty Emperor, whose life was stained with every sort of crime, and who held the Church in his grasp, as a vulture does its prey. In no part of the Empire would a Bishop be allowed to hold his See, unless he had received *investiture* from the Emperor, by the ring and crosier. Such was Henry the Fourth of Germany; and his example encouraged the other Princes of the Empire to trample on the liberty of canonical elections by the same iniquitous measures. The twofold scandal of simony and

incontinence was still frequent among the clergy. Gregory's immediate predecessors had, by courageous zeal, checked the evil ; but not one of them had ventured to confront the fomentor of all these abuses,—the Emperor. That great contest, with its perils and anxieties, was left for Gregory ; and history tells us how fearlessly he accepted it.

The first three years of his Pontificate were, however, comparatively tranquil. Gregory treated the youthful Emperor with great kindness, out of regard for his father, who had deserved well of the Church. He wrote him several Letters, in which he gave him good advice, or affectionately expressed his confidence in the future. Henry did not allow that confidence to last long. Aware that he had to deal with a Pope whom no intimidation could induce to swerve from duty, he thought it prudent to wait a while and watch the course of events. But the restraint was unbearable ; the torrent had but swollen by the self-imposed check ;—the enemy of the spiritual power gave full vent to his passion. Bishoprics and Abbeyes were again sold for the benefit of the imperial revenue. Gregory excommunicated the simoniacal prelates ; and Henry, imprudently defying the censures of the Church, persisted in keeping in their posts men who were resolved to follow him in all his crimes. Gregory addressed a solemn warning to the Emperor, enjoining him to withdraw his support from the excommunicated Prelates, under penalty of himself incurring the bans of the Church. Henry, who had thrown off the mask, and thought he might afford to despise the Pontiff, was unexpectedly made to tremble for the security of his throne by the revolt of Saxony, in which several of the Electors of the Empire joined. He felt that a rupture with the Church, at such a critical time, might be fatal. He turned suppliant, besought Gregory to absolve him, and made an abjuration of his past conduct in the

presence of two Legates, sent by the Pontiff into Germany. But scarcely had the perjured Monarch gained a temporary triumph over the Saxons, than he recommenced hostilities with the Church. In an assembly of Bishops, worthy of their imperial master, he presumed to pronounce sentence of deposition against Gregory. He, shortly afterwards, entered Italy with his army ; and this gave to scores of Prelates an opportunity for openly declaring rebellion against the Pope, who would not tolerate their scandalous lives.

Then did Gregory,—in whose hands were placed those *Keys*, which signify the Power of loosing and binding in heaven and on earth,—pronounce against Henry the terrible sentence which declared him to be deprived of his crown and to have forfeited the allegiance of his subjects. To this the Pontiff added the still heavier anathema ;—he declared him to be cut off from the communion of the Church. By thus setting himself as a rampart of defence to Christendom, which was threatened on all sides with tyranny and persecution, Gregory drew down upon himself the vengeance of every wicked passion ; and even Italy was far from being as loyal to him, as he had a right to expect her to be. More than one of the princes of the Peninsula sided with Henry ; and as to the simoniacal Prelates, they looked on him as their defender against the sword of Peter. It seemed as though Gregory would soon not have a spot in Italy whereon he could set his foot in safety ; but God, who never abandons his Church, raised up an avenger of his cause. Tuscany, and part of Lombardy, were, at that time, governed by the young and brave countess Matilda. This noble-hearted woman stood up in defence of the Vicar of Christ. She offered her wealth and her army to the Holy See, that it might make use of them as it thought best, as long as she lived ; and as to her possessions, she willed them to St Peter and his Successors.

Matilda, then, became a check to the Emperor's prosperity in crime. Her influence in Italy was still strong enough to procure a refuge for the heroic Pontiff, where he could be safe from the Emperor's power. He was enabled by her management to reach Canossa, a strong fortress near Reggio. At the same time, Henry was alarmed by news of a fresh revolt in Saxony, in which more than one feudal lord of the Empire took part, with a view to dethrone the haughty and excommunicated tyrant. Fear again took possession of his mind, and prompted him to recur to perjury. The spiritual power marred his sacrilegious plans; and he flattered himself, that by offering a temporary atonement, he could soon renew the attack. He went barefooted and unattended to Canossa, garbed as a penitent, shedding hypocrite tears, and suing for pardon. Gregory had compassion on his enemy, and readily yielded to the intercession made for him by Hugh of Cluny and Matilda. He took off the excommunication, and restored Henry to the pale of holy Church; but thought it would be premature to revoke the sentence, whereby he had deprived him of his rights as Emperor. The Pontiff contented himself with announcing his intention of assisting at the Diet which was to be held in Germany; there he would take cognizance of the grievances brought against Henry by the Princes of the Empire, and then decide what was just.

Henry accepted every condition, took his oath on the Gospel, and returned to his army. He felt his hopes rekindle within him at every step he took from the dreaded fortress, within whose walls he had been compelled to sacrifice his pride to his ambition. He reckoned on finding support from the bad passions of others, and, to a certain extent, his calculation was verified. Such a man was sure to come to a miserable end; but Satan was too

deeply interested in his success, to refuse him his support.

Meanwhile, Henry met with a rival in Germany:—it was Rodolph, duke of Suabia, who, in a Diet of the Electors of the Empire, was proclaimed Henry's successor. Faithful to his principles of justice, Gregory refused, at first, to recognise the newly elected, although his devotedness to the Church and his personal qualifications were such as to make him most worthy of the throne. The Pontiff persisted on hearing both sides, that is, the Princes and representatives of the Empire, and Henry himself; this done, he would put an end to the dispute by an equitable judgment. Rodolph strongly urged his claims, and importuned the Pontiff to recognise them; but Gregory, though he loved the Duke, courageously refused his demand, assuring him that his cause should be tried at the Diet which Henry had bound himself, by his oath at Canossa, to stand by, though he had good reasons to fear its results. Three years passed on, during which the Pontiff's patience and forbearance were continually and severely tried by Henry's systematic subterfuge, and refusal to give guarantees against his further molesting the Church. At length, after using every means in his power to put an end to the wars that ravaged Italy and Germany, and after Henry had given unmistakeable proofs that he was impenitent and a perjurer,—the Pontiff renewed the excommunication, and, in a Council held at Rome, confirmed the sentence, whereby he had declared him deposed of his crown. At the same time, Gregory ratified Rodolph's election, and granted the Apostolic benediction to his adherents.

Henry's rage was at its height, and his vengeance threw off all restraint. Among the Italian prelates who had sided with the tyrant, the foremost in subserviency and ambition was Gilbert, Archbishop of

Ravenna, and, of course, there was no bitterer enemy to the Holy See. Henry made an Anti-pope of this traitor, under the name of Clement the Third. He had his party ; and thus Schism was added to the other trials that afflicted the Church. It was one of those terrible periods, when, according to the expression of the Apocalypse, *it was given unto the Beast to make war with the Saints, and to overcome them.*¹ The Emperor suddenly became victorious : Rodolph was slain fighting in Germany, and Matilda's army was defeated in Italy. Henry had then but one wish, and he determined to realise it :—enter Rome, banish Gregory, and set his Anti-pope on the Chair of St. Peter.

What were the feelings of our Saint in the midst of this deluge of iniquity, from which, however, the Church was to rise purified and free ? Let us listen to him, describing them in a letter written to his former Abbot, St. Hugh of Cluny. “The troubles “which have come upon us are such, that even they “that are living with us, not only cannot endure “them, but cannot even bear to look at them. The “holy king David said : *According to the multitude “of my sorrows in my heart, thy consolations have “given joy to my soul.*”² whereas to us, life is often “a burthen to us, and death a happiness that we sigh “for. When Jesus, that loving Consoler, true God “and true Man, deigns to stretch out his hand to me, “his goodness brings back joy to my afflicted heart ; “but when he leaves me, immediately my trouble is “extreme. Of myself, I am for ever dying ; but in “so far as *he* is with me, there are times when I live. “When my strength wholly leaves me, I cry out to “him, saying with a mournful voice : ‘If thou hadst “‘put a burthen as heavy as this on Moses or Peter,

¹ Apoc. xiii. 7.² Ps. xciii. 19.

“they would, methinks, have sunk beneath it.
 “What, then, can be expected of me, who, compared to them, am nothing? Thou hast then, O Lord, but one thing to do:—thou thyself, with thine Apostle Peter, must govern the Pontificate thou hast imposed on me; else thou wilt find me sink beneath the load, and the Pontificate, in my person, be disgraced.’”¹

These words of heartfelt grief depict the whole character of the sainted Pontiff. The one great object of his life, was the reformation of society by the Liberty of the Church. It was nothing but his zeal in such a cause that could have made him face this terrible situation, from which he had nothing to look for in this life, but heart-rending vexations. And yet, Gregory was that Father of the Christian world who, from the very commencement of his Pontificate, was full of the thought of driving the Mahometans out of Europe, and of delivering the Christians from the yoke of the Saracens. It was the inspiration taken up by his successors, and carried out under the name of the Crusades. In a Letter addressed to all the Faithful, our Saint thus speaks of the enemy of the Christian name, whom he describes as being at the very gates of Constantinople, committing every kind of outrage and cruelty.

“If we love God, if we call ourselves Christians, we must grieve over such evils; but we should do more than grieve over them. Our Saviour’s example and the duty of fraternal charity impose upon us the obligation of giving our lives for the deliverance of our fellow-Christians. Know, then, that trusting in the mercy of God and in the might of his arm, we are doing and preparing everything in our power, in order to give immediate help to the

¹ *Data Romæ, nonis Maii, Indictione 1. (1078.)*

“Christian Empire.” He shortly afterwards wrote to Henry, who, at that time, had not shown his hostile intentions against the Church. “My admonition to the Christians of Italy and the countries beyond the Alps has been favourably received. At this moment, fifty thousand men are preparing; and, if they can have me to head the expedition as leader and Pontiff, they are willing to march to battle against the enemies of God, and, with the divine assistance, to go even to our Lord’s Sepulchre.” Thus, despite his advanced age, the noble-minded Pontiff was willing to put himself at the head of the Christian army. “There is,” says he, “one thing which urges me to do this: it is the state of the Church of Constantinople, which is separated from us in what regards the dogma of the Holy Ghost, and which must be brought back to union with the Apostolic See. Almost the whole of Armenia has abandoned the Catholic Faith. In a word, the greater portion of the Orientals require to know what is the faith of Peter, on the various questions which are being mooted among them. The time is come for using the grace bestowed, by our merciful Redeemer, on Peter, when he thus spoke to him: *I have prayed for thee, Peter, that thy faith may not fail: do thou confirm thy brethren.*”² Our Fathers in whose footsteps we would walk, though we be unworthy to be their successors, have more than once visited those countries, that they might confirm the Catholic Faith. We, then, also feel urged, if Christ open to us a way, to undertake this expedition, for the interests of the Faith, and in order to give aid to the Christians.”

With his characteristic good faith, Gregory went so far as to reckon on Henry’s protecting the Church,

¹ *Data Romæ, Kalendis Martii, Indictione 12. (1074.)*

² St. Luke, xxii. 32.

during his absence. "This design," says he, in the same Letter to the Emperor, "requires much counsel and powerful co-operation, in case God permits us to attempt it: I therefore come to you, asking you for this counsel and co-operation, and hope you will grant me them. If, by divine favour, I go, it is to you, after God, that I leave the Roman Church, that you may watch over her as a holy mother, and protect her from insult. Let me know, as soon as may be, what, in your prudence, aided by God's counsel, you decide on. If I had not greater confidence in you, than people suppose, I should not have written this to you; but as it may happen that you may not fully believe I have the affection for you that I profess, I appeal to the Holy Spirit who can do all things. I beseech him to make you understand, in his own way, how attached I am to you; and that he may so guide your soul, as to disappoint the desires of the wicked and strengthen the hopes of the good."

The interview at Canossa took place in less than three years from the date of the above Letter; but at the time he wrote it, Gregory's hopes for carrying out the expedition were so well grounded, that he acquainted the Countess Matilda with his intention. He wrote to her as follows. "The matter which engrossed my thoughts, and the desire I have to cross the seas in order to give succour to the Christians, who are being slain as brute beasts by the Pagans, makes me seem strange to many people, and fear they think me guilty of a sort of levity. But it costs me nothing to confide it to you, my dearly beloved daughter, whose prudence I esteem more than words could express. After you have perused the Letters which I am sending to the countries beyond the Alps, if you have any advice to

Data Romæ, 7 Idus Decembris, Indictione 13. (1074.)

“offer, or, what is better, any aid to give to the cause
 “of God your Creator, exert yourself to the utmost ;
 “for if, as men say, it be a grand thing to die for
 “one’s country, it is grander and nobler to sacrifice
 “this mortal flesh of ours for Christ, who is Eternal
 “Life. I feel convinced that many soldiers will aid
 “us in this expedition. I have grounds for believing
 “that our Empress (Agnes, the saintly mother of
 “Henry) intends going with us, and would fain take
 “you with her. Your mother (the Countess Beatrice)
 “will remain here in Italy, to protect our common
 “interests ; and all things thus arranged, we shall,
 “with Christ’s help, be enabled to set out. By
 “coming hither to satisfy her devotion, the Empress,
 “especially if she have you to help her, will doubtless
 “encourage many to join in this enterprise. As for
 “me, honoured with the company of such noble sisters,
 “I will willingly cross the seas, ready to lay down
 “my life for Christ with you, from whom I would
 “not be separated in our eternal country. Send me
 “a speedy answer upon this project, as also regarding
 “your coming to Rome. And may the Almighty
 “God bless you, and give you to advance from virtue
 “to virtue, that thus the common Mother may rejoice
 “in you for many long years to come !”¹

The project on which Gregory set his heart with so much earnestness, was not a mere scheme suggested by his own greatness of soul ; it was a presentiment infused into his mind by God. The troubles he had nearer home, and which he so heroically combated, left him no time for a long expedition ; he had to engage with an enemy who was not a Turk, but a Christian. Still, the Crusade so dear to his heart was not far off. Urban the Second,—his second successor, and, like himself, a Monk of Cluny,—was soon to arouse Christian Europe and give battle to the

¹ 16 December, 1074. JAFFE. *Monumenta Gregoriana*, page 532.

Infidels. But as this subject has led us to mention Matilda's name, we take the opportunity thus afforded us of entering more fully into the character of our great Pontiff. We shall find that this illustrious champion of the Church's Liberty, with all his elevation of purpose, and all his untiring zeal in what concerned the interests of Christendom, was as solicitous about the spiritual advancement of a single soul as any Director could be. Writing to the Countess Matilda, he says: "He who fathoms the secrets of the human heart, he alone knows, and knows better than I do myself, how interested I am in what concerns your salvation. I think you understand that I feel myself bound to take care of you for the sake of so many people, in whose interest I have been compelled, by charity, to deter you, when you were thinking of leaving them in order to provide for the salvation of your own soul. As I have often told you, and will keep on telling you in the words of heaven's herald, *Charity seeketh not her own*.¹ But as the principal armour wherewith I have provided you in your battle against the prince of this world, is the frequent receiving of our Lord's Body, and a firm confidence in the protection of his Blessed Mother,—I will now add what St. Ambrose says on the subject of Holy Communion."

The Pontiff then gives her two quotations from the Writings of this Holy Father, to which he also adds others from St. Gregory the Great and St. John Chrysostom, on the blessings we derive from receiving the Sacrament of the Eucharist. He then continues: "Therefore, my daughter, we should have recourse to this greatest of the Sacraments, this greatest of all remedies. I have written all this to you, beloved daughter of Blessed Peter, with a view to increase your faith and confidence when you approach to

¹ 1 Cor. xiii. 5.

“Communion. This is the treasure, and this the gift, more precious than gold and gems, which your soul, out of love for the King of heaven, your Father, expects from me,—although you would have received the same, in a far better way, and one more worthy of your acceptance, had you applied to some other of God’s ministers. With regard to the Mother of God, to whose care I have confided you, for the past, the present, and the future, until we are permitted to see her in heaven, as we desire,—what can I say? How can I say anything worthy of Her, whom heaven and earth are ever praising, and yet never so much as she deserves? Yes,—hold this as a most certain truth: that as she is grander and better and holier than all mothers, so is she more merciful and loving to all sinners who are sorry for their sins. Be, then, determined never to commit sin; prostrate yourself and weep before her, with a contrite and humble heart; and I unhesitatingly promise you this,—you will find her more ready to assist you, and more affectionate, than any mother on earth ever was to her child.”

A Pontiff like this, who, amidst all his occupations could devote himself, with such paternal zeal, to the advancement of one single soul, was sure to be on the watch for men whose piety and learning promised well for the interests of the Church. It is true, there were very few such men, in those times; but, Gregory would find them out, wheresoever they might be. The great St. Anselm, who was living in the peaceful retirement of his Monastery at Bec, had not escaped the watchful eye of the Pontiff, who wrote him these touching words amidst the troubles of the year 1079. “The good odour of your fruits has spread even to us. We give thanks to God,

¹ *Data Romæ, 14 Kalendas Martii. (1074.)*

“and we embrace you with affection in the love of Christ; for we are well assured of the benefits which the Church of God will derive from your studies, and of the succour which, through God’s mercy, she will receive from your prayers, united as they are with those who are of a like spirit. You know, my Brother, of how much avail with God is the prayer of one just man; how much more, then, must not avail the prayer of many just ones? No, we cannot doubt it;—it obtains what it asks. The authority of Truth himself obliges us to believe it. It is he who said: *Knock, and it shall be opened to you!* *Knock* with simplicity of heart,—ask with simplicity of heart,—for those things which are pleasing to him; then shall it be *opened* to you, then shall you *receive*; and it is thus that the prayer of the just is graciously heard. We therefore beg of you, Brother, of you and your Monks, that you beseech God, in assiduous prayer, that he may vouchsafe to deliver, from the tyranny of heretics, his Church and us, who, though unworthy, are placed over it; and that, dispelling the error which blinds our enemies, he may lead them back to the path of truth.”¹

But Gregory’s attention was not confined to persons of such eminence and learning, as a Matilda or an Anselm. His quick eye discerned every Christian, how humble soever his station, who had suffered persecution for the cause of holy Church; he honoured and loved him far more than he would the bravest soldier who fought for earthly glory, and got it at the risk of his life. Let us read the following Letter, which he wrote to a poor priest of Milan, named Liprand, who had been cruelly maimed by the Simoniacs. “If we venerate the memory of those Saints who died, after their limbs had been severed

¹ St. Anselmus. *Epist.* Lib. ii. 31.

“ by the sword ; if we celebrate the sufferings of those,
“ whom neither the sword nor torture could separate
“ from the Faith of Christ ;—you, who have had your
“ nose and ears cut off for his Name, you deserve
“ still greater praise, for that you have merited a
“ grace, which, if it be accompanied by your perse-
“ verance, gives you a perfect resemblance to the
“ Saints. Your body is no longer perfect in all its
“ parts ; but the interior man, who is renewed from
“ day to day, is now grander than ever. Your out-
“ ward face is maimed, and therefore disfigured ; but
“ the image of God, which consists in the brightness
“ of virtue, has become more graceful by your wounds,
“ and its beauty heightened by the deformity which
“ men have brought on your features. Does not the
“ Church, speaking of herself, say : *I am black, O ye*
“ *daughters of Jerusalem ?*¹ If, then, your interior
“ beauty has not been impaired by these cruel muti-
“ lations, neither has your priestly character, which
“ manifests itself rather by the perfection of virtue
“ than by that of the body. Did not the Emperor Con-
“ stantine show his veneration for a Bishop who had
“ had one of his eyes pulled out ? was he not seen to
“ kiss the wound ? Have we not the examples of the
“ Fathers, and the early history of the Church, tell-
“ ing us that the Martyrs were allowed to continue
“ the exercise of the sacred ministry, even after their
“ limbs had been mutilated ? You, then, Martyr of
“ Christ ! must confide in the Lord without reserve.
“ You must congratulate yourself on having made an
“ advance in your Priesthood. It was conferred upon
“ you by the holy oil ; but now, you have sealed it
“ with your own blood. The more your body has
“ lost, the more must you preach what is good, and
“ sow that Word which produces a hundredfold.
“ We know that the enemies of holy Church are *your*

¹ Cant. i. 4.

“enemies and persecutors; fear them not, and tremble
“not in their presence; for we lovingly hold both
“yourself and everything that belongs to you under
“our own protection and that of the Apostolic See.
“And if you should, at any time, find it necessary to
“have recourse to us, we now at once admit your
“appeal, and will receive you with joy and every
“mark of honour, when you visit us and this Holy
“See.”¹

Such was Gregory, keeping up the simplicity of the Monk amidst all his occupations as Pope; and what engrossing occupations were not these, even forgetting that fearful contest with tyranny and crime which cost him his life! We have already mentioned his project of the Crusade, which, at a later period, was enough to immortalise the name of Urban the Second. As to his other labours for the good of religion in every part of Christendom, we may truly say, that at no period of the Church's existence, did the Papacy exercise a wider, more active, or more telling influence, than during the twelve years of his Pontificate. By his immense correspondence, he furthered the interests of the Church in Germany, Italy, France, England and Spain; he aided the rising Churches of Denmark, Sweden, and Norway; he testified his vigilant and tender solicitude for the welfare of Hungary, Bohemia, Poland, Servia, yea, even for Russia. Despite the rupture between Rome and Byzantium, the Pontiff withheld not his paternal intervention, with a view to remove the schism which kept the Greek Church out of the centre of Unity. On the coast of Africa, he, by great vigilance, succeeded in maintaining three bishoprics, which had survived the Mussulman invasion. In order to knit the Latin Church into closer unity, by greater uniformity in Prayer he

¹ 1075. JAFFE. Page 533.

abolished the Gothic Liturgy that was used in Spain, and forbade the introduction of the Greek Liturgy, into Bohemia. What work was not all this for one man ! And what a martyrdom he had to go through ! Let us resume our history of his trials. The Church and Society were to be saved by him ; but, like his Divine Master, he had to *drink of the torrent in the way*,¹ as the condition of his mission being a successful one.

We have seen how its defenders were defeated in battle ; how he was menaced by the conqueror, who had once stood trembling in his presence ; and how there was set up, in opposition, an Anti-pope, whose side was taken by unworthy prelates. Henry marched on towards Rome, taking with him the false vicar of Christ. He set fire to that part of the City which would expose the Vatican to danger ; Gregory sent his blessing to his terrified people, and, immediately the fire took the contrary direction and died out. Enthusiasm was, for a while, the feeling of the Romans, who have so often been ungrateful to their Pontiff, without whom, their Rome, with all its glory, sinks into a poor contemptible town. Henry was afraid to consummate his sacrilege. He therefore sent word to the Romans, that he only asked one condition ; it was, that they should induce Gregory to consecrate him Emperor of Germany, and that he would for ever be a devoted son of the Church :— as to the ignoble phantom he had set up in opposition to the true pope, he (Henry) would see to his being soon forgotten. This petition was presented to Gregory by the whole City. The Pontiff made them this reply : “ Too well do I know the king’s treachery. Let him first make atonement to God “ and to the Church which he tramples beneath his

¹ Ps. cix. 7.

“feet. Then will I absolve him, if penitent, and “crown the convert with the imperial diadem.” The Romans were earnest in their entreaties,—but this was the only answer they could elicit from the inflexible guardian of Christian Justice. Henry was about to withdraw his troops, when the fickle Romans being bribed by money from Byzantium, (for, then as ever, all schisms were in fellowship against the Papacy,) abandoned their King and Father, and delivered up the keys of the City to him who enslaved their souls. Gregory was thus obliged to seek refuge in the Castle of Sant’ Angelo, taking with him, into that fortress-prison, the Liberty of holy Church. Thence, or perhaps a few days previously to his retiring thither, he wrote this admirable Letter, in the year 1084. It is addressed to all the Faithful, and may be considered as the last Will and Testament of this glorious Pontiff.

“*The kings of the earth and the Princes of the* “priests *have met together against Christ,*¹ the Son “of the Almighty God, and against his Apostle Peter, “to the end that they may destroy the Christian “Religion and propagate the wickedness of heresy “in every land. But, by the mercy of God, they “have not been able, with all their threats, and cruel- “ties, and proffers of worldly glory, to seduce those “that put their confidence in the Lord. Wicked “conspirators have raised up their hands against us, “for no other reason than because we would not pass “over in silence the perils of holy Church, nor “tolerate them that blush not to make a slave of the “very Spouse of God. In every country the poorest “woman is allowed, yea, she is assisted by the law of “the land, to choose her own husband ; and yet, now- “a-days holy Church, the Spouse of God and our

¹ Ps. ii. 2.

“Mother, is not allowed to be united to her Spouse,
 “as the Divine Law commands, and as she herself
 “wishes. It cannot be that we should suffer the chil-
 “dren of this Church to be slaves to heretics, adul-
 “terers, and tyrants, as though these were their
 “parents. Hence we have had to endure all manner
 “of evil treatment, perils, and unheard-of cruelties,
 “as you will learn from our Legates.

“You know, Brethren, that it was said to the
 “Prophet: *Cry from the top of the mountain,*
 “*cry, cease not!* I, then,—urged irresistibly, laying
 “human respect aside, and raising my mind above
 “every earthly consideration,—I preach the Gospel,
 “I cry out, yea, I cry out unceasingly, and I make
 “known to you, that the Christian Religion, the true
 “Faith which the Son of God, who came down on
 “the earth as taught us by our Fathers, is in
 “danger of being corrupted by the violence of secular
 “power; that it is on the way to destruction, and
 “to the loss of its primitive character, being thus
 “exposed to be scoffed at, not only by Satan, but by
 “Jews, and Turks, and Pagans. The very Pagans
 “are observers of their laws, though these cannot
 “profit the soul’s salvation, neither have they been
 “guaranteed by miracles, as ours have been, to which
 “our Eternal King has borne testimony;—they keep
 “their laws, and believe them. We Christians, in-
 “toxicated with the love of the world, and led astray
 “by vain ambition, we make every principle of re-
 “ligion and justice give way to covetousness and
 “pride; we seem as though we had neither law nor
 “sense, for we have not the earnestness our Fathers
 “had for our salvation, and for the glory of both the
 “present and future life; we do not even make them
 “the object of our hopes. If there be some still left
 “who fear God, they only care for their own salva-
 “tion, and the common good seems not to concern
 “them. Where do we now find persons who labour

“and toil, or expose their lives by fatigue, out of
“the motive of the fear or love of the Omnipotent
“God?—whereas we see soldiers of this world’s
“armies braving all manner of dangers for their
“masters, their friends, and even their subjects!
“There are thousands of men to be found who face
“death for the sake of their liege lord; but when
“the King of heaven, our Redeemer, is in question,
“so far from being lavish of their lives, Christians
“dare not even incur the displeasure of a few scoffers.
“If there be some, (and thanks to the mercy of God.
“there are still a few such, left among us,)—if, we
“repeat, there be some, who, for the love of the
“Christian Law, dare to resist the wicked to their
“face, not only are they unsupported by their
“Brethren, but they are accused of imprudence and
“indiscretion, and are treated as fools.

“We, therefore, who are bound, by our position,
“to destroy vice and implant virtue in the hearts of
“our Brethren, we pray and beseech you, in the
“Lord Jesus who redeemed us, that you would con-
“sider within yourselves, and understand why it is
“that we have to suffer such anguish and tribulation
“from the enemies of the Christian Religion. From
“the day, when, by the Divine will, the Mother-
“Church, despite my great unworthiness, and (as
“God is my witness) despite my own wish, placed
“me on the Apostolic Throne,—the one object of
“all my labours has been that the Spouse of God,
“our Mistress and Mother, should recover her just
“rights, in order that she may be free, chaste, and
“Catholic. But such a line of conduct must have
“caused extreme displeasure to the old enemy; and
“therefore it is, that he has marshalled against us
“them that are his members, and has stirred up
“against us a world-wide opposition. Hence it is
“that there have been used against us, and against
“the Apostolic See, efforts of a more violent character

“than any that have ever been attempted since the days of Constantine the Great. But there is nothing surprising in all this: it is but natural, that the nearer we approach to the time of Antichrist, the more furious will be the attempts to annihilate the Christian Religion.”¹

These words vividly describe to us the holy indignation and grief of the great Pontiff, who, at this terrible crisis, stood almost alone against the enemies of God. He was weighed down, he was crushed, by adversity; but conquered, no! From the fortress, within whose walls he had withdrawn the majesty of the Vicar of Christ, he could hear the impious cheers of his people, as they followed Henry to the Vatican Basilica, where, at St. Peter's Confession, the mock pope was awaiting his arrival. It was the Palm Sunday of 1085. The sacrilege was committed. On the previous day, Guibert had dared to ascend the Papal Throne in the Basilica of Saint John Lateran; and on the Sunday, whilst the people held in their hands the Palms that glorify the Christ, whose Vicar was Gregory,—the Antipope took the crown of the Christian Empire and put it on the head of the excommunicated Henry. But God was preparing an avenger of his Church. The Pontiff was kept a close prisoner in the Fort, and it seemed as though his enemy would soon make him a victim of his rage; when the report suddenly spread through Rome that Robert Guiscard, the valiant Norman chieftain, was marching on towards the City. He had come to fight for the captive Pontiff, and deliver Rome from the tyranny of the Germans. The false Cæsar and his false Pope were panic-stricken; they fled, leaving the perjured City to expiate its odious treason in the horrors of a ruthless pillage.

Gregory's heart bled at seeing his people thus

¹ 1084. JAFFE. Page 572.

treated. It was not in his power to prevent the depredations of the barbarian troops; they had done their work of delivering him from his enemies, but they were not satisfied; they had come to Rome to chastise her, but now they wanted booty, and they were determined to have it. Not only was the Saint powerless to repress these marauders; he was in danger of again falling into Henry's hands, who was meditating a return to Rome, for he made sure that the people's angry humour would secure him a welcome back, and that the Normans would withdraw from the City, as soon as it had no more to give them. Gregory, therefore, overwhelmed with grief, left the Capital; and, shaking off the dust from his feet, he repaired to Monte Cassino, where he sought shelter, and a few hours' repose, with the Sons of the great Patriarch St. Benedict. The contrast of the peaceful years he spent when a young Monk at Cluny, with the storms that had so thickly beset his Pontificate, was sure to present itself to his mind. A wanderer and fugitive, and abandoned by all, save a few faithful and devoted souls, he was passing through the several stations of his Passion; but his Calvary was not far off, and God was soon to admit him into rest eternal. Before descending the holy Mount, he was honoured with the miraculous manifestation, which had been witnessed on several previous occasions. Gregory was at the Altar, offering up the Holy Sacrifice; when suddenly a white dove was seen resting on his shoulder, with its beak turned towards his ear, as though it were speaking to him. It was not difficult to recognise, under this expressive symbol, the guidance which the saintly Pontiff received from the Holy Ghost.

It was the early part of the year 1085. Gregory repaired to Salerno, where his troubles and life were to be brought to a close. His bodily strength was gradually failing. He insisted, however, on going

through the ceremony of the dedication of the Church of St. Matthew, the Evangelist, whose body was kept at Salerno. He addressed a few words, in a feeble voice to the assembled people. He then received the Body and Blood of Christ. Fortified with this life-giving Viaticum, he returned to the house where he was staying, and threw himself upon the couch, whence he was never to rise again. There he lay, like Jesus on his Cross, robbed of everything, and abandoned by almost the whole world. His last thoughts were for Holy Church. He mentioned to the few Cardinals and Bishops, who were with him, three from whom he would recommend his successor to be chosen; Desiderius, Abbot of Monte Cassino, who succeeded him under the title of Victor the Third; Otho of Chatillon, a monk of Cluny, who was afterwards Urban the Second, Victor's successor; and the faithful Legate, Hugh of Die, whom Gregory had made Archbishop of Lyons.

The by-standers asked the dying Pontiff what were his wishes regarding those whom he had excommunicated. Here again, he imitated our Saviour on his Cross,—he exercised both mercy and justice; "Excepting," said he, "Henry, and Guibert the usurper of the Apostolic See, and them that connive at their injustice and impiety, I absolve and bless all those who have faith in my power, as being that of the holy Apostles Peter and Paul." The thought of the pious and heroic Matilda coming to his mind, he intrusted this devoted daughter of the Roman Church to the care of the courageous Anselm of Lucca; hereby imitating, (as the biographer of this holy Bishop remarks,) our dying Jesus, who consigned Mary to his Beloved Disciple John. Gregory's last blessing to Matilda drew down upon her thirty years of success and victory.

Though so near his end, yet was Gregory as full of paternal solicitude for the Church as ever he had

been. Calling to him, one by one, the faithful few who stood round his couch, he made them promise on oath that they would never acknowledge Henry as Emperor, until he had made satisfaction to the Church. Summing up all his energy, he solemnly forbade them to recognise any one as Pope, unless he were elected canonically and in accordance with the rules laid down by the holy Fathers. Then, after a moment of devout recollectedness, he expressed his conformity to the Divine Will, (which had ordained that his Pontificate should be one long martyrdom,) and said : "I have loved justice and hated iniquity : for which cause, I die in exile !" One of the Bishops who were present, respectfully made him this reply : "No, my Lord, you cannot die in exile ; for, holding the place of Christ and the holy Apostles, you have had given to you the Nations for your inheritance, and the utmost parts of the earth for your possession." Sublime words!—but Gregory heard them not : his soul had winged its flight to heaven, and had received a Martyr's immortal crown.

So that Gregory was conquered by death, as Christ himself had been ; but as the Master *triumphed* over death, so too would he have his disciple triumph. Christianity, which had been insulted in so many forms, rose again in all its grandeur. Nay, on the very day that Gregory breathed his last at Salerno, heaven seemed to give a pledge of this Resurrection ; for on that day,—the 25th of May 1085,—Alphonsus 6th entered, with his victorious troops, into the City of Toledo, and there, after four centuries of slavery under the Saracen yoke, he replanted the Cross of Christ.

But the Church had need of some one who would take Gregory's place in defending her against oppression. The need was supplied. The martyrdom of our saint was like a seed that produced Pontiffs

imbued with his spirit. As he had prepared his own predecessors, he also prepared worthy successors. There are few names on the list of the Popes more glorious than those that begin with Victor the Third, (Gregory's immediate successor,) and continue to Boniface the Eighth inclusively, in whom was recommenced the struggle for which our great Pontiff so heroically lived and died. Scarcely had death put an end to his trials in this vale of tears, than victory came to the Church ; for her enemies were defeated, her sacred law of Celibacy was every where re-enforced, and the canonical election of her Bishops was secured by the suppression of Investitures and Simony.

Gregory had been the instrument used by God for the reformation of the Christian world ; and although his memory be held in benediction by all true children of the Church, yet his mission was too grand, and too grandly fulfilled, not to draw down upon him the hatred of Satan. The Prince of this world,¹ then, took his revenge. Gregory was of course detested by heretics ; but that could scarcely be called an insult ; he must be rendered odious to Catholics ; Catholics must be made ashamed of him. The devil succeeded, and, it may be beyond his expectations. The Church had passed her judgment ; but her judgment, her Canonisation, had no weight with these cowardly, temporising, half Catholics ; and they persisted in calling the Saint, simply and reproachfully, "*Gregory the Seventh.*" Governments, styling themselves *Catholic*, forbade his being honoured as a Saint. There were even Bishops who issued Pastorals to the same effect. The most eloquent of french Preachers declared his Pontificate and conduct to be unchristian. There was a time, and that not so very long ago, when these lines would have exposed the writer to a

¹ St. John, xii. 31.

heavy penalty, as being contrary to the Law of the land. The *Lessons* of to-day's Feast, which we give on the next page, were suppressed by the Parliament of Paris, in the year 1729; and those who dared to recite them, were to be punished by the forfeiture of their property. Thank God! all this is now passed; and the name of St. Gregory the Seventh is honoured in every country, where the Roman Liturgy is in use. Yes, this glorious name will remain now to the end of the world, on the universal Calendar of holy Church, as one of the brightest glories of Paschal Time. May it produce the same enthusiastic admiration, and bring the same blessings, upon the Faithful of these our times, as it did on our Catholic forefathers of the Middle Ages!

We will now read the *Lessons* of to-day's Feast wherein the Church speaks to us of the life and actions of our admirable Pontiff: we will read them with all the greater reverence, because they have been scoffed at by men, who *knew not what they did*.¹

Gregorius papa Septimus, antea Hildebrandus, Soanæ in Etruria natus, doctrina, sanctitate, omnique virtutum genere cum primis nobilis, mirifice universam Dei illustravit Ecclesiam. Cum parvulus ad fabri ligna edolantis pedes, jam litterarum inscius, luderet, ex rejectis tamen segmentis illa Davidici elementa oraculi: Dominabitur a mari usque ad mare; casu formasse narratur, manum pueri ductante Numine, quo significaretur ejus fore amplissimam in mundo auctoritatem. Ro-

Pope Gregory the Seventh, whose baptismal name was Hildebrand, was born at Soana, in Tuscany. He excelled in learning, sanctity, and every virtue, and rendered extraordinary service to the whole Church of God. It is related of him, that, when he was a little boy, he happened to be at play in a carpenter's shop; when, gathering together the waste pieces of wood, he arranged them so as that they formed these words of David's prophecy, though the boy knew not his alphabet: *He shall rule from*

¹ St. Luke, xxiii. 34.

sea to sea. It was God that guided the child's hand, and would thus signify that, at some future time, Gregory was to exercise an authority that would extend over the whole world. He afterwards went to Rome, and was educated under the protection of St. Peter. He was intensely grieved at finding the Liberty of the Church crushed by Lay interference, and at beholding the depraved lives of the Clergy; he, therefore, whilst still young, retired to the monastery of Cluny, where strict monastic discipline was then in full vigour, under the Rule of Holy Father Benedict. He there received the Habit. So fervent was he in the service of the Divine Majesty, that the holy Religious of that Monastery chose him as their Prior. But divine Providence having, for the general good, destined him to a higher work, Hildebrand was taken from Cluny, and was first made Abbot of the monastery of St. Paul's (*outside the walls of Rome,*) and, afterwards, was created Cardinal of the Roman Church. He was intrusted with offices and missions of the highest importance, under Popes Leo the Ninth, Victor the Second, Stephen the Ninth, Nicholas the Second, and Alexander the Second. St. Peter Damian used to call him the most holy and upright Counsellor. Having been sent into France, as *Legate à latere*, by Pope Victor the Second,

mam deinde profectus, sub protectione sancti Petri educatus est. Juvenis Ecclesiæ libertatem a laicis oppressam, ac depravatas Ecclesiasticorum mores vehementius dolens, in Cluniacensi monasterio, ubi sub regula sancti Patris Benedicti austerioris vitæ observantia eo tempore maxime vigeat, monachi habitum induens, tanto pietatis ardore divinæ Majestati deserviebat, ut a sanctis ejusdem Cœnobii Patribus Prior sit electus. Sed divina Providentia majora de eo disponente in salutem plurimorum, Cluniaco educatus Hildebrandus, Abbas primum monasterii sancti Pauli extra muros Urbis electus, ac postmodum romanæ Ecclesiæ Cardinalis creatus, sub summis pontificibus, Leone Nono, Victore Secundo, Stephano Nono, Nicolao Secundo et Alexandro Secundo, præcipuis numeribus et legationibus perfunctus est, sanctissimi et purissimi consilii vir a beato Petro Damiano nuncupatus. A Victore papa Secundo legatus a latere in Galliam missus, Lugduni episcopum simoniaca labe infectum ad sui criminis confessionem miraculo adegit. Berengarium in concilio Turonensi ad iteratam hæresis abjurationem compulit. Cadolai quoque schisma sua virtute compressit.

Mortuo Alexandro Secundo, invitus et mœrens unanimi omnium consensu, decimo kalendas Maii, anno Christi millesimo septuagesimo tertio, summus Pontifex electus, sicut sol effulsit in domo Dei: nam potens opere et sermone, Ecclesiasticæ disciplinæ reparandæ, fidei propagandæ, libertati Ecclesiæ restituendæ, extirpandis erroribus, et corruptelis tanto studio incubuit, ut ex Apostolorum, ætate nullus Pontificum fuisse tradatur, qui majores pro Ecclesia Dei labores, molestasque pertulerit, aut qui pro ejus libertate acrius pugnaverit. Aliquot provincias a simoniaca labe expurgavit. Contra Henrici imperatoris impios conatus fortis per omnia athleta impavidus permansit, seque pro muro domui Israel ponere non timuit, ac eundem Henricum in profundum malorum prolapsam, fidelium communione, regnoque privavit, atque subditos populos fide ei data liberavit.

he, by a miracle compelled the Archbishop of Lyons to own that he had been guilty of simony. He also obliged Berengarius to repeat, at a Council held at Tours, his abjuration of heresy. The schism of Cadolaus was also repressed by his energetic measures.

At the death of Alexander the Second, he, in spite of his own repugnance, and to his great sorrow, was chosen as Sovereign Pontiff, by the unanimous votes, on the tenth of the Calends of May, in the year of our Lord 1073. He shone as the sun in the house of God; for, being mighty in work and word, he applied himself to the renovation of Ecclesiastical discipline, to the propagation of Faith, to the restoration of the Church's Liberty, and to the extirpation of false doctrines and scandals,—but, all this with so much zeal, that it may truly be said, that no Pontiff, since the time of the Apostles, ever laboured or suffered more for God's Church, or fought more strenuously for that same Church's Liberty. He drove simony out of several provinces. He, like a dauntless soldier, bravely withstood the impious designs of the Emperor Henry, and feared not to set himself as a wall for the defence of the house of Israel; and when that same Henry had plunged himself into the abyss of crime, Gregory deprived him of communion with the Faithful, and of his kingdom, and absolved his

subjects from their oath of allegiance.

At times, when he was saying Mass, several holy persons saw a dove come down from heaven, rest upon his right shoulder, and cover his head with its wings. Hereby was signified, that Gregory, in governing the Church, was guided by the inspirations of the Holy Ghost, and not by the suggestions of human prudence. When Rome was closely besieged by the wicked Henry's army, the Pontiff, by the sign of the Cross, quenched a conflagration that had been raised by the besiegers. When, afterwards, he was delivered from his enemy by the Norman chieftain, Robert Guiscard, Gregory repaired to Monte Cassino, and thence to Salerno, that he might dedicate the Church of St. Matthew the Apostle. After preaching a sermon to the people of that town, he fell ill, for he was worn out by care. He had the presentiment that this would be his last sickness. The last words of the dying Pontiff were these: "I have loved justice, and hated iniquity: for which cause, I die in exile!" Innumerable were the trials he courageously went through. He held several Synods in the City, and enacted regulations full of wisdom. He was, in all truth, a saintly man, an avenger of crime, and a most vigorous defender of the Church. After a Pontificate of twelve years, he left this earth for heaven in the year of

Dum missarum solemnia perageret, visa est viris piis columba e cœlo delapsa humero ejus dextro insidens alis extensis caput ejus velare, quo significatum est, Spiritus Sancti afflatu, non humanæ prudentiæ rationibus ipsum duci in Ecclesiæ regimine. Cum ab iniqui Henrici exercitu Roma gravi obsidione premeretur excitatum ab hostibus incendium signo crucis exstinxit. De ejus manu tandem a Roberto Guiscardo duce Northmanno ereptus, Cassinum se contulit; atque inde Salernum ad dedicandam Ecclesiam sancti Matthæi Apostoli contendit. Cum aliquando in ea civitate sermonem habuisset ad populum, ærumnis confectus in morbum incidit, quo se interitum præscivit. Postrema morientis Gregorii verba fuere: Dilexi justitiam et odivi iniquitatem, propterea morior in exilio innumerabilia sunt quæ vel fortiter sustinuit, vel multis coactis in Urbe synodis sapienter constituit, vir vere sanctus, criminum vindex, et acerrimus Ecclesiæ defensor. Exactis itaque in pontificatu annis duodecim, migravit in cœlum, anno salutis millesimo octogesimo quinto, pluribus in vita et post mortem miraculis clarus, ejusque sacrum corpus in cathedrali basilica Salernitana est honorifice conditum.

our Redemption 1085. Many miracles were wrought by him, and through his merit, both before and after his death. His holy remains were buried, with all due honour, in the Cathedral Church of Salerno.

The following Responsories, which we select from the Office of his Feast, celebrate the struggles and triumphs of the holy Pontiff.

R. Gregorius primo tempore Hildebrandus, nomen ignis sortitus est, non sine grandi præsagio futurorum : * Qui divini eloquii jaculo ingruentes hostes a domo Dei propulsavit.

Ÿ. Nomine prætulit incendium, quod exhibuit ferventi charitate. * Qui divini eloquii jaculo ingruentes hostes a domo Dei propulsavit.

R. Cernens juvenis sæculum peccatis inveteratum, nec inveniens ubi cor suum requiesceret, patrium solum reliquit : * Et ad partes Gallorum transiens, soli Deo sub Cluniacensi disciplina militare decrevit.

Ÿ. Fide egressus est de terra sua, quærens civitatem cujus artifex et conditor Deus. * Et ad partes Gallorum transiens, soli Deo sub Cluniacensi disciplina militare decrevit.

R. Gregory who was previously known as Hildebrand, received the name that signifies *fire*, and it was a great presage of his future : * For, by the dart of his divine word, he drove from the House of God the enemies that attacked it.

Ÿ. His name meant *fire*, and he fulfilled it by his burning charity. * For by the dart of the divine word, he drove from the House of God the enemies that attacked it.

R. When young, seeing the world had grown old in sin, and finding not where his heart could rest, he left his native land : * And passing into France, he resolved to serve no other master but God, and that under the discipline of Cluny.

Ÿ. By faith, he went out from his own land, looking for a city that had God for builder and maker. * And passing into France, he resolved to serve no other master but God, and that under the discipline of Cluny.

R. The holy Pontiff Leo called unto a share of his own solicitude that Hildebrand who had inspired him with courage : * And by the united labours of the two, the garden of the Lord began to bloom afresh.

Ÿ. Hildebrand, the most holy and upright counsellor, was courageous in adversity, and temperate in prosperity. * And by the united labours of the two, the garden of the Lord began to bloom afresh.

R. Pope Leo, the spiritual husbandman, was in admiration at the fruitfulness of so rich a branch, and gave him, by the ordaining him a Levite, a fuller indwelling of Christ : * And by an order of the Apostolic See, Hildebrand was honoured with the dignity of Archdeacon of the Roman Church.

Ÿ. Vigilant, day and night, for the welfare of the Church, he, though holding the last place for himself, gave wonderful aid to five Pontiffs. * And by an order of the Apostolic See, Hildebrand was honoured with the dignity of Archdeacon of the Roman Church.

R. At length the Roman Church called him to govern her, though it was against his will : * For he would have preferred to end his days in banishment, rather than as-

R. Leo pontifex sanctus, cujus animum Hildebrandus accenderat, hunc in partem sollicitudinis vocavit : * Et amborum concordia Dominicus ager jam reflorescere cœpit.

Ÿ. Hildebrandus, sanctissimi et purissimi consilii, in adversis visus est fortis, in prosperis temperatus. * Et amborum concordia Dominicus ager jam reflorescere cœpit.

R. Spiritualis agricola, Leo pontifex, tanti palmitis feracitatem admiratus, in eo mansionem Christi per impositionem levitici ordinis dilatavit : * Et Apostolico mandato, Hildebrandus romanæ Ecclesiæ Archidiaconus effulsit.

Ÿ. Qui die noctuque saluti Ecclesiæ invigilans, minori considens loco, quinque Pontificibus mirum in modum profuit. * Et Apostolico mandato, Hildebrandus romanæ Ecclesiæ Archidiaconus effulsit.

R. Invitum tandem Gregorium romana Ecclesiæ ad sua gubernacula traxit : * Qui potius voluisset vitam in peregrinatione finire, quam Petri locum pro

mundi gloria conscendere.

Ÿ. Nec sibi sumpsit honorem, sed a Deo vocatus est tanquam Aaron. * Qui potius voluisset vitam in peregrinatione finire, quam Petri locum pro mundi gloria conscendere.

cend on Peter's throne from a motive of worldly glory.

Ÿ. Neither did he take the honour to himself, but, like Aaron, was called by God. * For he would have preferred to end his days in banishment, rather than ascend on Peter's throne from a motive of worldly glory.

R. Vineam Domini exercituum, quam plantavit dextera ejus, exterminavit aper de silva, et singularis ferus depastus est eam: * Accingere gladio tuo super femur tuum, fidelissime.

Ÿ. Si Angelos judicaturus es, quanto magis sæcularia? * Accingere gladio tuo super femur tuum, fidelissime.

R. A boar from the wood hath laid waste the Vineyard of the Lord of hosts, which his right hand hath planted; and a singular wild beast hath devoured it. * Gird thy sword upon thy thigh, O thou most faithful one!

Ÿ. If thou art to judge even Angels, how much more the things of this world? * Gird thy sword upon thy thigh, O thou most faithful one!

R. Rex castellum ingressus, deposito cultu regio, jejunos a mane usque ad vesperam perstabat; indutus laneis, et nudis pedibus, * Apostolicæ miserationis auxilium implorabat.

Ÿ. Qui dixerat in corde suo: Super altare Dei exaltabo solium meum, sedabo in monte testamenti. * Apostolicæ miserationis auxilium implorabat.

R. The King having entered the fortress, laid aside his royal robes; and fasting from morn till evening, clad in a woollen vest, and barefooted, * He implored pardon and aid from the Apostolic See.

Ÿ. He that had said in his heart: I will exalt my throne above the altar of God, I will sit on the mountain of the covenant: * He implored pardon and aid from the Apostolic See.

R. Dixit Gregorius ad Henricum regem: Ecce Corpus Dominicum; fiat hodie experimentum innocentie meæ: * Fac ergo, fili,

R. Gregory said to King Henry: Lo! here is the Body of the Lord: let it be, this day, the test of my innocence: * Thou therefore, my Son, if

so it please thee, do what thou hast seen me do.

Ÿ. But the King dare not to stretch out his hand, and take the Holy of holies. * Thou therefore, my Son, if so it please thee, do what thou hast seen me do.

Ry. When the blessed Gregory was one day celebrating the sacrifice of the Mass, a snow-white dove suddenly lighted on the holy altar ; and, nimbly flying up, * It rested on the Pontiff's right shoulder, with its wings extended.

Ÿ. And so it remained until was made the mingling of the sacred mystery in the chalice. * It rested on the Pontiff's right shoulder, with its wings extended.

Ry. When the blessed Gregory was suffering his last agony, he said to them that were present: I make no account of any of my trials : * In this alone have I confidence : that I have always loved justice, and hated iniquity.

Ÿ. And raising his eyes to heaven, he said : Thither shall I ascend, and will commend you, with earnest prayer, to the God of mercy. * In this alone have I confidence : that I have always loved justice and hated iniquity.

Ry. When the holy Pontiff grieved at his dying in exile, a venerable Bishop said to

si placet, quod me facere vidisti.

Ÿ. Nec ausus est rex manum extendere, ut acciperet Sancta sanctorum. * Fac ergo, fili, si placet, quod me facere vidisti.

Ry. Dum beatus Gregorius Missarum sollemnia celebraret, nivei candoris columba sacro altari protinus astitit : quæ inde leviter advolans, * Supra dextrum Pontificis humerum recubuit, alis expansis.

Ÿ. Et tamdiu sic perstitit quousque sacri mysterii commixtio in calice fieret. * Supra dextrum Pontificis humerum recubuit, alis expansis.

Ry. Cum ultimi doloris luctam inchoasset beatus Gregorius, astantibus dixit : Nullos labores meos alicujus momenti facio : * In hoc solummodo confidens, quod semper dilexi justitiam et odivi iniquitatem.

Ÿ. Et elevatis in cælum oculis, ait : Illuc ascendam, et obnixis precibus Deo propitio vos committam. * In hoc solummodo confidens, quod semper dilexi justitiam, et odivi iniquitatem.

Ry. Pontifex sanctissimus cum doleret se mori in exilio, quidam venerabilis epis-

copus ait : In exsilio mori non potes, qui vice Christi et Apostolorum ejus, * Accepisti gentes in hæreditatem, et possessionem tuam terminos terræ.

Ÿ. Dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum. * Accepisti gentes in hæreditatem, et possessionem tuam terminos terræ.

him : Thou canst not die in exile, for, holding the place of Christ and his Apostles, * Thou hast had given to thee the Nations for thine inheritance, and the utmost parts of the earth for thy possession.

Ÿ. He shall rule from sea to sea, and from the river unto the ends of the earth. * Thou hast had given to thee the Nations for thine inheritance and the utmost parts of the earth for thy possession.

We unite in one, three Hymns that celebrate the virtues and services of St. Gregory the Seventh.

HYMN.

Te triumphanti celebra-
mus ore,
Inclytum Romæ jubar, o
Gregori ;
Corde qui magno superans
procellas,
Littora tangis.

Gaudeat cœtus Benedicti
patris,
Qui tot et tantos generavit
orbi
Filios : nullus simili reful-
sit

Laude verendus.

Nuntium latæ ditionis ad-
fert

Dextra ludentis pueri, do-
lantem

Dum secus fabrum, Dominus
regente,
Segmine scribit.

Alta conscendas, Pater ;
oriaris

Sol novus mundum radiis
serenans :

In hymns of triumph, we
celebrate thy memory, O Gre-
gory, thou bright ray of Rome's
glory ! With a brave heart,
thou masteredst the storm, and
reachedst the shore.

Let the family of the Patri-
arch Benedict, that has given
so many and such noble chil-
dren to the world,—yes, let it
rejoice in this its son, than
whom there never lived one
worthier of praise.

He, when playing, as a boy,
foretold his future sway ; he
wrote it with the fragments
that lay beneath a carpenter's
feet, and God guided his
hand.

Arise then, O Father ! yea,
rise as a new sun upon this
world, and gladden it with thy
beams. Thy Throne, O Pontiff,

judge of the world, is to be
the Chair of Peter.

Let them now hide themselves and flee, who, with hostile rage, were rushing 'gainst the flock of Christ, and had their sacrilegious weapons raised to dart them at his Church.

For lo! there is a Shepherd come, vigilant and full of the Spirit from on high: he has the sword of the Word; and with its power he will crush the dark plots wherewith Satan threatens our peace.

Henry, the audacious ruler of the Germans, heedless of the counsels of the holy Father, strives to fan the flame of ancient persecution.

But, thou, Gregory, didst from the holy citadel cast against the disobedient prince the thunderbolt that checked his pride. What was the haughty daring of mortal power to *thee*!

Then from his unworthy hands thou didst take the royal sceptre and command, and absolve his subjects from the fealty forfeited by the tyrant's crimes.

This great Pontiff was seen, by the wondering people, to receive from the Holy Ghost, who appeared under the shape of a dove, the inspirations that guided his acts.

The valiant woman, Matilda, came to the assistance of the

Pontifex Petri sedes cathedra,

Arbiter orbis.

In latebrosos fugiant recessus,

Quotquot hostili rabie furentes,

In gregem Christi satagunt nefanda

Tela vibrare.

En adest Pastor vigil et superno

Spiritu plenus: gladioque verbi

Conteret tetros Zabuli minantis

Fortior astus.

Jam Sicambrorum dominator audax

Gestit Henricus, monitis supremi

Patris abscedens, veterum furorum

Flare favillas.

Sed reluctantem cohibes, Gregori,

E sacra fulmen jaculatus arce:

Et potestatis tumidos caducæ

Despicis ausus.

Mox ab indignis manibus revulsa

Sceptra regnantis regimenque transfers,

A fide cives relevans tyranno

Jure negata.

Pontifex magnus, populo stupente,

Sub columbina specie, loquentis

Spiritus Sancti documenta sensit,

Actibus implet.

Fortis occurrit mulier Mathildis,

Quæ, Patri summo tribuens
juvamen,
Inclytæ Sedis, studio fidei,
Jura tuetur.

Triticum cernens loliis,
scatere
Præsul, et messem manibus
profanis
Objici; zelo rapiente, sævit,
Alter Elias.

Ut viam currant patriæ
supernæ
Libero gressu populi fideles,
Anteit pastor, propriam pa-
ratus
Tradere vitam.

Murus Israel domui ste-
tisti,
Criminum vindex, colu-
menque Romæ,
inter ærumnas placida,
Gregori,

Morte potiris.
Martyres pergis prope,
laureatus;
Firmus et constans, fidei
tenacem,
O Pater, præbes animum :
triumphi
Gaudia sumas.

Sis memor chari gregis, et
patronus,
Sis ad æternam Triadem,
precamur :
Cuncta cui dignas resonent
per orbem
Sæcula laudes.
Amen.

Sovereign Pontiff, and, with
faithful zeal, defended the
rights of the Holy See.

Perceiving that the wheat
was choked with tares, and
that the harvest was in the
hands of worthless men, Gre-
gory, like another Elias, was
impelled by zeal to holy indig-
nation.

That the Faithful might,
with unfettered action, tread
the path to their heavenly
country, the Shepherd led the
way, ready to give his life for
his sheep.

Thou wast a wall unto the
House of Israel, the avenger
of crime and the pillar of
Rome! But, after all thy
trials, thy death, O Gregory,
was peaceful.

Thou wearest on thy brow a
laurel-wreath, like that of the
Martyrs. Thy soul, O Father,
was firm and true and unflinch-
ing in the faith:—well dost
thou deserve a conqueror's
triumphant joy.

Be mindful, we beseech
thee, of the much-loved flock,
and intercede for us to the
Eternal Three to whom may
every age give worthy praise
throughout the world's wide
range. Amen.

Our Paschal joy is increased by thy triumph, O
Gregory! for in thee we recognise an image of Him
who by the announcement of his glorious Resurrec-
tion, raised the world from its fallen state. Divine
Providence had prepared thy Pontificate, and made

it an era of regeneration for Society, which was then oppressed by the tyranny of Barbarism. Thy courage was founded on confidence in Jesus' word; and nothing could daunt thee. Thy reign on the Apostolic See was one long combat; and because thou hatedst iniquity and lovedst justice, thou hadst to die an exile. But in thee was fulfilled the prophecy, which had been spoken of thy Divine Master: *If he shall lay down his life for sin, he shall see a long-lived seed.*¹ A glorious succession of six and thirty Popes continued the work which thy heroism had begun:—the Church had regained her Liberty, and Might was made subservient to Right. It was a period of triumph: it passed; war was again declared, and has never since ceased. Kings and Emperors and Governments have rebelled against the Spiritual Power; they have thrown off obedience to the Vicar of Christ; they have refused to acknowledge the control of any authority on earth. The people, on *their* part, have revolted against their Governments, that is, against a power which has ceased to have any visible and sacred connection with God; and this twofold Revolt is now hurrying Society on to destruction.

This world belongs to Christ, for *he is the King of kings, and Lord of lords,*² and to him hath been given all power in heaven and in earth.³ It matters not who they may be that rebel against him,—be they kings or be they people, they must inevitably be chastised, just as were the Jewish people who said in their pride: *We will not have this Man to reign over us!*⁴ Pray, O Gregory, for this world which thou didst rescue from barbarism, and which is now striving to relapse into degradation. The men of this generation are ever talking

¹ Is. liii. 10.² I. Tim. vi. 15.³ St. Matth. xxviii. 18.⁴ St. Luke, xix 14

of Liberty; it is in the name of this pretended Liberty, that they have unchristianised Society; and the only means now left for maintaining order, is outward violence and force. Thou didst triumph over brute force, by making the laws of Right acknowledged and loved; thou gavest the world what it had lost,—the Liberty of the sons of God, the Liberty of doing one's duty,—and it lasted for ages. O come, noble-hearted Pontiff! aid this Europe of ours a second time. Beseech our Lord Jesus Christ to forgive the wickedness of them that have driven him from the world, and scoff at his threat of returning on the day of his triumph and his justice. Yes, pray him to have mercy on the thousands among us, who call themselves Christians,—and perhaps are so,—yet who are led astray by the absurd sophistry of the times, by blind prejudice, by a godless education, by high-sounding and vague words, and who call, by the name of *Progress*, the system of keeping men as far as possible from the End for which God created them.

From the abode of peace, where thou art now resting after thy labours, look with an eye of affectionate pity on Holy Church, whose path is beset by countless difficulties. Everything conspires against her:—remnants of by-gone laws, that were made in times of persecution; the phrensy of pride, which chafes at everything that favours subordination of rank or authority; and the determination to secularise Society, by scouting every element of the Supernatural. In the midst of this storm of irreligion, the Rock, on which thou, O Gregory, didst once hold the place of Peter, is furiously beaten by the waves of persecution. Pray for our Holy Father, the Vicar of Christ. Like thee, he has loved justice and hated iniquity; and it seems as though he, too, will have to die in exile. Pray that the threatening scourge may be turned from Rome. The followers

of Satan, as St. John prophesies in the Apocalypse, *are come upon the breadth of the earth, and have encompassed the camp of the Saints, and the beloved City.*¹ This *Holy City* was thy Spouse, when thou wast Pontiff here on earth ; watch over her now. Disconcert the plots that are laid for her ruin. Rouse the zeal of the children of the Church, that, by their courage and generous offerings, they may labour for the noblest cause on earth.

Pray, too, for the Episcopal Order, of which the Apostolic See is the source. The Anointed of the Lord have never had greater need of thine intercession than now, when they have to contend with a world that has openly divorced itself from the laws of God and his Church. May they be endued with strength from on high ; courageous in the confession of Truth ; and zealous in warning the faithful against the errors that are now so rife against Faith and Morals. The power of the Church, in these our days, is confined to the sanctuary of the souls of her devoted children ; *external* support is everywhere denied her. The Holy Ghost, whose Mission is to maintain the Church of Christ, will indeed assist her even to the consummation of the world ; but he does his work by instruments, and these must be men who are detached from the world, men who are not afraid to be *unpopular*, and men who are resolved, at every risk, to proclaim the teachings of the Sovereign Pontiff. Great, by the mercy of God, is now the number of Pastors of the Church, who are all that *He* would have them be, who is *the Prince of Pastors*, as St. Peter calls him. Pray for all, that all may, like thee, love justice and hate iniquity,—love truth and hate error ; and fear neither exile, nor persecution, nor death :—for *the Disciple is not above the Master !*²

¹ Apoc. xx. 8.² St. Pet. v. 4.³ St. Matth. x. 24.

THE SAME DAY.

S A I N T U R B A N ,

POPE AND MARTYR.



THIS day is beautified by the triumph of two sainted Popes ; and the Seventh Gregory, when he quitted this earth, was introduced into the court of Heaven by one of his predecessors. Urban was a Martyr by the shedding of his blood ; Gregory was a Martyr by the sufferings he had to endure during his whole pontificate. Both fought for the same glorious cause. Urban laid down his life, rather than obey an earthly potentate, who bade him degrade himself by adoring an idol ; Gregory preferred to endure every temporal suffering rather than allow the Church to be the slave of Cæsar. Both of them adorn the Paschal Season with their beautiful palms. Our Risen Jesus said to Peter : *Follow me !*¹—and Peter followed him, even to the Cross. Urban and Gregory were Peter's successors, and, like him, they were the devoted Disciples of the same Divine Master. We honour them both on this day ; and, in their triumph, we have a proof of the invincible power which, in every age, the Conqueror of death has communicated to them whom he appointed to bear testimony to the truth of his Resurrection.

The labours and merits of the holy Pope Urban are thus commemorated in the Liturgy.

¹ St John, xxi. 19.

Urban, a Roman by birth, governed the Church during the reign of the Emperor Alexander Severus. By his learning and holy life, he converted many to the Christian Faith. Among these were Valerian, the husband of St. Cecily, and Tiburtius, Valerian's brother; both of whom, afterwards, courageously suffered martyrdom. Urban wrote these words regarding property that is given to the Church: "Things that have been offered to the Lord by the faithful, should not be put to any other use than such as is for the benefit of the Church, the Brethren in the Christian faith, or the poor: because they are the offerings of the Faithful, the return made for sin, and the patrimony of the poor." He reigned six years, seven months, and four days. He was crowned with martyrdom, and was buried in the cemetery of Prætextatus, on the eighth of the Calends of June (May 25). In five ordinations held in the Decembers of different years, he ordained nine Priests, five Deacons, and eight Bishops for divers places.

Urbanus Romanus, Alexander Severo Imperatore, doctrina et vitæ sanctitate multos ad Christi fidem convertit: in illis Valerianum, beatæ Cæcilie sponsum, et Tiburtium Valeriani fratrem, qui postea martyrium forti animo subierunt. Hic de bonis Ecclesiæ attributis scripsit his verbis: Ipsæ res fidelium, quæ Domino offeruntur, non debent in alios usus, quam Ecclesiasticos, et Christianorum fratrum, vel indigentium, converti: quia vota sunt fidelium, et pretia peccatorum, ac patrimonia pauperum. Sedit annos sex, menses septem, dies quatuor: ac martyrio coronatus, sepultus est in cæmeterio Prætextati, octavo Kalendas junii. Ordinationibus quinque habitis mense decembri, creavit presbyteros novem, diaconos quinque, episcopos per diversa loca octo.

Holy Pontiff! the joy of this day of thy triumph is enhanced by its being the anniversary of the entrance into heaven of thy illustrious successor Gregory. Thou hadst watched his combats here on earth, and his courage delighted thee, as being equal to that of the Martyrs. He, when dying at Salerno, thought of thy Martyrdom, and the thought inspired him with energy for his last trial. How admirable is the union that

exists between the Church triumphant and militant! How sublime the brotherhood that exists between the Saints! What a joy it is for us to know, that *we* may share in it! Our Risen Jesus invites us to be united with him for all eternity. Each generation is sending him its elect, and they cluster around him, for he is their Head, and they are the Members that complete his mystical body. He is the *first-born of the dead*;¹ and he will give us to share in his Life, in proportion to our having imitated him in his Sufferings and Death. Pray, O Urban, that we may become more and more inflamed with the desire of being with *Him*, who is *the way, the truth, and the life*;² that we may be detached from earthly things, and comport ourselves, here below, as men who believe themselves to be exiles, who are *absent from the Lord*.³

¹ Apoc. i. 5.² St. John, xiv. 6.³ II. Cor. v. 6.

MAY 26.

SAINT PHILIP NERI,

CONFESSOR.



As we have already said, Joy is the leading feature of the Paschal Season,—a supernatural Joy, which springs from our delight at seeing the glorious triumph of our Emmanuel, and from the happiness we feel at our own being delivered from the bonds of death. This interior Joy was the characteristic of the Saint whom we honour to-day. His heart was ever full of a jubilant enthusiasm for what regards God; so that, we could truly apply to him those words of Scripture: *A secure mind is like a continual feast.*¹ One of his latest disciples, the illustrious Father Faber, tells us in his beautiful treatise, *Growth in Holiness*, that Cheerfulness is one of the chief means for advancing in Christian perfection. We will, therefore, welcome, with gladness and veneration, the benevolent and light-hearted Philip Neri, the Apostle of Rome, and one of the greatest Saints produced by the Church in the 16th Century.

Love of God,—but a love of the most ardent kind, and one that communicated itself to all that came near him,—was our Saint's characteristic virtue. *All* the Saints loved God; for the Love of God is the first and greatest of the Commandments: but Philip's whole life was, in an especial manner, the fulfilment

¹ Prov. xv. 15.

of this divine precept. His entire existence seemed to be but one long transport of Love for his Creator; and, had it not been for a miracle of God's power and goodness, this burning love would have soon put an end to his mortal career. He was in his twenty-ninth year; when one day,—it was within the Whitsun Octave,—he was seized with such a vehemence of divine charity, that two of his ribs broke, thus making room for the action of the heart to respond freely to the intensity of the soul's love. The fracture was never made good; it caused a protrusion which was distinctly observable; and, owing to this miraculous enlargement of the region of the heart, Philip was enabled to live fifty years more, during which time he loved his God with a fervour and *strength* which would do honour to one already in heaven.

This Seraph in human flesh was a living answer to the insults heaped upon the Catholic Church by the so-called Reformation. Luther and Calvin had called this holy Church the *harlot of Babylon*; and yet she had, at that very time, such children as Teresa of Spain, and Philip Neri of Rome, to offer to the admiration of mankind. But Protestantism cared little or nothing for piety or charity; its great object was the throwing off the yoke of restraint. Under pretence of Religious Liberty, it persecuted them that adhered to the True Faith; it forced itself by violence, where it could not enter by seduction;—but as for leading men to love their God, this was what it never aimed at or thought of. The result was, that, wheresoever it imposed its errors, devotedness was at an end,—we mean that devotedness, which leads man to make sacrifices for God or for his neighbour. A very long period of time elapsed after the Reformation, before Protestantism ever gave a thought to the infidels who abounded in various parts of the Globe: and if, later on, it organised what it

calls its *Missions*, it chose a strange set of men to be the apostles of its Bible Societies. It has made a recent discovery ;—it has found out that the Catholic Church is prolific in Orders and Congregations devoted to works of Charity. The discovery has excited it to emulation ; and among its other imitations, it can now boast of having *Protestant Sisters of Charity*. To a certain point, success may encourage it to persevere in these tardy efforts ; but anything like the devotedness of Catholic Institutions is an impossibility for Protestantism, were it only for this reason, —that its principles are opposed to the Evangelical Counsels, which are the great sources of the spirit of sacrifice, and are prompted by a motive of the Love of God.

Glory, then, to Philip Neri,—one of the worthiest representatives of Charity in the 16th Century! It was owing to his zeal, that Rome and Christendom at large, were replenished with a new life by the frequentation of the Sacraments and by the exercises of Catholic Piety. His word, his very look, used to excite people to devotion. His memory is still held in deep veneration, especially in Rome, where his Feast is kept with the greatest solemnity on this twenty-sixth day of May. He shares with Saints Peter and Paul the honour of being Patron of the Holy City. His Feast is there kept as a day of obligation. The Pope goes, with great solemnity, to the Church of St. Mary in *Valllicella*, and pays the debt of gratitude which the Holy See owes to the Saint who accomplished such great things for the glory of our Holy Mother the Church.

Philip had the gift of miracles ; and though seeking to be forgotten and despised, he was continually surrounded by people, who besought him to pray for them, either in their temporal or spiritual concerns. Death itself was obedient to his command, as in the case of the young prince Paul Massimo. The young

Prince, when breathing his last, desired that Philip should be sent for, in order that he might assist him to die happily. The Saint was saying Mass at the time. As soon as the Holy Sacrifice was over, he repaired to the palace;—but he was too late; he found the father, sister and the whole family in tears. The young Prince had died after an illness of sixty-five days, which he had borne with most edifying patience. Philip fell upon his knees; and, after a fervent prayer, he put his hand on the head of the corpse, and called the Prince by his name. Thus awakened from the sleep of death, Paul opened his eyes, and looked at Philip, said to him: “My Father!” He then added these words: “I only wished to go to Confession.” The assistants left the room, and Philip remained alone with the Prince. After a few moments the family were called back; and, in their presence, Paul began to speak to Philip regarding his mother and sister who had been taken from him by death, and whom he loved with the tenderest affection. During the conversation, the Prince’s face regained all it had lost by sickness. His animation was that of one in perfect health. The saint then asked him if he would wish to die again?—“Oh! yes:” answered the Prince, “most willingly; for I should then see my mother and sister in heaven.” “Take then,” said Philip, “take thy departure for heaven, and pray to the Lord for me.” At these words, the young Prince expired once more, and entered into the joys of eternal life, leaving his family to mourn his departure, and venerate a Saint such as Philip.

He was almost continually visited by our Lord with raptures and ecstasies; he was gifted with the spirit of prophecy, and could read the secrets of the conscience. His virtues were such as to draw souls to him by an irresistible charm. The youth of Rome, rich and poor, used to flock to him. Some he warned against danger; others he saved, after they had fallen.

The poor and sick were the object of his unceasing care. He seemed to be everywhere in the City by his works of zeal, which gave an impulse to piety that has never been forgotten.

Philip was convinced that one of the principal means for maintaining the Christian spirit is the preaching the word of God: hence he was most anxious to provide the Faithful with Apostolic men, who would draw them to God by good and solid preaching. He established, under the name of *The Oratory*, an institution, which still exists, and whose object is to encourage Christian piety among the people. By founding it, Philip aimed at securing the services, zeal, and talent of priests who are not called to the Religious Life, but who, by uniting their labours together, would produce great good to the souls of men.¹

Thus did he afford to Priests, whose vocation does not lead them to the Religious State, the great advantages of a common rule and mutual good example, which are such powerful aids both in the service of God, and in the exercise of pastoral duties. But the holy apostle was a man of too much Faith not to have an esteem of the Religious Life as a State of perfection. He never lost an opportunity of encouraging a Vocation to that holy State. The Religious Orders were indebted to him for so many members, that his intimate friend and admirer, St. Ignatius of Loyola, used playfully to compare him to a bell, which calls others to Church, yet never goes in itself!

The awful crisis of the 16th Century, through which the Christian world had to pass, and which robbed the Catholic Church of so many provinces, was a source of keenest grief to Philip during the whole of his life. His heart bled at seeing so many thousand souls fall into the abyss of error and heresy.

¹ The Oratory founded by St. Philip is not to be confounded with the *Oratoire de France*.

He took the deepest interest in the efforts that were made to reclaim those that had been led astray by the pretended Reformation. He kept a watchful eye on the tactics wherewith Protestantism sought to maintain its ground. The "Centuries of Magdeburg," for example, suggested to his zeal a counterbalance of truth. The "Centuries" was a series of historical essays, whereby the Reformers sought to prove that the Roman Church had changed the ancient Faith, and introduced superstitious practices in the place of those that were used in the early ages of Christianity. A work like this, with its falsified quotations, its misrepresentation and, not unfrequently, its invention of facts, was destined to do great injury; and Philip resolved to meet it by a work of profound erudition,—a true history, compiled from authentic sources. One of the fathers of his Oratory, Cæsar Baronius, was just the man for such an undertaking; and Philip ordered him to take the field against the enemy. The *Ecclesiastical Annals* were the fruit of this happy thought; and Baronius himself, at the beginning of the 8th Book, acknowledges that Philip was the originator of the work. Three centuries have passed away, since then. It is easy for us, with the means which science now puts into our hands, to detect certain imperfections in the *Annals*; at the same time, it is acknowledged on all sides, that they form by far the truest and finest History of the Church of the first twelve hundred years,—which is as far as the learned Cardinal went. Heresy felt the injury it must needs sustain by such a History. The sickly and untrustworthy erudition of the Centuriators could not stand before an honest statement of facts; and we may safely assert, that the progress of Protestantism was checked by the *Annals* of Baronius, which showed, that the Church was then, as she had ever been,—*the pillar and ground of*

*the truth.*¹ Philip's sanctity, and Baronius' learning, secured the victory. Numerous conversions soon followed, consoling the Church for the losses she had sustained. And, if in these our own days, there are so many returning to the ancient Faith,—it is but fair to attribute the movement, in part at least, to the success of the historical method begun by the *Annals*.

Let us now read the Liturgical account of the virtues and holy deeds of the Apostle of Rome in the 16th Century.

Philip Neri was born at Florence, of pious and respectable parents. From his very childhood, he gave evident promise of future sanctity. Whilst yet a young man, he gave up an ample fortune which he inherited from an uncle, and went to Rome, where he studied theology and philosophy, and devoted himself wholly to the service of Christ Jesus. Such was his abstemiousness that he frequently passed three days without eating anything. He spent much time in watching and prayer. He frequently made the visit of the Seven Churches of the City, and was in the habit of spending the night in the Cemetery of Calixtus, in the contemplation of heavenly things. Being ordained priest out of obedience, he devoted himself without reserve to the saving souls, and, even to the last day of his life, he was assiduous in

Philippus Nerus piis honestisque parentibus Florentiæ natus, ab ipsa ineunte ætate non obscura dedit futuræ sanctitatis indicia. Adolescens ampla patri hereditate dimissa, Romam se contulit; ubi philosophia ac sacris litteris eruditus, totum se Christo dicavit. Ea fuit abstinencia, ut sæpe jejunos triduum permanserit. Vigiliis et orationibus intentus, septem Urbis ecclesias frequenter visitans, apud Cæmeterium Callisti in cœlestium rerum contemplatione pernoctare consuevit. Sacerdos ex obedientia factus, in animarum salute procuranda totus fuit, et in confessionibus audiendis ad extremum usque diem perseverans, innumeros pene filios Christo peperit; quos verbi Dei quotidiano pabulo, Sacramentorum frequentia, orationis assiduitate, aliisque piis exercitationibus

¹ I. Tim. iii. 15.

enutriti cupiens, Oratorii congregationem instituit.

Charitate Dei vulneratus languebat jugiter : tantoque cor ejus aestuabat ardore, ut cum intra fines suos contineri non posset, illius sinum, confractis atque elatis duabus costulis mirabiliter Dominus ampliaverit. Sacrum vero faciens, aut ferventius orans, in aera quandoque sublatum, mira undique luce fulgere visus fuit. Egenos et pauperes omni charitatis officio prosequabatur : dignus qui et angelo, in specie pauperis eleemosynam erogaret, et dum egentibus noctu panem deferret, in foveam lapsus, inde pariter ab angelo incolumis eriperetur. Humilitati addictus, ab honoribus semper abhorruit, atque ecclesiasticas dignitates, etiam primarias, non semel ultro delatas, constantissime recusavit.

Prophetiæ dono fuit illustris, et in animorum sensibus penetrandis mirifice eni-

hearing confessions. He was the spiritual father of a countless number of souls ; and in order to nourish them with the daily food of God's word, with the frequency of the Sacraments, with application to prayer, and with other pious exercises, he instituted the congregation of the Oratory.

He was ever languishing with the love of God, where-with he was wounded. Such was the ardour that glowed within him, that, not being able to keep his heart within its place, his breast was miraculously enlarged by the breaking and expansion of two of his ribs. Sometimes, when celebrating Mass, or in fervent prayer, he was seen to be raised up in the air, and encircled with a bright light. He looked after the needy and the poor with an all-providing charity. He was once rewarded by a visit from an Angel, who appeared to him in a beggar's garb, and Philip gave him an alms. On another occasion, when carrying loaves to the poor, during the night, he fell into a deep hole, but was drawn forth by an Angel without having sustained any injury. So humble was he, that he had an abiding dread of everything that savoured of honour ; and he was most resolute in refusing every ecclesiastical dignity, though the highest offices were more than once offered to him.

He possessed the gift of prophecy, and could miraculously read the inmost

thoughts of others' souls. Throughout his whole life, he preserved his chastity unsullied. He had also a supernatural power of distinguishing those who were chaste from those who were not so. He sometimes appeared to persons who were at a distance, and assisted them in moments of danger. He restored to health many that were sick and at death's door. He also restored a dead man to life. He was frequently favoured with apparitions of heavenly Spirits and of the Blessed Mother of God. He saw the souls of several persons ascending, amidst great brightness, into heaven. At length, being in his eightieth year, he slept in the Lord; it was in the year of our Redemption 1595, the eighth of the Calends of June (May 25th), the feast of Corpus Christi, after having said Mass with extraordinary spiritual joy, and at the very hour which he had foretold,—which was shortly after midnight. The miracles wherewith he had been honoured, being authentically proved, he was canonised by Pope Gregory the Fifteenth.

tuit. Virginitatem perpetuo illibatam servavit : idque assecutus est, ut eos qui puritatem colerent, ex odore ; qui vero secus, ex fœtore dignosceret. Absentibus interdum apparuit, iisque pariclitantibus opem tulit. Ægrotos plurimos et morti proximos sanitati restituit. Mortuum quoque ad vitam revocavit. Cœlestium Spirituum, et ipsius Deiparæ Virginis, frequenter fuit apparitione dignatus, ac plurimorum animas splendore circumfusas in cœlum consendere vidit. Denique anno salutis millesimo quingentesimo nonagesimo quinto, octavo Kalendas Junias, in quem diem inciderat festum Corporis Christi, Sacro maxima spiritus exultatione peracto cæterisque functionibus expletis, post mediam noctem, qua prædixerat hora octogenarius obdormivit in Domino. Quem Gregorius Decimus quintus miraculis clarum in Sanctorum numerum retulit.

Thy whole life, O Philip, was one long act of Love of Jesus ; but it was, also, one untiring effort to make others know and love him, and thus secure the End for which they were created. Thou wast the indefatigable Apostle of Rome for forty years, and no one could approach thee without receiving something of the divine ardour that filled thy heart. We, too, would fain receive of thy fulness of devotion ; and

therefore we pray thee to teach us how to love our Risen Jesus. It is not enough that we adore him and rejoice in his triumph;—we must love him: for he has permitted us to celebrate the various Mysteries of his Life on earth, with a view to our seeing more and more clearly how deserving he is of our warmest love. It is Love that will lead us to the full appreciation of his Resurrection,—that bright Mystery which shows us all the riches of the Sacred Heart. The New Life, which he put on by rising from the Tomb, teaches us, more eloquently than ever, how tenderly he loves us, and how earnestly he importunes *us* to love him in return. Pray for us, O Philip, that *our heart and our flesh may rejoice in the Living God!*¹ Now that we have relished the mystery of the Pasch, lead us to that of the Ascension; prepare our souls to receive the Holy Spirit at Pentecost; and when the august mystery of the Eucharist beams upon us, with all its loveliness, in the approaching Festival,—the very day that ushered thee into the unveiled vision of thy Jesus, intercede for us, that we may receive and relish that *Living Bread, which giveth Life to the world!*²

The Sanctity that shone in thee, O Philip, was marked by the impetuosity of thy soul's longing after her God; and all they that held intercourse with thee, quickly imbibed thy spirit,—which, in truth, is the only one that contents our Redeemer's Heart. Thou hadst the talent of winning souls, and leading them to perfection by the path of confidence and generosity. In this great work, thy *method* consisted in having none; thus imitating the Apostles and ancient Fathers, and trusting to the power of God's own word. It was by thee that the frequenting the Sacraments was restored,—that surest indication of the Christian spirit. Pray for the faithful

¹ Ps. lxxxiii. 2.² St. John, vi. 33.

of our times, and come to the assistance of so many souls that are anxiously pursuing systems of spirituality which have been coined by the hands of men, and which but too frequently retard or even impede the intimate union of the Creature with his Creator.

Thy love of the Church, O Philip, was most fervent: there can be no true sanctity without it. Though thy contemplation was of the sublimest kind, yet did it not make thee lose sight of the cruel trials which this holy Spouse of Christ had to endure in those sad times. The successful efforts of heresy stimulated thy zeal: oh! get us that keen sympathy for our holy Faith, which will make us take an interest in all that concerns its progress. It is not enough for us that we save our own souls; we must, moreover, ardently desire, and do our utmost to obtain the advancement of God's Kingdom on earth, the extirpation of heresy, and the exaltation of our holy Mother the Church: if these are not our dispositions, how can we call ourselves Children of God? May thy example urge us to take to heart the sacred cause of our common Mother. Pray, too, for the Church militant, of which thou wast one of the bravest soldiers. Shield with thy protection that Rome which loves thee so devoutly because of the services which she received at thy hands. Thou didst lead her children to holiness during thy mortal career; bless her and defend her now that thou art in heaven.

SAME DAY.

SAINT ELEUTHERIUS.

POPE AND MARTYR.

THIS twenty-sixth of May is also honoured by the memory of one of those early Pontiffs, who, like Urban, were the foundations of the Church in the Age of Persecution. Eleutherius ascended the Papal Throne in the very midst of the storm that was raised by Marcus Aurelius and Commodus. It was he that received the embassy that was sent to Rome by the Martyrs of Lyons; and, at the head of them that were thus sent, was the great St. Irenæus. This illustrious Church, which was then so rich in Martyrdom, would offer its palms to Christian Rome, in which, to use St. Irenæus' own expression, it recognised "the highest Sovereignty."

Peace, however, was soon restored to the Church, and the remainder of Eleutherius' pontificate was undisturbed. In the enjoyment of this peace, and with his name, which signifies a *Freeman*, this Pontiff is an image of our Risen Jesus, who, as the Psalmist says of him, is *free among the dead*.²

The Church honours St. Eleutherius as a Martyr, as she does the other Popes who lived before Constantine, and of whom almost all shed their blood in the Persecutions of the first three centuries. Sharing,

¹ *Adversus Hæreses*. Lib. iii. Cap. iii.

² Ps. lxxxvii. 6.

as they did, in all the sufferings of the Church, governing it amidst perils of every description, and seldom or never knowing what peace was,—these three and thirty Pontiffs have every right to be considered as Martyrs.

A special glory for Eleutherius is his having been the Apostle of our own dear Country. The Romans had made Britain one of their colonies, and thus brought the island into intercourse with the rest of the world. Divine Providence chose the peaceful years of Eleutherius as the time for uniting it to the Church, at least in some measure. This was the 2nd Century. But later on, our England was to become the Island of Saints; and this same day gives us our second Apostle,—St. Augustine.

Eleutherius was born at Nicopolis in Greece. He was a Deacon of Pope Anicetus, and was afterwards, that is, during the reign of the emperor Commodus, chosen to govern the Church. At the beginning of his pontificate, he received letters from Lucius, king of the Britons, begging him to receive himself and his subjects among the Christians. Wherefore Eleutherius sent into Britain Fugatius and Damian, two learned and holy men; through whose ministry, the king and his people might receive the Faith. It was also during his Pontificate, that Irenæus, a disciple of Polycarp, went to Rome, and was kindly received by Eleutherius. The Church of God was then enjoying great peace and calm, and the Faith made progress throughout the whole world,

Eleutherius, Nicopoli in Græcia natus, Aniceti Pontificis Diaconus, Commodi Imperatore, præfuit Ecclesiæ. Huic initio Pontificatus supplices litteræ venerunt a Lucio, Britannorum rege, ut se ac suos in Christianorum numerum reciperet. Quamobrem Fugatium et Damianum, doctos et pios viros misit in Britanniam, per quos rex et reliqui fidem susciperent. Hoc Pontifice Irenæus, Polycarpi discipulus, Romam veniens, ab eo benigne acceptus est. Quo tempore summa pace et quiete fruebatur Ecclesia Dei: ac per totum orbem terrarum, maxime Romæ, fides propagabatur. Vixit Eleutherius in Pontificatu annos quindecim, dies viginti tres. Fecit Ordinationes tres mense Decembri,

quibus creavit Presbyteros duodecim, Diaconos octo, Episcopos per diversa loca quindecim : sepultusque est in Vaticano prope corpus sancti Petri.

but nowhere more than at Rome. Eleutherius governed the Church fifteen years and twenty-three days. He thrice held Ordinations in December, at which he made twelve Priests, eight Deacons, and fifteen Bishops for divers places. He was buried in the Vatican, near the body of St. Peter.

Thy name, O Eleutherius, is the name of every Christian that has risen with Christ. The Pasch has delivered us all, emancipated all, made us all *freemen*. Pray for us that we may ever preserve that *glorious Liberty of the Children of God*, of which the Apostle speaks.¹ By it were we freed from the chains of sin, which consigned us to death ; from the slavery of Satan, who would fain have robbed us of our Last End ; and from the tyranny of the world, which was deceiving us by its false maxims. The New Life given to us by our Pasch, is one that is all of heaven, where our Jesus is awaiting us in glory ; to lose it, would be to return to slavery. Holy Pontiff ! pray for us, that, when the Pasch of next year comes, it may find us in that happy Liberty, which is the fruit of our having been redeemed by Christ.²

There is another kind of Liberty of which the world boasts, and for the acquiring which it sets men at variance with men. It consists in avoiding as a crime, all subjection and dependence, and in recognising no authority except the one appointed by our own *elections*, which we can remove as soon as we please. Deliver us, O holy Pontiff, from this false Liberty which is so opposed to the Christian Spirit of obedience, and is simply the triumph of human

¹ Rom. viii. 21.

² Gal. iv. 31.

pride. In its phrensy, it sheds torrents of blood; and with its pompous cant of what it calls the *Rights of Man*, it substitutes egoism for duty. It acknowledges no such thing as Truth, for it maintains that Error has its sacred rights; it acknowledges no such thing as Good, for it has given up all pretension to preventing Evil. It puts God aside, for it refuses to recognise him in those who govern. It puts upon man the yoke of brute force: it tyrannises over him by what it calls a "*Majority*;" and it answers every complaint, that he may make against injustice, by the jargon of "*Accomplished Facts*." No,—this is not the Liberty, into which we are called by Christ, our Deliverer. We are *Free*, as St. Peter says, and yet *make not Liberty a cloak for malice*.¹

O holy Pontiff! show thyself still a Father to the world. During thy peaceful reign, thy throne was near to that of the Cæsars, who governed the Seven Hilled-City. *They* were the Rulers of the world, and yet *thy* name was revered in every part of their Empire. Whilst the material power held the sword suspended over thy head, the Faithful of various distant lands were flocking to Rome, there to venerate the Tomb of Peter, and pay homage to thee his Successor. When Lucius sent ambassadors from his Island, they turned not their steps to the Emperor's Palace, but to thine humble dwelling. They came to tell thee, that a people was called by divine grace, to receive the Good Tidings, and become a portion of the Christian family. The destinies of this people, which thou wast the first to evangelise, were to be great in the Church. The Island of the Britains is a daughter of the Roman Church; and the attempts she is now making to disown her origin, are useless. Have pity on her, O thou that wast her first Apostle!

¹ I. St. Pet. ii. 16.

Bless the efforts which are being everywhere made to bring her back to unity with the Church. Remember the faith of Lucius and his people ; and show thy paternal solicitude for a Country, which thou didst lead to the Faith.

THE SAME DAY.

SAINT AUGUSTINE,
BISHOP, APOSTLE OF ENGLAND.

FOUR hundred years had scarcely elapsed, since the glorious death of Eleutherius, when a second Apostle of Britain ascended from this world, and on this same day, to the abode of eternal bliss. We cannot but be struck at this circumstance of our two Apostles' names appearing thus together on the Calendar: it shows us, that God has his own special reasons in fixing the day for the death of each one among us. We have more than once noticed these providential coincidences, which form one of the chief characteristics of the Liturgical Cycle. What a beautiful sight is this which is brought before us to-day, of this first Archbishop of Canterbury, who,—after honouring on this day, the saintly memory of the holy Pontiff from whom England first received the Gospel,—himself ascended into heaven, and shared with Eleutherius the eternity of heaven's joy! Who would not acknowledge in this, a pledge of the predilection wherewith heaven has favoured this Country, which, after centuries of fidelity to the Truth, has now for three hundred years, been an enemy to her own truest glory?

The work begun by Eleutherius had been almost entirely destroyed by the invasion of the Saxons and Angli; so that a new Mission, a new preaching of the Gospel, had become a necessity. It was Rome that

again supplied the want. St. Gregory the Great was the originator of the great design. Had it been permitted him, he would have taken upon himself the fatigues of this Apostolate to our Country. He was deeply impressed with the idea that he was to be the spiritual Father of these poor Islanders, some of whom he had seen exposed in the market-place of Rome, that they might be sold as slaves. Not being allowed to undertake the work himself, he looked around him for men whom he might send as Apostles to our Island. He found them in the Benedictine Monastery, where he himself had spent several years of his life. There started from Rome forty Monks, with Augustine at their head, and they entered England under the Standard of the Cross.

Thus the new race, that then peopled the Island, received the Faith, as the Britains had previously done from the hands of a Pope; and Monks were their teachers in the science of salvation. The word of Augustine and his companions fructified in this privileged soil. It, of course, took him some time before he could provide the whole nation with instruction; but neither Rome, nor the Benedictines, abandoned the work thus begun. The few remnants, that were still left of the ancient British Christianity, joined the new converts; and England merited to be called, for long ages, the "Island of Saints."

The history of St. Augustine's Apostolate in England is of a thrilling interest. The landing of the Roman Missioners, and their marching through the Country, to the chant of the Litany; the willing and almost kind welcome given them by king Ethelbert the influence exercised by his queen Bertha, (who was French and Catholic,) in the establishment of the Faith among the Saxons; the baptism of ten thousand Neophytes, on Christmas Day, and in the bed of a river; the foundation of the metropolitan See of Canterbury, one of the most illustrious Churches of

Christendom by the holiness and noble doings of its Archbishops;—yes, all these admirable episodes of England's conversion are eloquent proofs of God's predilection of our dear Land. Augustine's peaceful and gentle character, together with his love of contemplation amidst his arduous Missionary labours, gives an additional charm to this magnificent page of the Church's history. But who can help feeling sad at the thought, that a Country, favoured, as ours has been, with such graces, should have apostatised from the faith? have repaid with hatred that Rome, which made her Christian? and have persecuted, with unheard-of cruelties, the Benedictine Order, to which she owed so much of her glory?

We subjoin the following Lessons on the Life of our Apostle, taken from an Office approved of by the Holy See.

Augustine was a Monk of the Monastery of Saint Andrew, in Rome, where also he discharged the office of Prior, with much piety and prudence. He was taken from that Monastery, by St. Gregory the Great; and sent by him, with about forty Monks of the same Monastery, into Britain. Thus would Gregory carry out, by his disciples, the conversion of that Country to Christ,—a project which he at first resolved to effect himself. They had not advanced far on their journey, when they got frightened at the difficulty of such an enterprise; but Gregory encouraged them by Letters, which he sent to Augustine, whom he appointed as their Abbot, and gave him letters of introduction to the kings of the Franks, and to the

Augustinus Romæ, in Sancti Andreæ cœnobio monachus, ibidem etiam Præpositi officium pie ac prudenter administravit. Hinc eum Gregorius Magnus in Britanniam, cum sociis monachis fere quadraginta, direxit: ut gentis illius conversionem ad Christum, quam ipse animo pridem agitabat, per discipulos suos exsequeretur. Eosdem jam aliquantum itineris progressos, tantique negotii difficultate perterritos, litteris confirmavit per Augustinum: quem ipsis Abbatem præfecit, et Francorum regibus, Gallicanisque episcopis commendavit. Augustinus igitur cum suis iter accelerans, Turones accessit ad tumulum sancti Martini: tum ad Pontem Cæsaris,

haud procul Andegavis, in digna passus ab incolis, et sub aperto aere pernoctare coactus, cum baculo fontem divinitus eduxit eo in loco ubi postea ecclesiam sui nominis habere meruit.

Acceptis de gente Francorum interpretibus, in Tanetum, Angliæ insulam, adpulsus; cruce argentea et imagine Salvatoris pro vexillo prælata, Ethelbertum, Cantii regem, adiit: qui præconibus evangelicis domicilium in civitate Cantuariensi, et prædicandi in regno suo facultatem liberaliter concessit. Erat autem prope oratorium quoddam in honorem beati Martini antiquitus exstructum, dum adhuc Romani Britanniam incolerent: in quo regina, quæ christiana erat, nempe de gente Francorum, Bertha nomine, orare consueverat. Augustinus igitur solemnibus ritu, cum psalmis et litanis, Cantuariam ingressus, in eodem oratorio aliquandiu consedit: ubi apostolicum vivendi genus cum suis æmulatus est. Quo quidem vitæ genere, simul et cœlesti doctrina plurimis confirmata miraculis, sic insulanos demulsit, ut eorum

Bishops of Gaul. Whereupon, Augustine and his Monks pursued their journey with haste. He visited the Tomb of St. Martin, at Tours. Having reached the town of Pont-de-Cé, not far from Angers, he was badly treated by its inhabitants, and was compelled to spend the night in the open air. Having struck the ground with his staff, a fountain miraculously sprang up; and, on that spot, a Church was afterwards built, and called after his name.

Having procured interpreters from the Franks, he proceeded to England, and landed at the Isle of Thanet. He entered the Country, carrying, as a Standard, a Silver Cross, and a painting representing our Saviour. Thus did he present himself before Ethelbert, the king of Kent, who readily provided the heralds of the Gospel with a dwelling, in the city of Canterbury, and gave them leave to preach in his kingdom. There was close at hand an Oratory which had been built in honour of St. Martin, when the Romans had possession of Britain. It was in this Oratory that his queen Bertha, (who was a Christian, as being of the nation of the Franks,) was wont to pray. Augustine, therefore, entered into Canterbury with solemn religious ceremony, amidst the chanting of psalms and litanies. He took up his abode, for some time, near to the said Oratory; and there, together

with his Monks, led an apostolic life. Such manner of living, conjointly with the heavenly doctrine that was preached and confirmed by many miracles, so reconciled the Islanders, that many of them were induced to embrace the Christian Faith. The king himself was also converted, and Augustine baptised him and a very great number of his people. On one Christmas Day, he baptised upwards of ten thousand English, in a river at York; and it is related, that those among them, who were suffering any malady, received bodily health, as well as their spiritual regeneration.

Meanwhile, the man of God Augustine, received a command from Gregory to go and receive Episcopal ordination in Gaul, at the hands of Virgilius, the Bishop of Arles. On his return he established his See at Canterbury, in the Church of our Saviour, which he had built, and he kept there some of the Monks to be his fellow-labourers. He also built in the suburbs the Monastery of Saint Peter, which was afterwards called "Saint Augustine's." When Gregory heard of the conversion of the Angli, which was told to him by the two Monks Laurence and Peter, whom Augustine had sent to Rome, —he wrote letters of congratulation to Augustine. He gave him power to arrange all that concerned the Church in England, and to wear the Pallium.

plerosque ad christianam fidem perduxerit, ac demum regem ipsum, quem, cum innumero suorum comitatu, sacro fonte lustravit. Quin etiam, semel in Natali Domini, quum millibus Anglorum amplius decem baptismum in alveo fluminis Eboraci contulisset; quotquot ex ipsis aliquo morbo affecti erant, cum animarum salute corporum quoque sanitatem recepissee memorantur.

Interea vir Dei Augustinus, Gregorii jussu ordinatus in Gallia Episcopus a Virgilio Arelatensi Episcopo, sedem Cantuariæ instituit in ecclesia Salvatoris a se erecta: in qua monachos operis sui subsidiarios collocavit: et Sancti Petri monasterium, quod postea ipsius nomine dictum est, in suburbanis construxit. De Anglorum conversione certior factus Gregorius per Laurentium et Petrum monachos, Romam ab Augustino missos: scriptis litteris illi gratulatus est. Ordinandæ Anglicanæ Ecclesiæ facultatem, usumque pallii concessit: eumque insuper monuit ne miracula quæ in aliorum salutem, operante Deo, frequenter patrabat, efferendo sese, in suam ipsius perniciem converteret.

Dispositis Anglicanæ Ecclesiæ rebus, synodum habuit Augustinus cum Episcopis atque Doctoribus veterum Britonum, qui in Paschæ celebratione, aliisque ritibus, ab Ecclesia Romana jam dudum dissidebant. Et ut eos miraculis convinceret, quos sæpe admonitos nulla flexisset Apostolicæ Sedis auctoritas, cæco lumen, in rei quam asserebat testimonium, coram eis restituit. Sed, quum nec signo divinitus edito adquiescerent, prophetico spiritu eis excidium prædixit. Denique, multis pro Christo laboribus perfunctus, designato Laurentio successore, in cœlos migravit septimo kalendas junii, sepultus in monasterio Sancti Petri, quod Cantuariensium Pontificum et aliquot regum conditorium fuit. Ejus cultum ferventi studio prosecutæ sunt Anglorum Ecclesiæ, statuto edito ut ejus festus dies quotannis feriatu habere-tur; nomen vero in litanis proximum haberet locum post sanctum Gregorium; cum quo Augustinus Anglorum apostolus, et Benedictini ordinis propagator, sem-

In the same letters he admonished him to be on his guard against priding himself on the miracles, which God enabled him to work for the salvation of souls, but which pride would turn to the injury of him that worked them.

Having thus put in order the affairs of the Church in England, Augustine held a Council with the Bishops and Doctors of the ancient Britons, who had long been at variance with the Roman Church in the keeping of Easter and other rites. And in order to refute, by miracles, these men, whom the Apostolic See had often authoritatively admonished, but to no purpose, Augustine, in proof of the truth of his assertions, restored sight to a blind man, in their presence. But, on their refusing to yield even after witnessing the miracle, Augustine, with prophetic warning, told them of the punishment that awaited them. At length, after having laboured so long for Christ, and appointed Laurence as his successor, he took his departure for heaven, on the seventh of the Calends of June (May 26th,) and was buried in the Monastery of Saint Peter, which became the burying-place of the Archbishops of Canterbury, and of several Kings. The Churches of England honoured him with great devotion. They decreed that each year, his Feast should be kept as a day of rest, and that

his Name should be inserted in the Litany, immediately after that of St. Gregory, together with whom Augustine has ever been honoured by the English as their Apostle, and as the propagator of the Benedictine Order in their Country.

per ab indigenis honoratus est.

We also give the following Hymn in honour of our Apostle, which has also been approved of by the Holy See.

HYMN.

O Isle fruitful in Saints,
sing a hymn to thine Apostle !
Praise, in holy song, the son
of Gregory !

Made fertile by his toil,
thou gavest a rich harvest,
and, for ages, wast famed for
thy flowers of Sanctity.

He enters England, having
with him his forty Brethren.
He bears the Standard of
Christ. He is the Leader, and
brings the pledges of Peace.

The trophy of the Cross
glitters in the air ; the word of
salvation is spread through
the land. Yea, the king him-
self, though a barbarian, re-
ceives the Faith with a ready
heart.

The nation casts aside its
savage ways ; it is baptised in
the river's stream, and is born
to its New Life, on the very
Day that the Sun of Justice
rose upon our earth.

O kind Shepherd ! from thy
heavenly throne, feed thy chil-
dren. Thy flock has gone
astray ; lead it back to its
anxious Mother's love.

Fœcunda sanctis insula,
Tuum canas apostolum ;
Et filium Gregorii
Laudes piis concentibus.

Ejus labore fertilis,
Messem dedisti plurimam,
Quæ sanctitatis floribus
Diu refulges inclyta.

Turma quadragenaria
Stipatus intrat Angliam :
Vexilla Christi proferens,
Dux pacis adfert pignora.

Crucis trophæum promi-
cat,
Verbum salutis spargitur :
Fidem quin ipse barbarus
Rex corde prompto suscipit.

Mores feros gens exuit,
Undisque lota fluminis,
Ipsa die renascitur
Qua sol salutis ortus est.

O Pastor alme, filios
E sede pascas siderum :
In matris ulnas anxie
Gregem reducas devium.

Præsta, beata Trinitas,
 Quæ rore jugi gratiæ
 Vitem rigas : ut pristina
 Fides resurgens floreat.
 Amen.

O Blessed Trinity, that art
 ever pouring the dew of
 grace upon thy Vine ! grant
 that the ancient Faith may
 rise again and flourish in our
 Land ! Amen.

O Jesus, our Risen Lord ! thou art the Life of Nations, as thou art the Life of our souls. Thou biddest them know and love and serve thee, for they have been *given to thee for thine inheritance* ; and, at thine own appointed time, each of them is made *thy possession*.¹ Our own dear Country was one of the earliest to be called ; and, when on thy Cross, thou lookedst with mercy on this far Island of the West. In the second Age of thy Church, thou didst send to her the heralds of thy Gospel ; and again in the Sixth, Augustine, thine Apostle, commissioned by Gregory, thy Vicar, came to teach the way of Truth to the new pagan race that had made itself the owner of this highly favoured Land.

How glorious, dear Jesus, was thy Reign in our Fatherland ! Thou gavest her Bishops, Doctors, Kings, Monks, and Virgins, whose virtues and works made the whole world speak of her as the " Isle of Saints ; " and it is to Augustine, thy disciple and herald, that thou wouldst have us attribute the chief part of the honour of so grand a conquest. Long indeed was thy Reign over this people, whose Faith was lauded throughout the whole world ; but, alas ! an evil hour came, and England rebelled against thee ; she *would not have thee to reign over her*.² By her influence, she led other nations astray. She hated thee in thy Vicar ; she repudiated the greater part of the truths thou hast revealed to men ; she put out the light of Faith, and substituted in its place the principles of Private Judgment, which made her

¹ Ps. ii. 8.

² St. Luke, xix. 14.

the slave of countless false doctrines. In the mad rage of her heresy, she trampled beneath her feet and burned the Relics of the Saints, who were her grandest glory ; she annihilated the Monastic Order, to which she owed her knowledge of the Christian Faith ; she was drunk with the blood of the Martyrs ; she encouraged apostacy, and punished adhesion to the ancient Faith as the greatest of crimes.

She, by a just judgment of God, has become a worshipper of material prosperity. Her wealth, her fleet, and her colonies,—these are her idols, and she would awe the rest of the world by the power they give her. But the Lord will, in his own time, overthrow this Colossus of power and riches ; and as it was in times past, when the mightiest of kingdoms was destroyed by a stone which struck it on its feet of clay,¹—so will people be amazed, when the time of retribution comes, to find how easily the greatest of modern Nations was conquered and humbled. England no longer forms a part of thy Kingdom, O Jesus ! She separated herself from it, by breaking the bond that had held her so long in union with thy Church. Thou hast patiently waited for her return ; yet she returns not. Her prosperity is a scandal to the weak ; so that her own best and most devoted children feel that her chastisement will be one of the severest that thy Justice can inflict.

Meanwhile, thy Mercy, O Jesus, is winning over thousands of her people to the Truth, and their love of it seems fervent in proportion to their having been so long deprived of its beautiful light.—Thou hast created a new people in her very midst, and, each year, the number is increasing. Cease not thy merciful workings ; that thus, these Faithful ones may once more draw down upon our Country the blessing she forfeited when she rebelled against thy Church.

Thy mission, then, O holy Apostle Augustine ! is not yet over. The number of the Elect is not filled up ; and our Lord is gleaning some of these from amidst the tares that cover the land of thy loving labours. May thine intercession obtain for her children those graces which enlighten the mind and convert the heart. May it remove their prejudices, and give them to see that the Spouse of Jesus is but *One*, as he himself calls her ;¹ that the Faith of Gregory and Augustine are still the Faith of the Catholic Church at this day ; and that three hundred years' possession could never give Heresy any claim to a Country which was led astray by seduction and violence, and which has retained so many traces of its ancient and deep-rooted Catholicity.

¹ Cant. vi. 8.

MAY 27.

SAINT MARY MAGDALENE DE PAZZI,

VIRGIN.

OUR Paschal Calendar gives us three illustrious Virgins of the beautiful Italy. We have already kept the feast of the valiant Catharine of Sienna; in a few days, we shall be honouring the memory of Angela de Merici, surrounded by her school-children; to-day, it is the fair lily of Florence, Magdalene de Pazzi, who embalms the whole Church with the fragrance of her name and intercession. She was the loving imitatrix of our Crucified Jesus; was it not just, that she should have some share in the joy of his Resurrection?

Magdalene de Pazzi was one of the brightest ornaments of the Order of Carmel, by her angelic purity, and by the ardour of her love for God. Like St. Philip Neri, she was one of the grandest manifestations of the Divine Charity that is found in the true Church. Magdalene in her peaceful Cloister, and Philip in his active labours for the salvation of souls,—both made it their ambition to satisfy that desire expressed by our Jesus, when he said! *I am come to cast fire on the earth; and what will I, but that it be kindled?*¹

The life of this Spouse of Christ was one continued miracle. Her ecstasies and raptures were almost of

¹ St. Luke, xii. 49.

every day's occurrence. The lights given to her regarding the Mysteries were extraordinary ; and in order to prepare her for those sublime communications, God would have her go through the severest trials of the spiritual life. She triumphed over them all ; and her love having found its nourishment in them, she could not be happy without suffering ; for nothing else seemed to satisfy the longings of the love that burned within her. At the same time, her heart was filled to overflowing with charity for her neighbour : she would have saved all mankind, and her charity to all, even for their temporal well-being, was something heroic. God blessed Florence on her account ; and as to the City itself, she so endeared herself to its people, by her admirable virtues, that devotion to her, even to this day, which is more than two hundred years since her death, is as fervent as ever it was.

One of the most striking proofs of the divine origin and holiness of the Church is to be found in such privileged souls as Magdalene de Pazzi, on whom we see the Mysteries of our salvation acting with such direct influence. *God so loved the world, as to give it his Only Begotten Son ;*¹ and this Son of God deigns to love some of his creatures with such special affection, and to lavish upon them such extraordinary favours, that all men may have some idea of the love wherewith his Sacred Heart is inflamed for this world, which he redeemed at the price of his Blood. Happy those Christians that appreciate and relish these instances of Jesus' special love ! Happy they that can give him thanks for bestowing such gifts on some of our fellow-creatures ! They have the true light ; whereas they that have an unpleasant feeling at hearing of such things, and are angry at the thought that there can be an intimacy between

¹ St. John, iii. 16.

God and any soul of which *they* are not worthy,—this class of people prove that there is a great deal of darkness mixed up with their faith.

We regret extremely that we have not space for a fuller development of the character and life of our Saint. We therefore proceed at once to the Lessons given in her Office. Even *they* are too short, and give us but an imperfect idea of this admirable Spouse of Christ.

Mary Magdalene was born at Florence, and was of the illustrious family of the Pazzi. It might be said of her, that she entered the way of perfection when a babe. When ten years of age, she took a vow of perpetual virginity; and having taken the habit in the Carmelite Monastery of Our Lady of the Angels, she became a model of every virtue. Such was her purity, that she utterly ignored everything that is opposed to that virtue. She received a command from God, which she fulfilled, of fasting on bread and water for five years, Sundays alone excepted, on which she might partake of Lenten diet. She mortified her body by a hair-shirt, discipline, cold, abstinence, watching, want, and every kind of suffering.

Such was the ardour of divine love that burned within her, that not being able to bear the heat, she was obliged to temper it by applying cold water to her breast. She was frequently in a state of rapture, and the wonderful ecstasies she had were almost

Maria Magdalena, illustriori Pazziorum genere Florentiæ nata, fere ab incunabulis iter perfectionis arripuit. Decennis perpetuam virginitatem vovit, susceptoque habitu in monasterio Sanctæ Mariæ Angelorum ordinis Carmelitarum, se omnium virtutum exemplar exhibuit. Adeo casta fuit, ut quidquid puritatem lædere potest, penitus ignoraverit. Quinquennium, Deo jubente, solo pane et aqua transegit, exceptis diebus Dominicis, quibus cibis Quadragesimalibus vesceretur. Corpus suum cilicio, flagellis, frigore, inedia, vigiliis, nuditate, atque omni poenarum genere cruciabat.

Tanto igne divini amoris æstuabat, ut ei ferendo impar, ingesta aqua pectus refrigerare cogeretur. Extra sensus frequenter rapta, diuturnas et admirabiles exstases passa est, in quibus et arcana cœlestia penetrauit, et eximiis a Deo

gratiis illustrata fuit. His autem munita longum certamen a principibus tenebrarum sustinuit, arida, desolata, ab omnibus derelicta, variisque tentationibus vexata; Deo sic permittente, ut invictæ patientiæ, ac profundissimæ humilitatis exemplar præberet.

Charitate erga proximum singulariter enituit; nam sæpe noctes ducebat insomnes, vel obeundis Sororum ministeriis, vel inserviando infirmis occupata, quarum aliquando ulcera lambens sanavit. Infidelium et peccatorum perditionem amare deflens, se ad quælibet pro illorum salute tormenta paratam offerebat. Multis ante obitum annis, universis cœli deliciis, quibus copiose affluebat, heroica virtute renuntians, illud frequenter in ore labeat: Pati, non mori. Tandem longa et gravissima infirmitate exhausta, transivit ad Sponsum die vigesima quinta Maji anno millesimo sexcentesimo septimo, expleto anno quadragesimo primo ætatis suæ. Eam multis in vita et post mortem miraculis claram Clemens Nonus sanctarum Virginum numero adscripsit: cujus corpus in præsentem diem incorruptum conservatur.

daily. In these states, she was permitted to penetrate into heavenly mysteries, and was favoured by God with extraordinary graces. Thus strengthened, she had to endure a long combat with the princes of darkness, as also aridity and desolation of spirit, abandonment by all creatures, and divers temptations: God so willed it, that she might become a model of invincible patience and profound humility.

She was remarkable for her charity towards others. She would frequently sit up the whole night, either in doing the work of the Sisters, or in waiting upon the sick, whose sores she sometimes healed by sucking the wounds. She wept bitterly over the perdition of infidels and sinners, and offered to suffer every sort of torment, so that they might be saved. Several years before her death, she heroically besought our Lord to take from her the heavenly delights wherewith he favoured her; and was frequently heard saying these words: "To suffer; not to die." At length, worn out by a long and most painful illness, she passed hence to her Spouse, on the twenty-fifth of May, in the year 1607, having completed the forty-first year of her age. Many miracles having been wrought by her merits, both before and after death, she was canonised by Pope Clement the Ninth. Her body is, even to this day, preserved from corruption.

Thy life here below, O Magdalene, resembled that of an Angel, who was sent by God to assume our weak and fallen nature, and be subject to its laws, Thy soul was ceaselessly aspiring to a life which was all heavenly, and thy Jesus was ever giving thee that thirst of Love which can only be quenched at the *waters of life everlasting*.¹ A heavenly light revealed to thee such admirable mysteries, such treasures of truth and beauty, that thy heart,—unequal to the sweetness thus given to it by the Holy Ghost,—sought relief in sacrifice and suffering. It seemed to thee, as though there was but one way of making God a return for his favours,—the annihilation of self.

Seraphic lover of our God !—how are *we* to imitate thee ? what is *our* love, when we compare it to thine ? And yet, we *can* imitate thee. The year of the Church's Liturgy was thy very life. Each of its Seasons did its work in thee, and brought thee new light and love. The divine Babe of Bethlehem, the bleeding Victim of the Cross, the glorious Conqueror of Death, the Holy Ghost radiant with his seven gifts,—each of these great Realities enraptured thee ; and thy soul, renewed by the annual succession of the Mysteries, was transformed into Him, who, that he might win our hearts, gives these sublime celebrations to his Church. Thy love of souls was great during thy sojourn here ; it is more ardent now that thou art in possession of the Sovereign Good ;—obtain for us, O Magdalene, light to see the riches which enraptured *thee*, and love to love the treasures which enamoured *thee*. O riches ! O treasures ! is it possible that they are *ours* too ?

¹ St. John, iv. 14.

SAME DAY.

SAINT JOHN THE FIRST,

POPE AND MARTYR.

THE palm of martyrdom was won by this holy Pope, not in a victory over a Pagan Persecutor, but in battling, for the Church's Liberty, against a Christian King. But this King was a heretic, and therefore an enemy of every Pontiff that was zealous for the triumph of the true Faith. The state of Christ's Vicar here on earth is a state of combat ; and it frequently happens, that a Pope is veritably a Martyr, without having shed his blood. St. John the First, whom we honour to-day, was not slain by the sword ; a loathsome dungeon was the instrument of his martyrdom : but there are many Popes, who are now in heaven with him, Martyrs like himself, who never even passed a day in prison or in chains : the Vatican was their Calvary. They conquered, yet fell in the struggle with so little appearance of victory, that heaven had to take up the defence of their reputation, as was the case with that angelic Pontiff of last Century, Clement the Thirteenth.

The Saint of to-day teaches us, by his conduct, what should be the sentiment of every worthy member of the Church. He teaches us, that we should never make a compromise with Heresy, nor approve of the measures taken by worldly policy for securing what it calls the *rights* of Heresy. If the past ages, aided by the *religious* indifference of Governments, have introduced the "Toleration of all Religions," or

even the principle that "all Religions are to be treated alike by the State,"—let us, if we will, put up with this latitudinarianism, and be glad to see, that the Church, in virtue of it, is guaranteed from *legal* persecution ; but, as Catholics, we can never look upon it as an absolute good. Whatever may be the circumstances in which Providence has placed us, we are bound to conform our views to the principles of our Holy Faith, and to the infallible teaching and practice of the Church,—out of which, there is but contradiction, danger and infidelity.

The holy Liturgy thus extols the virtues and courage of our Saint.

John, by birth a Tuscan, governed the Church during the reign of the Emperor Justin the Elder. He undertook a journey to Constantinople, in order to solicit the Emperor's protection against the heretical king Theodoric, who was persecuting the faithful of Italy. God honoured the Pontiff, during this journey, by several miracles. When about to visit Corinth, a certain nobleman lent him a horse, which he kept for his wife's use, on account of its being so gentle. When the Pontiff afterwards returned, and gave the horse back to the nobleman, it was no longer the tame creature as before ; but, as often as its mistress attempted to ride it, would snort and prance, and throw her from its back, as though it scorned to bear a woman's weight, after it had carried the Vicar of Christ. They therefore gave the horse to the Pontiff. But a greater miracle was that which happened at

Joannes Etruscus, Justino seniore Imperatore rexit Ecclesiam : ad quem profectus est Constantinopolim auxilii causa, quod Theodoricus rex hæreticus divexabat Italiam : cujus etiam iter Deus miraculis illustravit. Nam cum ei nobilis vir ad Corinthum equum, quo ejus uxor mansueto utebatur, itineris causa commodasset ; factum est, ut domino postea remissus equus ita ferox evaderet, ut fremitu et totius corporis agitatione semper deinceps dominam expulerit : tamquam indignaretur mulierem recipere, ex quo sedisset in eo Jesu Christi vicarius. Quamobrem illi equum pontifici donaverunt. Sed illud majus miraculum, quod Constantinopoli in aditu portæ aureæ, inspectante frequentissimo populo, qui una cum Imperatore Pontifici honoris causa occurrerat, cæco lumen restituit. Ad

cujus pedes prostratus etiam Imperator eum veneratus est. Rebus cum Imperatore compositis, in Italiam rediit, statimque epistolam scripsit ad omnes Italiæ episcopos, jubens eos arianorum Ecclesias ad Catholicum ritum consecrare, illud subjungens : Quia et nos quando fuimus Constantinopoli, tam pro religione Catholica, quam pro regis Theodoricæ causa, quascunque illis in partibus eorum Ecclesias reperire potuimus, Catholicas eas consecravimus. Quod iniquissimo animo ferens Theodoricus, dolo accersitum Pontificem Ravennam in carcerem coniecit : ubi squalore inediaque afflictus, paucis diebus cessit e vita, cum sedisset annos duos, menses novem, dies quatuordecim : ordinatis eo tempore episcopis quindecim. Paulo post moritur Theodoricus : quem quidam Eremita, ut scribit sanctus Gregorius, vidit inter Joannem Pontificem, et Symmachum Patritium, quem idem occiderat, demergi in ignem Liparitanum, ut videlicet illi, quibus mortem attulerat, tamquam judices essent ejus interitus. Joannis corpus Ravenna Romam portatum est, et in Basilica sancti Petri sepultum.

Constantinople. Near to the Golden Gate, and in the presence of an immense concourse of people, who had assembled there, together with the Emperor, to show honour to the Pontiff, he restored sight to a blind man. The Emperor, also, prostrated before him, out of a sentiment of veneration. Having arranged matters with the Emperor, he returned to Italy, and immediately addressed a Letter to all its Bishops, commanding them to consecrate the Churches of the Arians, that they might be used for Catholic Service. He added these words : "For, when at Constantinople, for the interests of the Catholic Religion, and on account of king Theodoric, we consecrated all the Arian Churches we could find in that country, and made them Catholic." Theodoric was exceedingly angry at this ; and, having craftily got the Pontiff to come to Ravenna, put him in prison. There, from the filth of the place, and from starvation, he died in a few days. He reigned two years, nine months, and fourteen days ; during which time, he ordained fifteen Bishops. Theodoric died soon after ; and St. Gregory relates, that a certain Hermit saw him plunged into a pit of fire at Lipari, in the presence of John the Pontiff, and the Patrician Symmachus, whom he had murdered : thus they whom he had put to

death, stood as judges condemning him to punishment. The body of St. John was taken from Ravenna to Rome, and buried in the Basilica of Saint Peter.

Thy fair Palm, O holy Pontiff, was the reward of thy proclaiming the spotless Holiness of the Church of Christ. She is the *glorious Church*, as St. Paul calls her, *having neither spot nor wrinkle*,¹ and, for that very reason, she can never consent to yield to Heresy any of the inheritance given her by her Divine Lord. Now-a-days, men form their calculations on the interests of this passing world, and are resolved to regulate society independently of the rights of the Son of God, from whom proceeds all social order, as well as all truth. They have deprived the Church of her external Constitution and influence; and, at the same time, they give encouragement to the Sects that have rebelled against her. So has it been within the last few years, with Catholic Mexico; and how severely has not the crime been punished! O holy Pontiff, awaken in our hearts the sentiment of what Divine Truth is, and how Error can never create prescription against her rights. Then shall we submit to the unhappy necessities handed down to us by the fatal triumph of Heresy, without accepting, as a Progress, the principle and law that "*all Religions are on an equality*." In thy prison, brave Martyr! thou proclaimedst the rights of the one only Church; preserve us, who are living during that *Revolt* which was foretold by the Apostle,² from those cowardly compromises, dangerous prejudices, and culpable want of solid instruction, which are the ruin of so many souls; and may our last words, on leaving this world, be those that were taught us by our Jesus himself: Heavenly Father! *Hallowed be thy Name! May thy Kingdom come!*

¹ Eph. v. 27.

² II. Thess. ii. 3.

MAY 30.

SAINT FELIX THE FIRST,

POPE AND MARTYR.



THE holy Popes of the primitive ages of the Church abound during these last days of our Paschal Season. To-day, we have Felix the First, a Martyr of the persecution under Aurelian, in the 3rd Century. His *Acts* have been lost, with the exception of this one detail; that he proclaimed the dogma of the Incarnation, with admirable precision, in a Letter addressed to the Church of Alexandria, a passage of which was read, with much applause, at the two Ecumenical Councils of Ephesus and Chalcedon.

We also learn from a law he passed for those troubled times of the Church, that this holy Pontiff was zealous in procuring for the Martyrs the honour that is due to them. He decreed, that the Holy Sacrifice should be offered up on their tombs. The Church has kept up a remnant of this law, by requiring that all Altars, whether fixed or portable, must have, amongst the Relics that are placed in them, a portion of some belonging to the Martyrs. We shall have to speak of this custom in a future volume.

The Liturgy gives us this short notice regarding the Holy Pontiff.

Felix Romanus, patre Constantio, Aureliano im- peratore præfuit Ecclesiæ. Constituit ut Missa supra	Felix, a Roman by birth, and son of Constantius, go- verned the Church during the reign of the emperor Aurelian.
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He decreed that the Mass should be celebrated upon the shrines and tombs of the Martyrs. He had two ordinations in the month of December, and made nine Priests, five Deacons, and five Bishops for divers places. He was crowned with Martyrdom, and was buried on the Aurelian Way, in a Basilica which he himself had built and dedicated. He reigned two years, four months, and twenty-nine days.

memorias et sepulchra Martyrum celebraretur. Qui cum mense Decembri habuisset Ordinationes duas, et creasset Presbyteros novem, Diaconos quinque, Episcopos per diversa loca quinque, martyrio coronatus, via Aurelia sepelitur in Basilica quam a se ædificatam dedicarat. Vixit in pontificatu annos duos, menses quatuor, dies viginti novem.

Thou, O holy Pontiff, didst imitate thy Divine Master in his Death, for thou gavest thy life for thy sheep. Like him, too, thou art to rise from thy tomb, and thy happy soul shall be reunited to its body, which suffered death in testimony of the truth thou proclaimedst at Rome. Jesus is *the first-born of the dead*;¹ thou followedst him in his Passion, thou shalt follow him in his Resurrection. Thy body was laid in those venerable vaults, which the piety of early Christians honoured with the appellation of *Cemeteries*,—a word which signifies a place wherein to *sleep*. Thou, O Felix, wilt awaken on that great day, whereon the Pasch is to receive its last and perfect fulfilment:—pray that *we* also may then share with thee in that happy resurrection. Obtain for us, that we may be faithful to the graces received in this year's Easter; and prepare us for the visit of the Holy Ghost, who is soon to descend upon us, that he may give stability to the work that has been achieved, in our souls, by our merciful Saviour.

¹ Apoc. i. 5.

THE SAME DAY.

SAINT FERDINAND THE THIRD,

KING OF CASTILE, AND CONFESSOR.

DURING the Season consecrated to the mystery of our Emmanuel's Birth, we saw standing near his Crib the Blessed Emperor Charlemagne. Crowned with the imperial diadem, and with a sword in his fearless hand, he seemed to be watching over the Babe, whose first Worshippers were Shepherds. And now, near the glorious Sepulchre, which was first visited by Magdalene and her companions, we perceive a King,—Ferdinand the Victorious,—wearing a crown, and keeping guard with his valiant sword, the terror of the Saracen.

Catholic Spain is personified in her Ferdinand. His Mother Berengera was sister to Blanche the mother of St. Louis of France. In order to form "the Catholic Kingdom," there was needed one of our Lord's Apostles,—Saint James the Great; there was needed a formidable trial,—the Saracen invasion, which deluged the Peninsula; there was needed a chivalrous resistance, which lasted eight hundred years, and by which Spain regained her glory and her freedom. St. Ferdinand is the worthy representative of the brave heroes who drove out the Moors from their fatherland and made her what she is: but he had the virtues of a Saint, as well as the courage of a Soldier.

His life was one of exploits, and each was a vic-

tory. Cordova, the city of the Caliphs, was conquered by this warrior Saint. At once, its Alhambra ceased to be a palace of Mahometan effeminacy and crime. Its splendid Mosque was consecrated to the Divine Service, and afterwards became the Cathedral of the City. The followers of Mahomet had robbed the Church of Saint James at Compostella of its bells, and had them brought in triumph to Cordova; Ferdinand ordered them to be carried thither again, on the backs of the Moors.

After a siege of sixteen months, Seville also fell into Ferdinand's hands. Its fortifications consisted of a double wall, with a hundred and sixty-six towers. The Christian army was weak in numbers; the Saracens fought with incredible courage, and had the advantages of position and tact on their part:—but the Crescent was to be eclipsed by the Cross. Ferdinand gave the Saracens a month to evacuate the city and territory. Three hundred thousand withdrew to Xeres, and a hundred thousand passed over into Africa. The brave Moorish General, when taking his last look at the City, wept, and said to his Officers: "None but a Saint could, with such a small force, have made himself master of so strong and well-manned a place."

We will not enumerate the other victories gained by our Saint. The Moors foresaw that the result would be their total expulsion from the Peninsula. But this was not all that Ferdinand aimed at: he even intended to invade Africa, and thus crush the Mussulman power for ever. The noble project was prevented by his death, which took place in the fifty-third year of his age.

He always looked upon himself as the humble instrument of God's designs, and zealously laboured to accomplish them. Though most austere towards himself, he was a father in his compassion for his people, and was one day heard to say: "I am more afraid of the curse of one poor woman, than of all

"the Saracen armies together." He richly endowed the Churches which he built in Spain. His devotion to the Holy Mother of God was most tender, and he used to call her his *Lady*: in return, Mary procured him victory in all his battles, and kept away all pestilence and famine from the country during his entire reign, which, as the cotemporary Chroniclers observe, was an evident miracle, considering the circumstances of the age and period. The whole life of our Saint was a series of happiness and success; whereas, the life of that other admirable King, Saint Louis of France, was one of almost uninterrupted misfortune; as though God would give to the world, in these two Saints, a model of courage in adversity, and an example of humility in prosperity. They form unitedly a complete picture of what human life is, regenerated as it has now been by our Jesus, in whom we adore both the humiliations of the Cross and the glories of the Resurrection. What happy times were those, when God chose Kings whereby to teach mankind such sublime lessons!

One feels curious to know how such a man, such a King, as Ferdinand, would take Death when it came upon him. When it came, he was in his fifty-fourth year. The time approached for his receiving the Holy Viaticum. As soon as the Priest entered the room with the Blessed Sacrament, the holy King got out of bed, prostrated himself in adoration, and, humbly putting a cord round his neck, received the Sacred Host. This done, and feeling that he was on the verge of Eternity, he ordered his attendants to remove from him every sign of royalty, and called his sons round his bed. Addressing himself to the eldest, who was Alphonsus the Good, he intrusted him with the care of his brothers, and reminded him of the duties he owed to his subjects and soldiers; he then added these words: "My son, thou seest what
"armies, and possessions, and subjects, thou hast,

“more than any other Christian king ; make a proper use of these advantages ; and, having the power, be and do good. Thou art now master of the country which the Moors took, in times past, from king Rodriguez. If thou keep the kingdom in the state wherein I now leave it to thee, thou wilt be, as I have been, a good King, which thou wilt not be, if thou allowest any portion of it to be lost.”

As his end drew nigh, the dying King was favoured with an apparition from heaven. He thanked God for granting him that consolation, and then asked for the blessed Candle ; but before taking it in his hand, he raised up his eyes to heaven, and said : “Thou, O Lord, hast given me the kingdom, which I should not otherwise have had ; thou hast given me more honour and power than I deserved ; receive my thanks ! I give thee back this kingdom, which I have increased as far as I was able ; I also commend my soul into thy hands !” He then asked pardon of the by-standers, begging them to overlook any offence that he might have committed against them. The whole court was present, and, with tears, asked the Saint to forgive them.

The holy King then took the blessed Candle into his hands, and raising it up towards heaven, said : “Lord Jesus Christ ! my Redeemer ! naked I came from my mother’s womb, and naked I return to the earth. Lord, receive my soul ! and, through the merits of thy most holy Passion, deign to admit it among those of thy servants !” Having said this, he gave back the candle, and asked the bishops and priests, who were present, to recite the Litanies ; which being ended he bade them sing the *Te Deum*. When the Hymn was finished, he bowed down his head, closed his eyes, and calmly expired.

Thus died those men, whose glorious works were the result of their Faith, and who looked on themselves as only sent into this world that they might serve Christ and labour to propagate *His* kingdom.

It was they that gave Europe its highest glory : they made the Gospel its first law, and based its Constitution on the Canons of the Church. It is now governed by a very different standard ; it is paying dearly for the change, and is being drifted rapidly to dissolution and ruin.

The following are the Lessons used at Rome in the Office of Saint Ferdinand.

Ferdinandus Tertius Castellæ, et Legionis rex, cui Sancti cognomentum jam inde a quatuor sæculis ecclesiasticorum, et sæcularium consensus dedere, tantum prudentiæ adolescens adhuc specimen præbuit, ut Berengaria mater Castellæ regina, a qua persancte educatus fuerat, abdicatum a se regnum in filium transulerit. In eo, adjunctis regni curis, regiæ virtutes emicuerunt : magnanimitas, clementia, justitia, et præ cæteris catholicæ fidei zelus, ejusque religiosi cultus tuendi, ac propagandi ardens studium. Id præstitit in primis hæreticos insectando, quos nullibi regnorum suorum consistere passus est. Præstitit insuper in erigendis, dotandis, et consecrandis christiano ritu Cordubensi, Giennensi, Hispalensi et aliarum urbium ecclesiis, a maurico ereptarum jugo, simulque in instaurandis primariis templis Toletano, Burgensi et aliis pia et regia munificentia.

Inter hæc, per Castellæ et Legionis regnum, in quo patri Alphonso successerat,

Ferdinand the Third, king of Castile and Leon—towhom, for now four centuries, the title of saint has been given both by clergy and laity,—exhibited so much prudence in his youthful years, that his mother Berengaria, queen of Castile, who had educated him in a very holy manner, resigned her kingdom in his favour. Scarcely had Ferdinand assumed the care of governing, than he shone conspicuous in all the virtues becoming a king : magnanimity, clemency, justice, and above all, zeal for Catholic faith and worship, which he ardently defended and propagated. He mainly showed this zeal by forbidding heretics to settle in his States. He also gave proofs of it by building, endowing, and dedicating to Christian worship, Churches in Cordova, Jaën, Seville, and other cities rescued from the Moorish yoke. He restored, with holy and royal munificence, the Cathedrals of Toledo, Burgos, and other cities.

At the same time, he levied powerful armies in the kingdom of Castile and Leon.

which he inherited from his father Alphonsus ; and, each year, gave battle to the Saracens, the enemies of the Christian religion. The great means, whereby this most holy king secured victory in every engagement, were the prayers he offered up to God : he used also to chastise his body with disciplines and a rough hair shirt, with the intention of rendering God propitious. By so doing, he gained extraordinary victories over the mighty armies of the Moors, and, after taking possession of Jaën, Cordova, and Murcia, and making a tributary of the kingdom of Granada, he restored many cities to the Christian Religion and to Spain. He led his victorious standard before Seville, the capital of Baëza, being, as it is related, urged thereto by St. Isidore, who had formerly been bishop of that city, and who appeared to him in a vision. Historians also relate that he was miraculously aided during that siege, and in the following manner. The Mahometans had stretched an iron chain across the Guadalquiver, in order to block up the passage. Suddenly there arose a violent wind, and one of the royal ships was, by the king's order, sent against the chain, which was thus broken, and with so much violence, that it was carried far beyond, and bore down a bridge of boats. The Moors lost all their hope, and the city surrendered.

Ferdinand attributed all these victories to the patron-

collectis magnis exercitibus, annuas expeditiones contra Saracenos, Christiani nominis hostes, suscepit. In queis, ut semper vinceret, præcipui exercitus fuere preces piissimi regis ad Deum fusæ, et quod ante pugnam, ut sibi Deum propitiaret, flagris in se sæviebat, atque aspero cilicio muniebat corpus. Sicque insignes contra ingentes Mauro- rum acies victorias reportavit, et plures urbes christiano cultui, imperioque restituit, conquisitis Giennii, Cordubæ et Murciæ regnis, ac Granatensi vectigali facto. Ad expugnandam Hispalim primariam Bæticiæ urbem, hortante in visione (ut traditum est) beato Isidoro olim illius urbis episcopo, victicia signa transtulit. In ea obsidione præsentem divinam opem habuisse fertur ; nam ferream catenam, quæ super Bætim transversim extensa Mahometanis pro repagulo erat, coorto validiori vento, una ex navibus regiis, regis jussu eo delata, tanto impetu fregit, ut longius prætervecta, pontem quoque ligneum, et simul spes maurorum obruperit et ad deditionem coegerit.

Tot victorias beatæ Virginis Mariæ patrocinio fe-

rebat acceptas, cujus imaginem secum in castris habens, peculiari cultu prosequabatur. Capta Hispali, prima religionis cura fuit: nam templum maurorum expiatum et Christianorum dedicatum sacris, insigni archiepiscopatu, et honestissimo canonicorum et dignitatum collegio, regia et religiosa liberalitate exornavit. Alia deinde in urbe templa et cœnobîa erexit: inter quæ pietatis officia, dum trajicere in Africam parat, mahometanum in ea imperium eversurus, ad cœlestem regiam vocatur. In extremo vitæ agone sacram Eucharistiam pro viatico allatam, fune ad collum alligato, et humi stratus, cum lacrymis ubertim fuis adorans, eaque dignis reverentiæ, humilitatis et catholicæ fidei obtestationibus accepta, obdormivit in Domino. Jacet ejus corpus, incorruptum adhuc post sex sæcula, in templo maximo Hispalensi, honorificentissimo inclusum sepulchro.

age of the Blessed Virgin Mary, whose image he always had in his camp, and honoured it with much devotion. Having taken Seville, his first thoughts were directed to religion. He immediately caused the Mosque of the Saracens to be purified and dedicated as a Christian Church, having, with a princely and pious munificence, provided it with an archiepiscopal See, richly endowed, as also with a well-appointed college of Canons and dignitaries. He moreover built several other Churches and Monasteries in the same city. Whilst engaged in these holy works, he was making preparations to pass over to Africa, there to crush the Mahometan empire; but he was called to the kingdom of heaven. When his last hour came, he fastened a cord round his neck, prostrated on the ground, and, shedding abundant tears, adored the Blessed Sacrament which was brought to him as Viaticum. Having received it in admirable dispositions of reverence, humility and faith, he slept in the Lord. His body, which has remained incorrupt for six centuries, is buried in a tomb of extraordinary richness, in the Cathedral Church of Seville.

By delivering thy people from the yoke of the Infidel, thou, O Ferdinand, didst imitate our Risen Jesus, who rescued us from death and restored us to the life we had lost. Thy conquests were not like those of this world's conquerors, who have no other

aim than the satisfying their own and their peoples' pride. Thy ambition was to deliver thy people from an oppression, which had weighed heavily on them for long ages. Thy object was to save them from the danger of apostacy, which they incurred by being under the Moorish yoke. O Champion of Christ ! it was for his dear sake thou didst lay siege to the Saracen cities. *His* Banner was thine ; and thy first anxiety was to spread *his* kingdom. He, in return, blessed thee in all thy battles, and made thee ever Victorious.

Thy mission, O Ferdinand, was to form for our God a nation, which has been honoured by holy Church, above all others, with the glorious name of the "Catholic Kingdom." Happy Spain, which, by her perseverance and courage, broke the Mussulman yoke, that still weighs down the other countries which it made its prey ! Happy Spain, which repelled the invasion of Protestantism, and, by this, preserved the Faith, which both saves souls and constitutes a nation's strongest power ! Pray for thy country, O saintly King ! False doctrines and treacherous influences are now rife within her, and many of her children have been led astray. Never permit her to injure, by cowardly compromise, that holy Faith, which has hitherto been her grandest glory and safeguard. Frustrate the secret plots which are working to undermine her Catholicity. Keep up within her her old hatred of heresy, and maintain her in the rank she holds among Catholic nations. Unity in faith and worship may still save her from the abyss into which so many other countries have fallen. O holy King ! save once more the land that God intrusted to thy keeping, and which thou restoredst to him with such humble gratitude, when thou wast about to change thine earthly for a heavenly Crown. Thou art still her beloved Protector ; hasten, then, to her aid !

MAY 31.

SAINT PETRONILLA,

VIRGIN.



THOUGH the Church makes but a simple commemoration of this illustrious Virgin, in the office of this day, we will not fail to offer her the homage of our devout veneration. On the twelfth of this month, we kept the feast of the noble Virgin and Martyr, Flavia Domitilla; it is probable that Aurelia Petronilla was also of the imperial family of the Flavians. The early traditions of the Church speak of her as being the spiritual daughter of the Prince of the Apostles; and though she did not, like Domitilla, lay down her life for the Faith, yet she offered to Jesus that next richest gift,—her Virginity. The same venerable authorities tell us, also, that a Roman Patrician, by name Flaccus, having asked her in marriage, she requested three days for consideration, during which she confidently besought the aid of her Divine Spouse. Flaccus presented himself on the third day, but found the palace in mourning, and her family busy in preparing the funeral obsequies of the young Virgin, who had taken her flight to heaven, as a dove that is startled by an intruder's approach.

In the 8th Century, the holy Pope Paul the First had the body of Petronilla taken from the Cemetery of Domitilla, on the Ardeatine Way. Her relics

were found in a marble sarcophagus, the lid of which was adorned, at each corner, with a dolphin. The Pope had them enshrined in a little Church, which he built near the south side of the Vatican Basilica. This Church was destroyed in the 16th Century, in consequence of the alterations needed for the building of the new Basilica of St. Peter; and the Relics of St. Petronilla were translated to one of its Altars on the west side. It was but just that she should await her glorious Resurrection under the shadow of the great Apostle, who had initiated her in the Faith, and prepared her for her eternal nuptials with the Lamb.

Thy triumph, O Petronilla, is one of our Easter joys! We lovingly venerate thy blessed memory. Thou disdainedst the pleasures and honours of the world, and thy virginal name is one of the first on the list of the Church of Rome, which was thy mother. Aid her, now, by thy prayers. Protect those who seek thine intercession, and teach us how to celebrate, with holy enthusiasm, the Solemnities that are soon to gladden us.

THE SAME DAY.

SAINT ANGELA DE MERICI,

VIRGIN.

THIS last day of May, which is honoured by the virginal triumph of Aurelia Petronilla, in the first Age of the Church, is also fragrant with the lilies that wreath the brow of Angela de Merici. The 16th Century, which, a few days back, offered to our Risen Lord the seraphic Magdalene de Pazzi, now presents him with this second fruit of heroic Sanctity. Angela realised the whole meaning of her beautiful name. In a mortal body, she possessed the purity of the blessed Spirits, and imitated their celestial energy by the vigorous practice of every virtue. This heroine of grace trampled beneath her feet everything that could impede her heavenward march. Gifted at an early age, with the highest contemplation, she bravely travelled to Palestine, there to venerate the footsteps of her Divine Spouse Jesus. After this, she visited the New Jerusalem,—Rome,—and offered up her fervent prayers at the Confession of Saint Peter. She then entered into her rest, and founded a Religious Order, which is, and will be to the end of time, one of the glories and aids of Holy Church.

The thought of the great St. Ursula and her virginal Legion made a deep impression on Angela's soul, and she, too, would form to our Lord an army of valiant women. Ursula confronted the barbarian host; Angela would give battle to the world and to its

seductions, which are so dangerous to young girls God blessed her with victory. As a trophy of her combats, she can point to the countless generations of young people, whom her Order has saved during the last three Centuries, by giving them a solid Christian education.

The Liturgy thus speaks of the virtues and actions of St. Angela.

Angela de Merici was born of virtuous parents at Decen-zano, a town in the diocese of Verona, near lake Benago, in the Venetian territory. From her earliest years, she kept the strictest guard over the lily of her virginity, which she had resolved should never be taken from her. She had a thorough contempt for those outward deckings on which so many women set their hearts. She purposely disfigured the beauty of her features and hair, that she might find no favour save with the Spouse of our souls. Whilst yet in the bloom of youth, she lost her parents; whereupon, she sought to retire into a desert, that she might lead a life of penance; but being prevented by an uncle, she fulfilled at home what she was not permitted to do in a wilderness. She frequently wore a hair-shirt, and took the discipline. She never eat flesh-meat, except in case of sickness; she never tasted wine, except on the feasts of our Lord's Nativity and Resurrection; and, at times, would pass whole days without taking any food.

Angela Mericia, Decentiani Veronensis diocesis oppido ad lacum Benacum, in ditione Veneta, piis orta parentibus, a prima ætate virginitatis lilium, quod perpetuo servare statuerat, sedula sepsit. Ab omni muliebri ornatu abhorrens, egregiam vultus formam, pulchram cæsariem studiose fœdavit, ut cœlesti duntaxat animarum sponso placeret. In ipso autem adolescentiæ flore parentibus orbata, austerioris vitæ desiderio in desertum locum aufugere tentavit; sed ab avunculo prohibita, novit præstari domi, quod in solitudine non licuit. Cilicio, ac flagellis frequenter usa; carnem non nisi infirma valetudine, vinum in Nativitatis et Resurrectionis Dominicæ tantum celebritate, complures vero dies nihil omninodegustavit. Orationi dedita brevissimum humi carpebat somnum; dæmonem vero sub lucentis angeli forma sibi illudere conantem agnovit protinus, et conjecit in fugam. Tandem paternis bonis abdicatis,

et habitum ac regulam tertii Ordinis sancti Francisci amplexa, evangelicam paupertatem virginitatis laudi conjunxit.

Nullum pietatis officium erga proximos omittens, pauperibus quicquid sibi ex emendicato victu superesset, largiebatur. Libenter ministrabat ægrotis, pluraque cum magna sanctitatis fama peregravit loca, ut vel solatio esset afflictis, vel reis veniam impetraret, vel infensos invicem reconciliaret animos, vel e vitiorum cœno scelestos revocaret. Angelorum pane, quem unice esuriebat, frequentissime refecta, tanti charitatis vi ferebatur in Deum, ut sæpius extra sensus raperetur. Sacra Palæstinæ loca summa cum religione obivit. Quo in itinere, et visum quem ad Cydonias appulsa oras amiserat, eodem regressa recuperavit, et barbarorum captivitatem ac naufragium imminens divinitus evasit. Romam denique firmam Ecclesiæ petram veneratura, et amplissimæ Jubilæi veniæ percipida, sedente Clemente Septimo accessit, quam summus pontifex allocutus,

She spent much time in prayer, and exceedingly little in sleep, and that little on the ground. The devil having once appeared to her in the form of an angel of light, she at once detected his craft, and put him to flight. At length, having resigned her right to the fortune left her by her parents, she embraced the rule of the Third Order of St. Francis, received the habit, and united evangelical poverty to the merit of virginity.

She showed her neighbour every kind office in her power; and gave to the poor a portion of her own food, which she procured by begging. She gladly served the sick. She gained the reputation of great sanctity in several places, which she visited either that she might comfort the afflicted, or obtain pardon for criminals, or reconcile them that were at variance, or reclaim sinners from the sink of crime. She had a singular hungering after the Bread of Angels, which she frequently received; and such was the vehemence of her love of God, that she was often in a state of ecstasy. She visited the Holy Places of Palestine with extraordinary devotion. During her pilgrimage, she lost her sight on landing on the isle of Candia, but recovered it when leaving. She also miraculously escaped shipwreck and falling into the hands of barbarians. She went to Rome, during the Pontificate of Pope Clement the Seventh, in order to venerate the firm Rock of the Church,

and to gain the great Jubilee Indulgence. The Pope having had an interview with her, he at once discovered her sanctity and spoke of her to others in terms of highest praise; nor would he have allowed her to leave the City, had he not been convinced that heaven called her elsewhere.

Having returned to Brescia, she took a house near the Church of Saint Afra. There, by God's command, which was made known to her by a voice from heaven and by a vision, she instituted a new society of Virgins under a special discipline, and holy rules, which she herself drew up. She put her Institute under the title and patronage of Saint Ursula, the brave leader of the army of virgins: she also foretold, shortly before her death, that this Institute would last to the end of the world. At length, being close upon seventy years of age, laden with merit, she took her flight to heaven, and in the year 1540, on the sixth of the Calends of February (January 27). Her corpse was kept thirty days before being put in the grave, and preserved the flexibility and appearance of a living body. It was laid in the Church of Saint Afra, amidst the many other Relics wherewith that Church is enriched. Many miracles were wrought at her tomb. The rumour of these miracles spread not only through Brescia and Decenzano, but also in other places. The name of *Blessed* was soon given to

ejusdem sanctimoniam suscepit, et commendavit summo opere; nec ab Urbe ipsam abire ante permisit quam alio cœlitus vocatam agnovit.

Brixiam itaque, ubi domum ad sanctæ Aphræ templum conduxit, reversa, novam ibi virginum societatem, sicut cœlesti voce ac visione mandatum sibi fuerat, sub certa disciplina, sanctisque vivendi regulis constituit, quam sanctæ Ursulæ invictæ virginum ducis patrocinio, ac nomine insignivit, eam vero perennem futuram morti proxima prædixit. Tandem prope septuagenaria, dives meritis avolvit in cœlum sexto kalendas februarias anni millesimi quingentesimi et quadragesimi; cujus cadaver per ipsos triginta dies inhumatum, flexibile, ac vivo simillimum perseveravit. Demum in sanctæ Aphræ templo inter cæteras, quibus illud abundat, sanctorum reliquias,posito, plurima ad ejus sepulchrum agi statim cœpere miracula: quorum fama late diffusa non Brixie modo, et Decentiani, sed alibi etiam vulgo cœpit nuncupari Beata, ejusque imago aris imponi imo sanctus ipse Carolus Borromæus non multis post annis dignam, quæ ab Apostolica Sede in sanctorum virginum

album referretur, Brixie palam asseruit. Cultum vero illi jamdiu a populis exhibitum, et tum locorum ordinariis probatum, tum pluribus etiam summorum pontificum indultis munitum, Clemens papa Tertius Decimus solemniter decretum habuit et confirmavit. Eam tandem, novis miraculis rite probatis insignem, Pius papa Septimus solemniter canonizatione in vaticana basilica peracta, die vigesima quarta Maii, anno millesimo octingentesimo septimo sanctarum virginum catalogo adscripsit.

Angela, and her image used to be put on the Altars. St. Charles Borromeo, a few years after Angela's death, affirmed, whilst preaching at Brescia, that she was worthy of Canonisation: Clement the Thirteenth ratified and confirmed the devotion thus paid her by the Faithful, which had already received the approbation of several Bishops, and the encouragement of several Indults of Sovereign Pontiffs. Finally, after several new miracles had been juridically proved, Pius the Seventh enrolled Angela in the list of holy Virgins, in the solemn Canonisation celebrated in the Vatican Basilica, on the 24th of May, in the year 1807.

Thou foughtest the battles of our Lord, O Angela, and thy holy labours merited for thee a glorious rest in the mansions of eternal bliss. An insatiable zeal for the honour of the Jesus whom thou hadst chosen as thy Spouse, and an ardent charity for the creatures redeemed by his precious Blood,—these were the characteristics of thy whole life. This love of thy neighbour made thee the Mother of a countless progeny; for who can number the young children that have been educated, in sound doctrine and piety, by thy daughters? Thou didst powerfully contribute to the welfare of Christian Society, by thus preparing so many for the duties of domestic life; and how many other Congregations, in imitation of thy Ursulines, have taken up the same admirable work, and have brought consolation to the Church, and happiness to the world? The Sovereign Pontiff has recently ordered that thy Feast should be kept throughout the whole Church. He declared,

in issuing this Decree, that he wished to put under thy maternal protection the young girls who are now-a-days exposed to such fearful dangers by the enemies of Christ and his Church. They have formed the project of undermining the faith of women, that so their good influence may be destroyed in their families. Disconcert these impious plans, O Angela! Protect thy sex; nourish within it the sentiment of the dignity of Christian Woman, —and Society may still be saved.

We address ourselves to thee, O Spouse of Christ, that thou wouldst aid us to fervour in the Liturgical Year, wherein we are made to follow in the path that was so dear to *thee*. Thy devotion in following the Divine Mysteries, which are successively brought before us, led thee to visit the Holy Land. Thou longedst to see Nazareth and Bethlehem, to traverse Galilee and Judea, to give thanks in the Cenacle, to weep on Calvary, and to adore the glorious Sepulchre. Deign to bless our feeble desires and efforts to tread in these same holy paths. We have still to follow thee to Mount Olivet, whence our Redeemer ascended into heaven; we have to return to the Cenacle, which the Holy Ghost is preparing to light up with his Divine Fire. Obtain for us, O Angela, that we may follow thee to these hallowed spots, which made thee quit thy country and undertake a long and perilous pilgrimage. Oh! prepare our hearts for the sublime Mysteries which are to crown our Paschal Season!

END OF VOLUME II.

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